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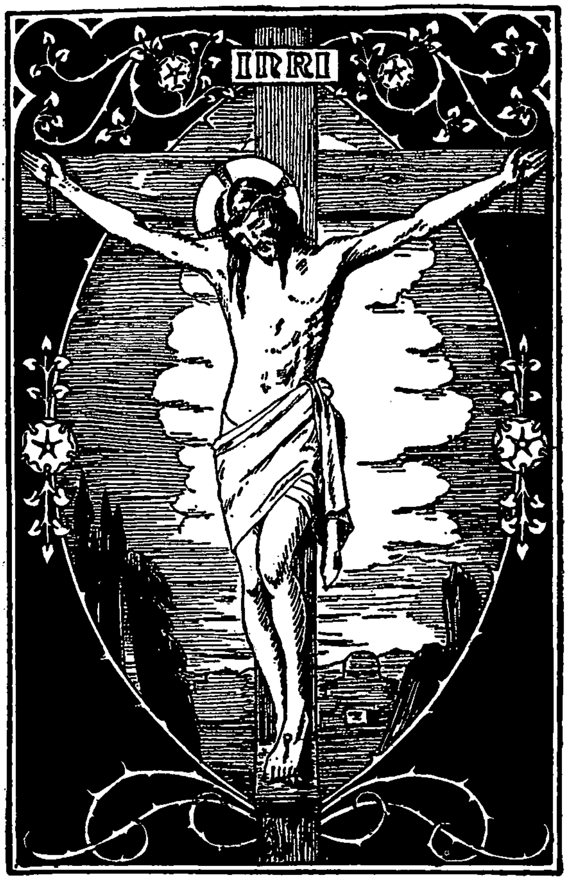
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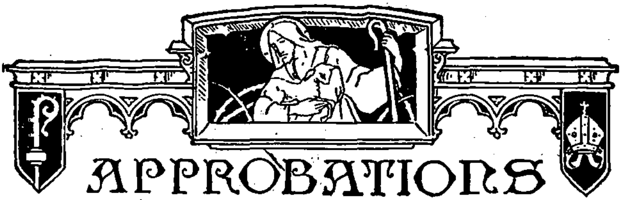
Saint Jean de Lalande,
pray for us!

The New Roman Missal

ORDINARY OF MASS
PROPER OF THE SEASON
PROPER OF THE SAINTS
COMMON OF THE SAINTS
VOTIVE MASSES
MARRIAGE CEREMONY
NUPTIAL MASS
MASSES FOR THE DEAD
FORTY HOURS' DEVOTION
PROPER FOR UNITED STATES
MASSES FOR RELIGIOUS ORDERS



WE ADORE THEE, MOST HOLY LORD JESUS CHRIST, HERE AND IN ALL THY CHURCHES THROUGHOUT THE WORLD, AND WE BLESS THEE; BECAUSE BY THY HOLY CROSS THOU HAST REDEEMED THE WORLD. *(Indulgence of seven years, if this act of adoration is said on ones knees upon entering or leaving a church. Plenary, under usual condition if said daily for one month. S. Ap. Penit. Aug. 3, 1917; March 18, 1932.)*



APPROBATIONS

"I HOPE that it will be widely used. . . . Everyone who uses it will be able to pray with the priest."

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Apostolic Delegate to the United States.

"A COPY of your volume should be in the hands of every Catholic."

DENIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

"IT IS quite complete as a missal prayer book and is elegantly made up."

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"THE fine workmanship throughout makes the new Missal, entirely produced in the United States, deserving of the highest commendation. I trust Religious and devout members of the laity will everywhere make use of your 'New Roman Missal.' "

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Archbishop of Cincinnati.

"I MARVELED at the attractive appearance and exquisite beauty of this Latin-English Missal."

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"FROM a brief examination there is abundant evidence that it has been prepared with great care."

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"IT IS really a splendid book."

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"I HAVE gone over it very carefully and I think that it is one of the most excellent books of devotion that has ever appeared on the American market."

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"I AM happy to recommend it very cordially for its practical and pleasing make up."

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"I HAVE no hesitation in recommending the use of this Missal by the laity."

✠ MOST REV. JOHN MARK GANNON, D.D., D.C.L., LL.D.,
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"YOUR long experience . . . has served you in good stead in this particular work, as is evidenced by its rich practical contents, its attractive format and its appeal to the laity."

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"I AM certain that its use by the laity will be a source of personal sanctification and stimulate greater interest and devotion to the Holy Sacrifice of the Mass."

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Bishop of Brooklyn.

"I AM greatly pleased with it, both with the convenient arrangement and with the many explanations and instructions."

✠ MOST REV. JOHN J. SWINT, D.D., LL.D.,
Bishop of Wheeling.

"I congratulate you on the publication of your 'New Roman Missal.' I wish for your new book every success."

✠ Most Rev. Gerald Shaughnessy, S.M., S.T.D.,
Bishop of Seattle.

"It is a splendid piece of work."

✠ Most Rev. James H. Ryan, S.T.D., Ph.D.,
Bishop of Omaha.

"Whenever opportunity arises, I shall be only too happy to recommend the New Roman Missal."

✠ Most Rev. Christian J. Winkelmann, S.T.D.,
Auxiliary Bishop of St. Louis.

"I wish to congratulate you on the work that has been accomplished."

✠ Most Rev. Stephen J. Donahue, D.D.,
Auxiliary Bishop of New York.

"The make-up of the Missal is attractive and the arrangement such as to invite its use by the faithful."

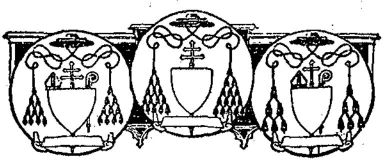
✠ Most Rev. A. J. Muench, D.D.,
Bishop of Fargo.

"Especially useful and practical are the introductory chapters on the liturgy and the instructions for the use of the Missal. I express the hope that this Missal may enjoy the widest use among the laity."

✠ Most Rev. Joseph M. Gilmore, D.D.,
Bishop of Helena.

"It would be gratifying indeed if this book could be placed in the hands of every lay person."

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Titular Bishop of Siene.



"THE volume is splendidly prepared and contains everything necessary for an up-to-date prayer book."

✠ Most Rev. James A. Griffin, D.D.,
Bishop of Springfield (Ill.).

"IT IS a very wonderful book and you are to be congratulated on the work."

✠ Most Rev. T. J. Toolen, D.D.,
Bishop of Mobile.

"THE language is simple, direct and appealing. It will, I am sure, satisfy the needs of many of our people of today."

✠ Most Rev. Henry P. Rohlman, D.D.,
Bishop of Davenport.

"YOU are to be congratulated on this very valuable contribution to the Church's literature."

✠ Most Rev. Gerald P. O'Hara, D.D., J.C.D.,
Bishop of Savannah-Atlanta.

"WITHOUT question, the Latin-English Missal will supply a need that many of us have felt for a long period of time."

✠ Most Rev. L. B. Kucera, D.D.,
Bishop of Lincoln.

"THE editorial work has been excellently done and the book itself is a marvel of printing."

✠ Most Rev. Edwin V. O'Hara, D.D.,
Bishop of Great Falls.

"MAY we not take this occasion to wish the reverend and zealous author a most deserving and widespread success in this latest production of his priestly mind.

✠ Most Rev. Joseph E. McCarthy, D.D.,
Bishop of Portland.

"A STUDY shows how excellently your work will help to a greater appreciation of the Mass."

✠ Most Rev. James A. McFadden, D.D.,
Auxiliary Bishop of Cleveland.

"THE 'New Roman Missal' is of course a beautiful thing and both you and the publisher are to be congratulated."

✠ Most Rev. Joseph E. Ritter, D.D.,
Bishop of Indianapolis.

Introduction

by

Rev. F. X. Lasance

Which is the best way of assisting at Mass? In his introduction to "Prayers for Holy Communion from the Sarum Missal," Bishop Riddell of Northampton makes the following reply to this question:

"Of the many ways of assisting at Mass, the best way is that in which each person, by saying the words of the Missal more closely, allies and associates himself with the priest who is celebrating. To identify one's self thus with him is to unite with our divine Lord Himself, Who is there and then acting as the Priest according to the order of Melchisedech.

"When the faithful thus act with the celebrant, and with the High Priest, Jesus Christ, then, indeed, is it true that they are, as St. Peter says, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

"If so, what a pity it is so few make use of the Missal!

"All books of devotion are good at Mass; it is quite right to say the rosary at Mass; but the Missal is preferable, being pre-eminently the product of the mind and heart of the Church, filled and expressed with reverence and love for the divine Victim, Who day by day, in every part of the world, sacrifices Himself again for the glory of His Father, and for the salvation of souls.

"It is pre-eminently *the* Book for Mass, as its name implies, and nothing can exceed the beauty of the Collects and other prayers.

"Gladly, therefore, would I see the Missal more frequently in the hands of the faithful. The young should be taught how to use it. The hearing of daily Mass, the love of the Church's liturgy, and the use of the Missal, will all help to a more thorough Catholic piety."

The Mass-Book Par Excellence

There are, indeed, many excellent Mass-books, but the Mass-book *par excellence* is the Mass-book of the Church, the *Roman Missal*. Its regular use is to be recommended for this reason, also, that we are thereby made familiar with and almost imperceptibly led to make devout reflections upon the inspired writings, notably the Psalms, of which it contains so many apt and beautiful citations.

The Psalms. How well adapted to every festival, and every occasion of joy and thanksgiving, are the numerous psalms of praise! As we read in the *Crown of Jesus:* "The Psalms have a three-fold claim to our veneration—as the prayer of David—the prayer of Jesus Christ—and the prayer of the Church. Even, humanly speaking, the prayer of David would be the prayer of every grade of life, of every spiritual necessity. The Shepherd's youngest Son, 'small in stature, ruddy and beautiful to behold, and of a comely face,' becomes the champion, the hero, and the sovereign of the chosen people. The changing scenes of his life display the beauty and constancy of friendship, the pangs of ingratitude, the grandeur of piety, the simplicity of its manifestation, the loss of virtue, the agony of remorse, and the fervor of that contrition which, amidst the plaintive melodies of the psaltery, poured itself forth in those deep, thrilling accents of sorrow which, to the end of our wayward history, must form the sad language of penance. Therefore, in the prayer of David, every one who suffers, every one who rejoices, every one who is tempted, or falls, or repents, will be able to breathe forth his thoughts, his hopes, his praises, his desires, in strains of inspired poetry. But, as we learn from the New Testament, David is both a prophet and a type of Jesus Christ, and the 'prayer of David' is therefore also the *Prayer of Jesus Christ.* Our Lord quoted the Psalms and applied them to Himself, He used them as His own prayers, He sung them with His apostles, and on the cross, just before He gave up the ghost, He cried with a loud voice those words of the Compline Psalm, which in His sacred childhood He had heard chanted in the temple of Jerusalem, *"In manus tuas commendo spiritum meum.*—'Into Thy hands I commend My spirit.' "

"It is nearly three thousand years," writes Frederick Ozanam, in reference to the Psalms, "since a king composed those songs in his days of repentance and desolation; and we still find in them the expression of our deepest anguish, and the consolation of our sorrows. The priest recites them daily; thousands of monasteries have been founded, in order that these psalms might be chanted at every hour, and that this voice of supplication might never be silent. The Gospel alone is superior to the hymns of David, and this only because it is their fulfilment, because all the yearnings, all the ardors, all the holy impatience of the prophet find their accomplishment in the Redeemer."

The Liturgical Books. In her admirable little work, *Ideals in Practice,* the Countess Zamoyska very earnestly inculcates the use of the Roman Missal and greater familiarity with the liturgical books of the Church: "As children of the Catholic Church we must endeavor to lead her life, not as

passing guests, but as members of the family, understanding her ceremonies and functions, united with her in mind and in spirit. We should know the day of the celebration of each of her feasts, and all that relates to it, understand each part of the Mass and the meaning of the objects of our worship, and use the prayers of the liturgy.

"In that great treasury, in which the wise householder has stored up for her children things new and old, we find prayers for every occasion and for every moment—prayers of *adoration,* of *thanksgiving,* of *contrition,* and of *impetration.*"

His Holiness, Pius X on the use of the Missal. In connection with the work of the reform of the various liturgical books, Pope Pius X of blessed memory most earnestly and repeatedly expressed his hope and his desire that the Roman Missal be used more commonly by the faithful of all classes in their attendance at Mass. Religious, and in particular Religious teachers, can do much to make this saintly Pope's recommendation a reality, not only by using the Missal *themselves,* in their daily attendance at Mass, but also by explaining it to those under their charge, and by opportunely urging its use upon all who come under their influence.

The Liturgy

The prayers and canticles of the Church are prompted by the Holy Spirit. The Divine Spirit dwells in the Church ever since the day of Pentecost, and He it is that prompts her prayers and her canticles. As Dom Prosper Guéranger says in *The Liturgical Year:* "Under the impulse of that Spirit which animated the admirable Psalmist and the prophets, the holy Church, at one time, takes the subject of her canticles from the *Books of the Old Testament;* at another time, showing herself to be the daughter of and sister of the holy apostles, she intones the canticles written in the *Books of the New Covenant;* and finally, remembering that she, too, has had given to her the trumpet and harp, she at times gives way to the Spirit which animates her, and sings her *own new Canticle.* From these three sources comes the divine element which we call the *liturgy.*

"The prayer of the Church is, therefore, the most pleasing to the ear and heart of God, and consequently the most efficacious of all prayers. Happy, then, is he who prays with the Church, and unites his own petitions with those of this Bride, who is so dear to her Lord that He gives her all she asks. It was for this reason that our blessed Saviour taught us to say: 'Our Father,' and not 'My Father'; 'give us, forgive us, deliver us,' and not 'give me, forgive me, deliver me.'

"The spirit of prayer—even prayer itself—has been sought for in methods and prayer-books, which contain, it is true, laudable, yea, pious thoughts, but, after all, only human thoughts. By asserting the immense superiority of liturgical over individual prayer we do not say that individual methods should be suppressed; we would only wish them to be kept in their proper place."

Apropos of this a pious author writes: "For the laity assisting at holy Mass, the use of any particular form of prayer is not of obligation. Each one may read from such approved books of devotions, or recite such prayers as most appeal to him. Or, again, if he please, he may pass the time of holy Mass in purely mental prayer. Or, in fine, he may in a special sense make his own, by reverently listening to them, or repeating them over, the very words put by Holy Church into the mouths of her ministers standing at the altar and of the singers and others charged in her name to respond to them.

"Nevertheless, from all alike, devout attention is required; while hearing holy Mass each one should diligently heed the chief moments in its celebration, and never forget that the Sacrifice is his own, as well as the priest's, together with whom it is his privilege to offer and pray.

"There are many excellent manuals of prayer in the English language containing appropriate and varied methods of hearing holy Mass. The Missal is intended for those whose devotion leads them to prefer to follow the Sacred Rite, as it were, step by step, and word by word."

The Mass and its Folklore

A very interesting and instructive little book on the Most Holy Sacrifice and its ceremonies is **The Mass and Its Folklore,** by John Hobson Matthews. In the Preface of this fascinating volume we read as follows:

"There are many good and popular English books on the Mass. Some of them treat the subject after the manner of a Rationale, explaining the significance of the prayers and ceremonies of the eucharistic rites; others are historical and antiquarian, and elucidate the origin and evolution of the ceremonial—while of devotional works there is no end. It appeared, however, that there was room for a short treatise on the folklore and minor antiquities of the Mass; by which are meant the various aspects and the numerous details of the Holy Sacrifice which have so impressed the minds of Catholics in the past as to leave permanent traces in the popular traditions and speech. The aim of this little book is to stimulate love for the Mass by showing how it was valued by our ancestors in the ages of faith, and what our predecessors in the penal times willingly suffered for its sake."

We read in the Introductory: "The Mass is the liturgical rite whereby the Catholic Church from the last supper, until this very morning, has celebrated throughout the world the divine mystery of the passion and death of Our Lord Jesus Christ. It is His perpetuation of the one sacrifice of the cross. It is *the great act* of worship of historic Christianity, the mainspring of the Church's mechanism, the throbbing heart of the Bride of Christ. Whether celebrated by mitred prelate amid the clustered columns and tinted lights of some Gothic cathedral, with all the splendid accessories of ecclesiastical pomp, or by a poor blackrobe missionary in a wigwam of the far West, the Mass is the supreme and central Catholic worship—*the one great reality*—as Carlyle deemed it, which yet survives in an age of unsubstantial insincerities. As a still more modern thinker, Mr. Augustine Birrell, has pithily said: 'It is the Mass that matters.' It was for the Mass that the ancient Briton constructed his wattled *eglwys*, the Gael his drystone oratory. For this the Norman baron built the parish church hard by his manor-house, and the lord abbot erected his stately minster. For the sake of the Mass the painter, the goldsmith, the scribe, and the limner produced the masterpieces of art which are the despair of our artistically degenerate age.

"The Mass left upon the English language marks which centuries of Protestantism have not been able to efface. Our greatest festival is called Christmas, i.e., 'the Christ-Mass.' An attempt was made, in the age of Puritan ascendency, not only to abolish Christmas, but also to eradicate its name by substituting the term 'Christ-tide'; but ancient custom proved too strong for the innovators, and the Mass conquered once more. We have also Candlemas, Lammas, Martinmas, Michaelmas Childermas, and other words of similar formation—which is one almost peculiar to the English tongue. The earliest Mass in our old churches was called the Morrow-Mass. There were also the Jesus-Mass and the Lady-Mass. In the same manner were formed the old English words 'Mass-priest' and 'Mass-penny.' In a later age the Protestants dubbed our poor chapels 'Mass-houses'; and we still sometimes call a Missal a 'Mass-book.'"

There is in this little book an illuminating chapter on the Elevation in which we are informed that the act of homage which has become so popular since Pius X—the Pope of the Eucharist—attached to it an indulgence of seven years and seven quarantines, namely, the act of looking on the sacred host at the Elevation of the Mass, was quite a common practice in the ages of faith. To gain the above-mentioned indulgence it was requisite to say with faith, piety, and love, the

words, *"My Lord and My God,"* while looking upon the sacred host at the Elevation in the Mass. (At present the condition of looking upon the sacred host is no longer required. The indulgence is of seven years. Plenary once a week, under usual conditions if this pious practice is observed daily for an entire week. Pius X, May 18, 1907; S. Pen. Ap., June 21, 1927 and Jan. 28, 1937).

On this subject *The Mass and Its Folklore* says: "In the Middle Ages the faithful were accustomed to look at the uplifted host before bending in prayer, and there is abundant evidence that importance was attached to this observance—so much so, indeed, that attendance at Mass was often spoken of as 'seeing God'."

A Welsh bard, Morys ap Hywel, about the year 1530 composed a certain ode which begins: "Let us go over yonder to the church in three hosts on Sunday to see Jesus"—*"Awn draw i'r llan yn dri llu Dydd Sul i weled Iesu"* (MS Cardiff Free Library). The allusion is certainly to the Elevation at Mass.

Dan Lydgate, in his *Vertue of the Masse,* thus counsels his readers, in his Renaissance style:

"First every morrow, or Phæbus shine bright
Let pale Aurora conduct you and dress
To holy church, of Christ to have a sight
For chief preservative against all ghostly sickness.

We have also noticed similar phraseology in the ancient Welsh treatise entitled *The Merits (or Virtues) of Seeing the Body of Christ.*

The best known medieval manual of devotions, *The Lay-Folks Mass-Book* (composed by an unknown author in the thirteenth century) says:

"When time is nigh of sacring
A little bell men use to ring,
Then shalt thou do reverence
To Jesus Christ's own presence,
That may lose all sinful bands.
Kneel and hold up both thy hands,
And so the Elevation *Do Thou Behold;*
For that is He that Judas sold,
And then was scourged, and set on Rood,
And for mankind there shed His blood,
And died, and rose, and went to heaven,
And thence shall come to judge us, even
Every man after that he has done.
That same is He thou lookst upon:
This is the truth of Holy Kirk."

In reference to the virtue of the Mass we read:

"The worthiest thing, most of goodness,
In all this world, it is the Mass.

If a thousand clerks did nought else
(According as St. Jerome tells)
But told the virtues of Mass-singing
And the profit of Mass-hearing,
Yet should they never the fifth part,
For all their wit and all their art,
Tell the virtue, meeds, and pardon
To them that with devotion,
In cleanness and with good intent,
Do worship to this sacrament."

How the Mass was esteemed in the ages of faith. "Much as devout Catholics of the present day revere the Holy Sacrifice, it is only with difficulty that we can form an adequate notion of the profound and enthusiastic devotion felt toward the Mass by the people of this country in the ages of faith. One is amazed in reading ancient manuscripts at the rapturous sentiments and language of their writers on this subject. To say that the Mass was the center and heart of our ancestors' religion is to employ an inadequate phrase; it was their very life and breath. It is to the point to mention that the commonest oath in England was 'by the Mass'—for people swear by what they regard as most sacred.

"No one who has read the old Welsh and English tales, on which Tennyson founded his Arthurian idylls, can have failed to be struck with their frequent allusions to the Mass: King Arthur's knights, good, bad, and indifferent, all turn in to wayside chapels to hear Mass, as naturally as in the present day their descendants would enter the newsrooms of their various clubs. It would seem, too, that the hearing of Mass always preceded the taking of the morning meal: 'And on the morrow he heard Mass, and brake his fast,' is one of the commonplaces of the chronicles of the Round Table. 'And Sir Launcelot awoke, and went and took his horse, and rode all day and all that night in a forest; and at the last he was aware of a hermitage, and a chapel that stood between two cliffs. And then he heard a little bell ring to Mass; and thither he rode, and alighted, and tied his horse to the gate, and heard Mass. And he that sang the Mass was the Bishop of Canterbury.'

"Dom John Lydgate, a Benedictine monk and the contemporary of Chaucer, wrote an edifying set of verses entitled *The Vertue of the Masse,* by way of instruction for the laity. He tells his readers of the countless benefits they gain by hearing Mass, for which he cites the testimony of the Fathers and tradition.

" 'Alban for England, St. Denis for France,
Blessed King Edmund for royal governance,
Thomas of Canterbury for his meek sufferance,
At Westminster St. Edward shall not fail,

That none enemy shall hurt nor prevail,
But that St. George shall make you freely pass,
Hold up your banner, in peace and in battail,
Each day when ye devoutly hear Mass.'

"Lydgate makes allusion to certain pious beliefs which prevailed in England, as probably they still do in some Catholic countries. The first of these beliefs is that devout attendance at Mass brings a signal blessing upon temporal concerns in general:

" 'Hearing of Mass giveth great reward,
Ghostly health against all sickness . . .:
And unto folk that goen on pilgrimage,
It maketh them strong, getteth them secureness
Graciously to complete their voyage.
The mighty man, it maketh him more strong,
Recomforteth the sick in his languor,
Giveth patience to them that suffer wrong,
The labourer beareth up in his labour;
To thoughtful folks, refreshing and succour,
Gracious counsel to folk disconsolate;
Good speed, good hap, in city, town and house,
To all that hear devoutly Mass at morrow;
Hearing of Mass doth passing great avail.' "

"It is, perhaps, little wonder that our forefathers, profoundly impressed as they were with the mystic sanctity and power of the eucharistic rite, should have early come to look upon the Mass as an invincible weapon against malignant spirits. St. Augustine mentions the laying of ghosts by the mention of Mass in a haunted house. The writer of an old Welsh manuscript, (Cardiff Free Library, MS. 17,119, sixteenth century), citing this instance, moralizes thus: 'You may see the fruit of the Mass in the driving out of devils, who are unable to endure the precious Sacrifice.' On the other hand, the ancient Fathers, as is well known, are fond of insisting that angels surround the altar at the moment of the Consecration."

A very eloquent tribute to the virtues of the Holy Sacrifice is embodied in the Irish proverb: *"Ni luach go h-Aiffrionn Dé éisteachd"*—"There is no reward like hearing God's Mass."

In thoroughly Catholic lands at the present day, as in England before the Reformation, every undertaking, every anxious aspiration is commended to almighty God and His saints by the hearing of Mass. Mass is heard daily by the devout in those countries, as it is, indeed, in this. Our ancesters could no more dispense with it than with their bodily food. They realized the full significance of the petition: *"Panem nostrum quotidianum da nobis hodie*—Give us this day our Daily Bread.' "

Cardinal Newman on the sublimity of the Mass. Glowing words of praise in reference to the Holy Sacrifice are those

which Cardinal Newman speaks by the mouth of his hero in his book *Loss and Gain:* "I declare, to me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses forever and not be tired. It is not a mere form of words, it is a great ACTION—the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before Whom angels bow and devils tremble. This is that awful event which is the end and is the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on, as if impatient to fulfil their mission. Quickly they go—the whole is quick; for they are all parts of one integral action. Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass, because as the lightning which shineth from one part of the heaven unto the other, so is the coming of the Son of man. Quickly they pass; for they are as the words of Moses, when the Lord came down in the cloud, calling on the name of the Lord as He passed by: 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.' And as Moses on the mountain, so we, too, 'make haste and bow our heads to the earth, and adore.' So we, all around, each in his place, looking out for the great Advent, 'waiting for the moving of the water,' each in his place, with his own heart, with his own wants, with his own thoughts, with his own intentions, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully and hopelessly following a hard form of prayer from beginning to end, but like a concert of musical instruments, each differing but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one eucharistic hymn, and the great Action is the measure and the scope of it."

The Four Ends of Sacrifice:
Adoration, Thanksgiving, Reparation, Prayer

In that excellent work, *The Holy Mass Popularly Explained* by the Very Reverend Eugene Vandeur, D.D.,O.S.B., we read

as follows on this subject: "The liturgy is the official and public expression of the worship we pay to God. Now the heart of the liturgy is the holy sacrifice of the Mass. The Hours of the Divine Office serve as a crown and an extension to it; the sacraments themselves are most closely connected with it; it is the completing of all solemnities, so much so that it sums up in itself the worship which we owe to God.

"Sacrifice has four ends. It is offered to God—first, to *adore* Him; secondly, to *thank* Him for His favors; thirdly, to *obtain the pardon of our sins;* and fourthly, to *ask for the graces we need.*

"All these things (adoration, thanksgiving, reparation, and prayer) express the sovereign dominion of God. Such is the notion of sacrifice. The Christian religion was to have a sacrifice of its own.

"This is the sublime sacrifice of the Mass—the continuation of that of the cross. On Calvary the sacrifice was offered by Christ in a bloody manner; on the altar it is still Christ Who offers it by the ministry of His priests, but in an unbloody manner. The sacrifice of the cross merited our redemption; that of the altar applies the fruits of it to our souls.

"It is hardly necessary, after what we have said, to insist upon the value of the holy sacrifice of the Mass. It is God Who immolates—God Who is immolated. What mysteries have we here! The value of this sacrifice is infinite; its glory is reflected upon the saints in heaven; it benefits the dead as well as the living; it is the only holocaust truly worthy of the Lord Who in it sacrifices Himself—'always living to make intercession for us.' Ah, if we could but fully realize this gift of God."

The first end for which the Mass is offered is to give God honor and glory. This is the one great end of our existence—to give God honor and glory, and thereby to save our souls. "Man was created," says St. Ignatius Loyola, at the beginning of his *Spiritual Exercises*, "to praise, reverence, and serve God, and thereby save his soul." For this we were sent by God into the world. Now, in the Mass we fulfil, in a supreme degree, our function on the earth, as rational beings, of praising and reverencing God.

[1] "'The homage that we pay to God,' says Sanchez, 'the glory that we give Him in the Mass, is so great that no greater service, no greater honor, could be shown Him upon earth. For thereby we testify that in His sovereign majesty He is worthy that, not the blood of calves and goats, but the most precious blood of His first-born Son should be offered to Him in sacrifice.'

[1] Vide: "Daily Mass, or, The Mystic Treasures of the Holy Sacrifice," by Rev. J. McDonnell, S.J.

" 'What is holy Mass,' asks Marchantius, 'but an embassy sent to the ever blessed Trinity with a gift of priceless value, which we present to the three divine Persons, in recognition of their dominion over all creatures, and of our dependence upon them?'

"St. Lawrence Justinian says: 'It is certain that nothing gives God greater glory than the spotless Victim of the altar, which Christ ordained to be sacrificed in order that His Church might offer praise to God.'

" 'In the Mass,' says Molina, 'the first-born Son of God is offered to the Father with all the praise and glory which He rendered Him on earth.'

"This praise was infinite and absolutely worthy of the divine Majesty, inasmuch as it was offered by the *Man-God;* therefore, it is clear that one Mass gives more honor and praise to God than all the efforts of all creatures to the end of time and through eternity.

"To this effect a learned writer of the seventeenth century speaks as follows: 'If all the powers of heaven should unite to form a solemn procession in honor of the Holy Trinity, at the head of which would be the Mother of God, the chief of all creatures, surrounded by the nine choirs of angels, followed by innumerable companies of the saints and blessed singing with the sweetest voices, playing on the most melodious instruments, this triumphant procession would doubtless be to the praise and glory of God, and would be pleasing in His sight. But if at the close of the procession the Church militant were to commission one single priest to say one Mass in honor of the ever blessed Trinity, this one priest, with his one Mass, would offer an incomparably higher tribute of praise than that glorious procession had done. Nay, it would be as far superior in glory and sublimity as the Son of God is exalted above all created things.' "

Hence we learn how transcendent is the praise and glory that we offer to God, even by a single Mass, and how supremely great a happiness we should esteem it to be able to assist so often at the Holy Sacrifice.

The second end for which the Mass is offered is to give thanks to God for His benefits. "Put in one heap," says St. Leonard of Port Maurice, "all the gifts, all the graces, you have received from God—so many gifts of nature and of grace; yes, the very life, too, of His Son Jesus, and His death suffered for us, which in themselves immeasurably swell the great debt which we owe to God—and how shall we ever be able sufficiently to thank Him? The law of gratitude is observed by the very beasts, who sometimes change their cruel anger into gentle homage to their benefactors; and how much

more, of course, has this law not to be observed by man, gifted as he is with reason and so nobly endowed by the divine liberality! Now, the way most fully to thank our good God—our supreme benefactor—is taught us by the Royal Psalmist, holy David, who, led by divine inspirations to speak with mysterious references to this divine sacrifice, indicates that nothing can sufficiently render the thanks which are due to God, excepting holy Mass. *'Quid retribuam Dómino pro ómnibus quæ retribuit mihi'?* 'What return shall I offer to the Lord for all the benefits which He hath bestowed upon me'? And answering himself he says, *'Calicem salutaris accipiam';* or, according to another version, *'Calicem levabo'* 'I will uplift on high the chalice of the Lord,' that is, I will offer a sacrifice most grateful to Him, and with this alone I shall satisfy the debt of so many and such signal benefits. Add to this that the sacrifice was instituted by our Redeemer principally in recognition of the divine beneficence, and as thanks to Him; and therefore it bears as its most special and worthy name the Eucharist, which signifies an offering of thanks. He Himself also gave us the example when, in the last supper, before the act of consecration in that first Mass, He raised His eyes to heaven, and gave thanks to His heavenly Father: *'Elevatis oculis in cœlum, Tibi grátias agens fregit.'* O divine thanksgiving, disclosing why this tremendous sacrifice was instituted and calling upon us to conform ourselves to the example of our Head, so that in every Mass at which we assist we may know how to avail ourselves of so great a treasure, and offer it in thanksgiving to our supreme Benefactor! And all the more, since the Blessed Virgin, and the angels, and the saints rejoice to witness this, our tribute of gratitude to so great a King—or, better, King of kings."

"Would to God," exclaims a spiritual writer, "that we appreciated aright the immense treasure we possess in holy Mass! How happy we should then be! How attentively we should hear Mass! In holy Mass we have the noblest burnt-offering, the sublimest sacrifice of praise and thanksgiving. It is the believer's greatest treasure, and the devout Christian's dearest joy."

"Consider, O Christian," writes Father Segneri, S.J., "how indebted we are to our Saviour for the institution of holy Mass, for without it we can never thank God rightly for His benefits. It was the superabundance of His love that induced Him not only to load us with so many benefits, but to place within our reach the means of giving Him abundant thanks for these same benefits. Would that we appreciated our privileges and turned them to good account! When we hear Mass, Christ, Who is immolated to His Father for our sake, becomes our own, and with Him we become possessed of all His infinite

merits and are able to offer them to God the Father, thus to lighten the heavy load of our indebtedness that well nigh crushes us to earth."

The third end for which the Mass is offered to God is to obtain the remission of our sins. The Council of Trent says in reference to this subject: "The Holy Synod teaches that this sacrifice is truly propitiatory, and if one draws nigh unto God, contrite and penitent, He will be appeased by the offering thereof, and, granting the grace and gift of penitence, will forgive even heinous crimes and sins." (Sess. xxii, ch. 2.)

"If anyone saith that the Sacrifice of the Mass is not a propitiatory sacrifice, let him be anathema." (Sess. xxii, ch. 3.)

As we read in that commendable little book already referred to, *The Mystic Treasures of the Holy Sacrifice:*

"The Mass does not, in the case of mortal sin, supersede the necessity of going to confession, but, owing to the efficacious grace it gives, it may become the means of procuring perfect contrition, which, when united with the firm resolution of going to confession, suffices to remit the guilt even of mortal sin.

"The action of the priest at Mass shows that it is a veritable sacrifice of atonement. He begins by saying the *Confiteor* or general confession, which is then recited by the server in the name of all the congregation, after which the priest pronounces the absolution: 'May the almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.' Then making the sign of the cross, he says: 'May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.' Again and again he invokes the divine mercy in the *Kyrie Eleison,* and in other prayers throughout the Mass, notably the *Agnus Dei,* in which he calls aloud for mercy, saying, 'Lamb of God, Who takest away the sins of the world, have mercy on us.'

" 'The special effect of the holy sacrifice of the Mass,' says St. Thomas Aquinas, 'is that it operates our reconciliations with God,' and he explains this doctrine by the following illustration: 'Just as a man will forgive the wrong done him by his fellow-men in consideration of a valuable gift which is presented to him, so the anger of God may be appeased by the acceptable service thou dost render Him when thou hearest Mass, and by the priceless gift which thou dost offer Him in the oblation of the body and blood of Jesus Christ.' To the same effect St. Albertus Magnus writes: 'By this inestimable gift (of the Mass) the divine indignation and anger are fully appeased.' St. Bonaventure places the following words on the lips of the priest at the moment of the elevation of the sacred host:

"'We, miserable sinners, have transgressed and grievously offended Thee, O heavenly Father; but look upon the face of Thy Christ, Whom we here present to Thee, hoping to change Thy anger into mercy. Turn not away Thy face from Thy Son, of Whom Thou hast said, "This is My beloved Son, in Whom I am well pleased." For His sake turn us to Thee, and be not angry with us any more.'

"In all this we find a strong motive for unbounded confidence in the power of the Mass to save sinners and procure our own sanctification and salvation.

"The Mass not merely secures the forgiveness of mortal sin, but also blots out venial sin. This is expressly stated by the Council of Trent: 'Christ instituted the Mass at the last supper that its salutary power might be applied to the remission of those sins which we daily commit.' (Sess. xxii, ch. 2.)

"Speaking of this effect of the Mass, Suarez says: 'Christ instituted this divine oblation, and attached to it the virtue of His death, which is applied to us for the remission of our daily sins.'

"It is related in the *Life of St. Gertrude* that at the elevation of the sacred host she used to say: 'Holy Lord God! I offer to Thee the sacred host for the remission of my sins,' and that our Lord made known to her that in answer to her prayers her soul was cleansed from all its stains and she was rendered worthy to be admitted to the embrace of her beloved Spouse."

The fourth end for which we offer to God the Holy Sacrifice of the Mass is to obtain for ourselves, as well as for others, graces and favors, both temporal and spiritual, through Jesus Christ our Lord. "The Holy Mass," says Gihr, "has always and everywhere been regarded as the most efficacious means to obtain assistance in all the necessities and concerns of life. . . . The Mass draws down upon the soul the light and the dew of heaven, so that all the gifts of the Holy Ghost therein attain their most beautiful bloom and ripeness. The Mass obtains grace, strength, and courage to perform good works, to overcome the flesh and its concupiscence, to despise the world with its allurements and threats, to resist the attacks of Satan, to endure not only patiently, but with joy and thanksgiving to God, the hardships and troubles, the sufferings and evils, of this life, to fight the good fight, to finish our course, and to persevere in the way of salvation unto the end, and thus to bear off the crown of life and of eternal glory. . . . Thus the holy sacrifice of the Mass is the most profound and significant expression of all our petitions and intercessions in spiritual and temporal concerns."

Father Anthony Molina, in his work on the Priesthood, says: "There is nothing so profitable to mankind, so efficacious for

the relief of the suffering souls, nothing so helpful for the attaining of spiritual riches as the most holy sacrifice of the Mass."

St. Leonard of Port Maurice in his treatise on the Mass urges to hear Mass frequently and to have many Masses offered not only for their own good in life and in death, but also and especially for the relief of the holy souls in purgatory. He says: "It is the invariable opinion of theologians that there is no more efficacious means than Mass for obtaining a good and holy death." "Christ our Lord is said to have revealed to St. Mechtilde (Lib. iii, Grat. Spir. c. 27) that he who in life is in the habit of devoutly hearing holy Mass shall in death be consoled by the presence of the angels and saints, his advocates, who shall bravely defend him from all the snares of infernal spirits. Oh, how beautiful the death which is destined to succeed your life if you shall have striven to hear with devotion as many Masses as you could! As to the efficacy of the holy sacrifice of the Mass for accelerating the remission of the pains of purgatory, I do not doubt that holy Mass not only shortens the pains of the poor souls, but also extends great *immediate* relief to them. We may well believe, at least, that at every Mass many issue forth from purgatory and fly to holy paradise."

"The example and authority of that great servant of God, John of Avila, the oracle of Spain, should suffice. Being asked on his deathbed what he had most at heart, and what kindness he most longed for after death, he answered: 'Masses! Masses!' "

We have the authority of the Council of Trent for the assertion that the Holy Sacrifice is *the* great means to assist the suffering souls. "This Ecumenical Synod," we read, "teaches that the souls detained in purgatory are helped by the suffrages of the faithful, but *principally* by the acceptable sacrifice of the altar."

It behooves us all to reflect well upon the words of the Apostle in his letter to the Hebrews: *"We have not here a lasting city, but we seek one that is to come"* (Heb. xiii. 14); and to heed the admonition of Our Saviour: *"Lay up to yourselves treasures in heaven"* (Matth. vi, 20); *"Make to yourselves bags which grow not old—a treasure in heaven which faileth not, where no thief approacheth, nor moth corrupteth"* (Luke xii, 33).

Let us gather *flowers* that do not wither but will bloom forever; *fruits* that do not decay but will retain their savor and their sweetness throughout eternity; *jewels* that no thief can steal from us, nor death deprive us of, but which shall be our ornament and happiness in our eternal Father's house—the flowers, the fruits, the jewels of the Mass.

"Oh, unbounded riches of holy Mass!" exclaims St. Leonard. "Grasp well this truth, one and all: It is possible for you to gain more favor with God by attending or celebrating one single Mass, considered in itself, and in its intrinsic worth, than by opening the treasure of your wealth, and distributing the whole to the poor, or by going on a pilgrimage over the whole world, and visiting with the utmost devotion the most famous sanctuaries, such as Rome, Compostella, Loretto, and Jerusalem; and this, indeed, follows most reasonably from the proposition laid down by the Angelic Doctor, St. Thomas, when he says that in Mass are contained all the fruits, all the graces—yea, all those immense treasures which the Son of God poured out so abundantly upon the Church, His Spouse, in the bloody sacrifice of the cross: *In qualibet Missa invenitur omnis fructus et utilitas quam Christus in die Parasceves operatus est in cruce* ("De Consec.," dist. 2).

"Why do you not run to the churches, there to hear with holy hearts all the Masses in your power? Why not imitate the holy angels, who, according to the saying of St. Chrysostom, when holy Mass is being celebrated, descend in squadrons from the empyrean, and stand before our altars, covered with the wings of reverential awe, waiting the whole of that blessed time, in order that they may intercede for us the more effectively, well knowing this to be the time most opportune, the conjuncture, above every other, propitious for obtaining favors from heaven. Sink down, then, in confusion, for having in time past so little appreciated holy Mass, for perhaps having even many times profaned an act so dread and holy; much more so, if you are of the number of those who have recklessly dared to utter: 'A Mass more or less is of little importance.' Yes; let us heed it as the voice of heaven calling us to Mass, when the solemn sound of church bells reverberating through the fresh and fragrant morning air falls upon our ear."

"All Catholics," writes the author of *Jewels of the Masses*, "unfortunately, do not regard this *Great Act*, as we call it, with the same awe or attention—and yet it should be approached much as some of the old writers have put it. 'If the Holy Sacrifice,' they tell us, 'were to be celebrated but once since the death of Our Saviour, it would be an event of such tremendous significance as to excite the awe and reverence of the whole world.' "

"And, indeed, we might conceive for ourselves what would be our feelings if it were announced for the first time that Our Saviour would descend from heaven upon an altar, and that there and then the sacrifice of Calvary would be renewed. Beside such an event all historical events would become tame and insignificant. It would be next in interest only to the original coming of Our Lord. Yet most Catholics, from habit

and familiarity, 'go to Mass,' as it is called, in a languid, irresponsible fashion, for the most part once in the week. How often do we see the rear of the church crowded with men, standing for the necessary twenty minutes, and then hurrying away with impatience, almost before it is concluded! How few make it a practice of attending on week-days, on the ground of there being 'no obligation'—a curious delusion! It surely ought to be a wonderful feeling for the Catholic to think, during the day, that he has actually witnessed this Great Act, the change of bread and wine into the Lord's body, and His descent upon the altar of men! The day that follows may be considered hallowed, or even, in a lower sense, a lucky one. Indeed, those who have gained the habit of hearing Mass 'every day' will own that when they have been hindered by some casualty there has been a sense of incompleteness and discomfort, as though the whole day had been thrown out of gear. One of the most picturesque, but, alas! heterodox of our writers—*Thomas Carlyle*—has given a striking account of the impression left on him by the Mass (which he attended in the old *Dom* at Bruges, and again at Ghent). The impression leads him later on to the striking admission—for him, *Thomas of Chelsea*—that the Mass was *the only genuine thing of our time*."

"Many run to sundry places," says Thomas á Kempis, in the fourth book of the *Imitation*, "to visit the relics of the saints, and are astonished to hear their wonderful works; they behold the noble church buildings and kiss their sacred bones, wrapt up in silk and gold.

"And behold I have Thee here present on the altar, my God, the Saint of saints, the Creator of men, and the Lord of angels.

"Oftentimes in seeing these things men are moved with curiosity, and the novelty of the sight, and but little fruit of amendment is reaped thereby; especially when persons lightly run hither and thither, without true contrition for their sins.

"But here, in the Sacrament of the Altar, Thou art wholly present, my God, the man Christ Jesus; where also the fruit of eternal salvation is plentifully reaped, as often as Thou art worthily and devoutly received.

"And to this we are not drawn by any levity, curiosity, or sensuality; but by a firm faith, a devout hope, and a sincere charity.

"O God, the invisible Maker of the world, how wonderfully dost Thou deal with us! How sweetly and graciously dost Thou order all things in favor of Thy elect, to whom Thou offerest Thyself to be received in this sacrament."

Daily Mass

In his admirable little treatise on *Daily Mass,* Father McDonnell writes: "The earnest wish of the Pope (Pius X) that the faithful should receive the Blessed Eucharist daily is an obvious and implicit expression of his desire that they should assist at Mass daily. The connection between daily Mass and daily communion is clear. Moreover, for such as have not as yet taken up the practice of daily communion, daily Mass will be a step, and a very important step, in the right direction.

"Many persons urge that they have not time to go to Mass every day. I am afraid in the vast majority of cases this is a mere excuse. They have time to read the newspapers, time to visit their friends, time to amuse themselves, to go to places of public entertainment, to spend, perhaps, hours together in useless or idle conversation, and yet, they say, they have not time to give one half-hour in the day to what is immeasurably the most important occupation it could possibly be devoted to!

"Others assert, and with some show of reason, that domestic duties render it impossible for them to leave their homes in order to hear Mass. No doubt there are cases where this is true; a mother must see after her husband and children, and attend to the breakfast arrangements at home. Yet, in cities, at least, there is Mass to be had at a late hour, when, it may be presumed these morning duties are over; or, failing that, might not a little more energy and diligence in rising secure an early Mass at a neighboring church without the smallest dereliction of duty? The old saying, 'Where there's a will, there's a way,' applies here.

"Again, it is a common excuse to say: 'Well I should be only too happy to go to Mass every day, if I could; but really it is beyond my power. I have to earn my bread, to support my family, and, even, as it is, it is as much as I can do, by constant attention to business, to make ends meet, without sacrificing an hour, or half an hour, of my day to hearing Mass.' To this I reply: 'What about the help that God would give you, my friend, and the grace and blessing that would go with your work in return for the little sacrifice you make in going to daily Mass? Do you think God will allow Himself to be outdone in generosity, or that He is not able, by the blessing and the success He will grant to your efforts, to make up to you, a hundredfold, for the hour or half hour that you give to His service? You are in business, or in a profession, or otherwise occupied; can not and will not God, in return for the homage you do Him, by hearing daily Mass, make your business or your profession or occupation a thousand times more successful than your own unaided efforts could possibly

make it, even if you were to slave from morning till night? Can not He ward off a thousand sources of failure? Is He likely, in return for your fidelity in His service, to allow you and your family to starve or fall into penury? Listen to His own words on the subject: 'Be not solicitous, therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? . . . For your Father knoweth you have need of all these things. Seek ye therefore, first the kingdom of God, and His justice, and all these things shall be added unto you' (Matth. v. 31-39).

"Our one and only real business on earth is to 'seek the kingdom of God and His justice,' and we may assume that, if we do so, God will never allow us to suffer, even in temporal affairs; on the contrary, He will bless us and give us a certain measure of prosperity even in these temporal matters. However, even granting that you did suffer some small diminution of earthly prosperity by devoting an hour to Mass, or did gain some advantage by the saving of time, yet 'What doth it profit a man to gain the whole world if he suffer the loss of his own soul?' Against this awful misfortune there is, with the exception of daily communion, no greater safeguard than the hearing of daily Mass."

In olden times the faithful ran to Mass for strength in trial and comfort in affliction. We find in *The Mass and Its Folklore* the following interesting reference to the manner in which the Catholics of England viewed the Mass and valued its mystic treasures in ancient times: "During the course of the religious revolution of the sixteenth century, a German Protestant named Naogeorgus wrote in Latin a doggerel satire on Catholic faith and practice. This was translated by an English Reforming rhymester called Barnaby Googe. His translation, printed in 1570 and entitled "The Popish Kingdom," was immensely popular among the English Puritans, both Anglican and Nonconformist. In 1880 this was reprinted; and the book, originally intended and used as a means of pouring contempt upon the Church, is now exceedingly valuable to antiquaries of all creeds from its minute description of the religious ceremonies and usages of our Catholic forefathers. This is how it describes the way in which the Mass was regarded in ancient times:

" 'Their trust is always in the Mass, to this they only fly
In everything that toucheth them and every jeopardy.
And is not this a goodly crew? They are persuaded still,
What day they hear or see a Mass to have no kind of ill . . . .
Mass opens heaven's gates, and doth deliver men from hell;
Mass healeth all diseases, and doth sicknesses expel.

Mass doth relieve the burdened mind, and sins defaceth quite. . . .
Mass plucks the sinful soul from out the purgatory fire,
Mass comforteth th' afflicted sort, and makes them to aspire.
Mass washeth clean the mind, and makes the guilty conscience clear;
Mass doth obtain the grace of God, and keeps His favour here;
Mass driveth wicked devils hence, and overthrows the fiends;
Mass bringeth angels good from high, and makes them faithful friends.
Mass doth defend the traveler from danger and disease;
Mass doth preserve the sailing ship amid the raging seas.
Mass giveth store of corn and grain, and helpeth husbandry;
Mass blesseth every such as seeks in wealthy state to be.
Mass gets a man a pleasant wife, and gets the maid her mate;
Mass helps the captain in the field, and furthereth debate. . . .
Mass helps the hunter with his horn, and makes the dogs to run;
Mass sendeth store of sport and game into their nets to come.
Mass mollifieth angry minds, and driveth rage away;
Mass brings the woeful lovers to their long-desired day.
Mass doth destroy the witches' works, and makes their charmings vain. . . .
Mass makes thy prayers be heard, and giveth thy request;
Mass drives away the greedy wolf that doth the sheep molest.
Mass makes the murrain for to cease, and stock to thrive apace;
Mass makes thy journey prosper well, where'er thou turn'st thy face.
Mass overthrows thine en'my's force, and doth resist his might;
Mass drives out Robin Goodfellow, and bugs[1] that walk by night.
Mass plague and hunger doth expel, and civil mutiny;
Mass makes a man with quiet mind and conscience clear to die. . . .
In Mass is all their trust and strength, all things through Mass are done;
In all their griefs and miseries, to Mass they straightways run.' "

"We must do Master Googe the justice of saying that these stanzas hardly exaggerate the sentiments of Catholics toward the Mass—at all events where the full current of ancient feeling has not been slackened by exposure to the freezing temperature of indifference and skepticism.

[1] Bogies, ghosts.

"Googe, writing of the processions of Corpus Christi has these lines:

"'The people flat on faces fall, their hands held up on high.
Believing that they see their God and sovereign Majesty;
The like at Mass they do, while as the bread is lifted well
And chalice shewed aloft, when as the sexton rings the bell.'"

In *Notes and Queries* for July 19, 1902, is a communication by A. H. Baverstock, under the heading "Merry England and the Mass," to the following effect:

"A passage in Becon—I have not the reference—seems to indicate a prevailing idea in England that the sight of the host at the Elevation brought joy to the heart. Becon describes how at this moment in the service a man would jostle his neighbor in his eagerness to look on the Holy Sacrament, exclaiming that he 'could not be blithe until he had seen his Lord God that day,' or words to that effect.

Another work of Lydgate's, a set of verses entitled "How the Good Wife Taught Her Daughter," has these lines:

"Look lovely and in good life,
Thou love God and Holy Church,
Go to church when thou may—
Look thou spare for no rain—
For thou farest the best that ilke day
When thou has God y-seen."

The Morning Offering and the Holy Sacrifice of the Mass

To one more point we wish to call the attention of our readers, *viz.*, to the importance of making the *Morning Offering of the Apostleship of Prayer:*

"O Jesus, through the immaculate heart of Mary, I offer Thee my prayers, works, and sufferings of this day for all the intentions of Thy sacred Heart, *in union with the holy sacrifice of the Mass throughout the world,* in reparation for my sins, for the intentions of all our associates, and in particular for the general intention recommended this month."

"This devotion of the Morning Offering," says Father Rickaby, S.J., "rests on the main and essential principles of Christianity; namely, that in Christ we have access to the Father (Eph. ii, 18); that there is no salvation in any other, no other name under heaven given to man, whereby we are to be saved (Acts iv, 12); that this salvation was wrought out by the death of Christ on the cross, Who made peace through the blood of His cross, blotted out the handwriting that was against us, and took it away, nailing it to the cross (Col. i, 20; ii, 14); that this redeeming sacrifice and death of our Saviour

is continually shown forth and re-enacted in His own very body and blood, made present at the Consecration in holy Mass (1 Cor. xi, 24; Luke xxii, 19); that the most efficacious prayer is that which goes up in closest union with Christ crucified, pleading in sacrifice for us. Christ crucified thus pleads in every Mass. In every Mass, as the Church says, 'the memory of His passion is celebrated anew.' I can spend my day in hearing Mass, traveling from altar to altar. It is not God's purpose that I should do that. But the Morning Offering of the Apostleship of Prayer, as sanctioned by the Holy See, puts me in relation with every Mass that is said that day, and lays upon every Christian altar my work and my play, my words and thoughts, my pains and sorrows, my delights and joys, and every conscious action of my will—always excepting that which is sinful, and so unacceptable, incapable of entering into holy union with the oblation of the body and blood of my Saviour. When I lie down to rest at night, I may ask myself: 'Of all that I have done to-day, of all my goings and comings, what shall endure to my eternal good? What have I laid up in the form of treasure for heaven'? And, provided I have spent the day in the state of grace I may answer: 'All and every one of my deliberate acts of will that were right in themselves, and, very signally and specially, all that has received the consecration of my morning offering.' Of my strivings after the good things of this life, some will succeed, others will fail; but alike in success and failure, practising the Apostleship of Prayer, I may take to myself the Apostle's consoling words: 'Be ye steadfast and immovable, always abounding in the work of the Lord, knowing that your labor is not vain in the Lord' (1 Cor. xv, 58).—"Ye Are Christ's."

*On the Devotion with which we are to assist at the Sacrifice of the Altar

Consider that those heavenly mysteries which we celebrate in the sacrifice of the altar, and the real presence of Jesus Christ the Son of God, whom we believe to be truly there both as priest and victim, require that we should assist thereat with all possible devotion, but especially with a lively faith, a most profound reverence, and a heart inflamed with love for that Lamb of God who there offers Himself in sacrifice for us. The servants of God have sometimes seen angels assisting round the altar and adoring their Lord—open thou thy eyes, my soul, as often as thou art present at the sacred mysteries, to contemplate with a lively faith this Lord of angels upon our altars, accompanied with these heavenly spirits, and

* Challoner's *Meditations.*

see thou worship Him there with that awful reverence and tender affection which His infinite majesty and His infinite love for thee require at thy hands. Reflect that profound respect with which the people of God in ancient times reverenced the sanctuary in which the ark of the covenant was deposited, so that no one but the high priest, and he but once a year, was allowed to enter within the veil. O how much more profoundly oughtest thou to reverence this true sanctuary of God, and the Lord Himself of the covenant, present in our tremendous mysteries.

The memorial and representation of Christ's Passion. Consider that as this sacrifice has an especial relation to the passion and death of the Son of God, in such manner as to be in effect the same sacrifice, the same victim, and the same priest, so the devotion with which we are to assist at the altar should have a particular relation to the sufferings of Jesus Christ. As Our Saviour Himself here officiates in person, and acts as in a sacred tragedy, His whole Passion and death, we ought to accompany Him in this action with suitable affection and devotion. Had we been present, with a true belief in Him, when He was offering upon the cross the sacrifice of our redemption, with what sentiments of love and gratitude, with what deep sense of sorrow and repentance for our sins, with what fervor of devotion should we have waited upon Him there, meditating upon His infinite goodness and love for us, manifested in His passion, and on the heinous enormity of our sins. With the like sentiments of devotion ought we to assist at this solemn memorial and representation of His Passion in the Eucharistic Sacrifice.

We are to offer up ourselves with the whole Church which is the Mystical Body of Christ. Consider that as often as we assist at this sacrifice we are not only to commemorate by meditation the passion and death of the Son of God, but also to take along with us as it were to God the Father His Son slain for us, and His precious blood shed for us, and this in such a manner as to offer up ourselves also to Him, with the whole church, which is the Mystical Body of His Son by His hands, and in union with the offering which He, Who is our head, there makes of Himself. We are also at the same time to join our intentions with His, as He is our chief priest and principal offerer, and with those of the whole people of God, according to the four great ends of the sacrifice, going as it were in a body, with Christ Jesus at our head; and with Him we are to offer adoration, praise, and thanksgiving to God, and to pray and beg mercy through Him both for ourselves and for all the world. Thus the whole church of God daily joins herself with Christ Jesus her head, both as the offerer and the offering, in these divine mysteries.

Conclude with a resolution of doing thy best to assist daily at this great sacrifice with a suitable devotion. Go thither in the same spirit as if thou wert going to mount Calvary, to contemplate there thy divine Redeemer offering Himself a bleeding sacrifice for the sins of the world. And see thou remember to join thy offering of thyself with the offering He there makes of Himself, and thy intentions with His intentions.

*The Mass

The Sacrifice of the Mystical Body

The Social Character of The Mass

The Liturgy of The Mass

The Mystical Body of Christ is one, living reality, born of the Redemption wrought for us by the Incarnate Word. It is that Society formed of Christ and the Church, of which One is the Head, the other, the Body.

In the writings of St. Paul, this doctrine of the Mystical Body holds a most high place. We might refer to the very frequent use of such expressions as *in Christ, in Christ Jesus,* texts the ordinary sense of which tells the relations of the faithful with Christ and of the faithful with one another. Such texts speak of us as clothed with Christ, freed from the bonds of the old Adam by Baptism and united to Jesus, in Whom all Christians are not the one thing, but are made as one person with Christ, all with Christ forming the one Mystical Christ. Besides such texts are numerous passages wherein this doctrine is explicitly affirmed. Thus in the First Epistle to the Corinthians our bodies are called the members of Christ (vi, 15). The bread we eat, the wine we drink in the celebration of the Eucharist are a sharing in the body and the blood of Jesus Christ, and all who thus feast are thereby made the one body (xi, 3).

"St. Paul does not emphasize at length his statement. He draws from it immediately most practical moral lessons: the statement itself being evidently a truth with which his audience is already familiar." Chapters XII, XIII and XIV (1 Cor.) might well be termed a summary of Christian sociology, founded upon the union of the faithful in one sole body, the Mystical Body of Christ. Therein the doctrine of the Mystical Body is clearly expressed (xii, 12, 13, 27), illustrated at length by a comparison with the human body (12, 14-26). The soul of that Mystical Body, the vital principle animating all its members, vivifying and making specific their

* From "The Doctrine of the Mystical Body of Christ" (Anger-Burke).

acts and their functions is the Holy Spirit (xii, 3-11, 28-30). The bond uniting all the members is charity (xiii. 13). Thence flow the diverse duties of Christians, one to another. Everything that is received ought to be looked upon in relation to its social usefulness for the entire Body. Even the gifts of the Holy Ghost are subordinated to the common good, to the upbuilding of the whole (xii. 13 and 14).

The sacrifice of the Church, the sacrifice of the Mystical Body is wholly worthy of the divine character of that society. It is in no way inferior to that Immolation which gave her to the world; for in very truth, under the consecrated species of bread and of wine, according to the rite instituted by the Saviour, we offer to God Christ, Victim upon the Altar, as He was Victim in His Passion.

Thanks to the Mass, the Christians of all ages and of all nations may gather about Calvary renewed and perpetuated and, borrowing the all-effective voice of Christ immolated (Heb. v, 7), speak their repentance, their adoration, their devotion to the service of God.

An attentive reading of the prayers of the Mass suffices to show the social character of the sacrifice offered by the Mystical Body and for its benefit. The entire Church of Christ takes part in this drama, which is, indeed, that of Calvary, only that the actors have been vastly multiplied.

The Liturgy of the Mass gives the full teaching, the uninterrupted application, of the dogma of the Communion of Saints. A brief glance will reveal this.

Priest and people are gathered around the altar. "The altar," says St. Thomas, "represents Christ; the sacred edifice, the entire Church." Altar and edifice have been set aside from things mundane by consecration or blessing. For Christ is holy, and holy is the Universal Church. The priest is the principal visible actor. The people assisting, sharing through Baptism in the sacerdotal power, have also part in the action.

At the foot of the Altar priest and people purify themselves of sin by a public confession. By this very first act, priest and people show themselves intimately united. The priest accuses himself to the people; the people accuse themselves to the priest. Both ask that divine pardon which the absolution pronounced by the priest carries to hearts well disposed. This union of priests and of people, representing the Church, will continue during the entire sacrificial action. The priest will recall it to the minds of the faithful from time to time by addressing to them the liturgical salutation: *Dominus Vobiscum.* Certain prayers are reserved to the celebrant exclusively. Some of these he recites in a loud voice because they concern both priest and people; for example, the common orations. In some cases he carries on the rite in a very low voice, as the *Offertory* and the *Consecration.*

Here also the people are not put apart but are invited to unite their prayers to those of the priest. Thus, before the opening of the most mysterious part of the drama, the people are called upon to do so in the urgent, solemn appeal of the *Preface.*

Co-operation need not always be evident to eye and ear. To read the prayers of the *Offertory* and the *Canon,* to follow the rites therein, is proof that in the silence our union is unbroken. The host is offered not only for the celebrant, for all those assisting, but also for all faithful Christians and for their eternal salvation: "that it may avail both me and them unto salvation for life everlasting." Mixing a little water with the wine, the priest asks God to make us sharers in the divinity of Him Whom the Incarnation has made our Head. Then the priest elevates the chalice toward heaven, "for our salvation and that of the whole world." At solemn Mass the altar and all gathered about it are incensed. "The incense," says St. Thomas, "symbolizes the order of the grace of which Christ is the plenitude, and from Christ it flows to the people by way of the ministers." When the altar which represents Christ has been incensed, the ministers and the faithful are incensed in turn. Shortly afterwards, the priest recalls to those assisting that this sacrifice is theirs as it is his, "my sacrifice and yours," and the people ask that the offering be to the glory of the Divine Name, to their personal benefit and that of the entire holy Church.

After the *Preface* the silence grows more solemn. Nevertheless, not for an instant is prayer merely individualistic. The priest speaks in the name of the many. All is done in union with the people and in their name. Together priest and people ask that the peace and unity of the holy Catholic Church be extended over the whole earth. The sacrifice they celebrate is the sacrifice of the whole Christian society. They name its visible head, "thy servant *N.* our Pope," and also the head of the limited society—the diocese, "and *N.* our bishop." It is the sacrifice of every one of the faithful, "and all true believers of the Catholic and Apostolic Faith." These catholic petitions do not exclude particular intentions. They are voiced at the *memento* for the living. Immediately afterwards the note of universality is again taken up. All ask God to accept this offering of all His servants, of His entire family: "this oblation of our servitude as also of Thy whole family."

The moment of the *Consecration* and the *Elevation* comes. The sacramental words are pronounced. At last Jesus is among His own, offering Himself and praying with them. It is upon Him now that all the action is concentrated. The prayer, remaining humble, now grows more confident, yea, seeks the very throne of God.

"Command these things to be carried up by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy Divine Majesty." The priest's petition is in relation to the *Mystical Body,* signified in this sacrament, and it asks that the prayers of priest and people have the honor of being presented to God.

The *Angel* mentioned "is Christ Himself, the Angel of the Great Council, Who unites His Mystical Body to God the Father, and to the Church Triumphant." Then the Head and members—the one only Son and the children of adoption —"make bold to say" that prayer in which they address God as their Father.

It would be a mistake to suppose that the two other branches of the Church are strangers to this sacrifice. From the moment the Mass began, all the saints were asked to obtain the pardon from God of the sins staining the souls of the faithful. All Masses are offered to the Most Holy Trinity in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ; offered also in honor of the Blessed Virgin Mary, of St. John the Baptist, of the Apostles Peter and Paul, and of all the Saints, for their glory, and for our salvation through their intercession.

The Church of heaven and the Church of earth unite in one voice to sing *"Sanctus . . . Hosanna in Excelsis."* Before the *Consecration,* whereat our common Head will come to be sacramentally visible to the faithful of earth as He is corporally visible to the blessed in heaven, the Church here below again declares its oneness with the Church of heaven in that moving prayer the first word of which sums up its meaning, *Communicantes*—"communicating." The Church here asks, through the merits and intercession of the saints, that she receive in every circumstance the help of the divine protection through Him, Christ Jesus, Who is the common bond of all three parts of the Church.

The *Consecration,* which brings Jesus Christ to earth, increases the confidence of His militant members. It is not alone the grace necessary for the present life for which they ask. They beg for heaven itself, for their share in the inheritance; their entrance into the society of the holy Apostles and martyrs, in the name of Christ Who speaks for them and is the Source and the Giver of all good gifts.

The Church Suffering is not forgotten. Frequently it is for that Church or for one of its members that the sacrifice is offered. Liturgical prayers at the beginning and end of Masses for the dead implore relief for the souls in purgatory, but at every Mass special prayer is offered for the same end.

When he presents the bread at the *Offertory*, the priest asks God for all the faithful living and also for the dead, "for all faithful Christians living and dead." There is a *memento* for the *living*. There is a *memento* for the *dead*, whereat our Saviour, as the Victim of Calvary and now ours, is entreated to grant refreshment, light and peace to those who have gone before us, signed with the sign of faith, and who, in Christ, sleep the sleep of peace.

The Church Suffering is included also in the final prayer of the *Placeat*. Therein the priest asks the Most Blessed Trinity that this sacrifice may be acceptable and propitiatory for all for whom it is offered. To one who would express astonishment at the fact that the Mass holds thus in remembrance the souls in purgatory, St. Thomas gives this answer: "The Holy Eucharist is the sacrament of the unity of the entire Church. It demands in its celebration that nothing touching the salvation of the entire Church be forgotten."

Thus, the Holy Eucharist shows itself to be the true sacrifice of the society of the Church, the Mystical Body's own sacrifice. In the Mass, Jesus Christ our Head, Priest for all eternity, with His Body offered and His Blood poured forth, comes under the appearances of bread and wine that He may be, by this Mystical or sacramental immolation of Self in this unbloody representation of His bloody Passion, the Victim of the Cross offered anew by us, for us, with us, in pledge of our own self-immolation to the service of God, and of our hatred of sin.

The faithful should ever remember that they are sharing in a priestly function and should answer the invitation which the priest addresses to them at the *Orate, fratres*.

Orate, fratres: ut meum ac vestrum sacrifícium acceptábile fiat apud Deum Patrem omnipoténtem.	Brethren, pray that my sacrifice and yours may be well pleasing to God, the Father almighty.
℟. Suscípiat Dóminus sacrifícium de mánibus tuis, ad laudem, et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ,	℟. May the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church.

Offerings

1. *At the Beginning of the Day*

O Lord God almighty, behold me prostrate before Thee in order to appease Thee, and to honor Thy divine majesty, in the name of all creatures. But how can I do this who am myself but a poor sinner? Nay, but I both can and will, knowing

that Thou dost make it Thy boast to be called Father of mercies, and for love of us hast given Thy only-begotten Son, Who sacrificed Himself upon the cross, and for our sake doth continually renew that sacrifice of Himself upon our altars. And therefore do I—sinner, but penitent; poor, but rich in Jesus Christ—present myself before Thee, and with the love of angels and of all Thy saints, and with the tender affection of the immaculate heart of Mary, I offer to Thee in the name of all creatures the Masses which are now being celebrated, together with all those which have been celebrated, and which shall be celebrated to the end of the world. Moreover, I intend to renew the offering of them every moment of this day and of all my life, that I may thereby render to Thy infinite majesty an honor and a glory worthy of Thee, thus to appease Thy indignation, to satisfy Thy justice for our many sins, to render Thee thanks in proportion to Thy benefits, and to implore Thy mercies for myself and for all sinners, for all the faithful, living and dead, for Thy whole Church, and principally for its visible Head, the Sovereign Pontiff, and lastly for all poor schismatics, heretics, and infidels, that they also may be converted and save their souls. (*Indulgence of three years.—Pius IX, April 11, 1860.*)

2. *During, or (In the Case of Priests) Before Mass*

Eternal Father, I offer to Thee the sacrifice which Thy beloved Son Jesus made of Himself upon the cross, and which He now renews upon this altar; I offer it to Thee in the name of all creatures, together with the Masses which have been celebrated, and which shall be celebrated in the whole world, in order to adore Thee, and to give Thee the honor which Thou dost deserve, to render to Thee due thanks for Thy innumerable benefits, to appease Thy anger, which our many sins have provoked, and to give Thee due satisfaction for them; to entreat Thee also for myself, for the Church, for the whole world, and for the blessed souls in purgatory. Amen. (*Indulgence of three years.—Pius IX, April 11, 1860.*)

3. *Offering for Sinners Who Are In Their Agony*

My God, I offer Thee all the Masses that are celebrated throughout the world today, for sinners who are in their agony and who must die this day. May the Precious Blood of Jesus, their Redeemer, obtain mercy for them. (*Indulgence of 300 days.—Pius X, Dec. 18, 1907.*)

The Prophecy of Malachias Realized

The following pen-picture by an anonymous writer will help us to realize more vividly the truth of the prophecy contained in the first chapter of Malachias: "From the rising of the

sun, even to the going down, My name is great among the Gentiles; and in every place there is *sacrifice*, and there is offered to My name a clean *oblation:* for My name is great among the Gentiles, saith the Lord of hosts."

"It is not an exaggeration to say that the Mass is offered somewhere in the world at every moment of the twenty-four hours of the day. The offering of the Mass travels with the sun, and seems like one continuous and uninterrupted act of worship, which the devout Catholic at any moment by day or by night can join in spirit. When it is midnight in New York Masses are beginning in the churches of Italy.

"There ancient altars, at which saints have knelt, are lit up with tapers, and the Vicar of Christ and thousands of priests are lifting holy hands up to heaven in the sacrifice of *adoration, thanksgiving, reparation,* and *supplication.* A little later and the bells of a thousand towers in France begin to fill the air with holy sounds, and in every city, town, and hamlet kneeling crowds adore the chastening hand of God and pray for sinners who despise His ordinances. Chivalric and religious Spain catches the echoes, and, when it is one o'clock in New York, offers the great sacrifice in countless splendid churches. And then Catholic Ireland, the Island of Saints, which during centuries has suffered for the Faith, rallies anew around the altars it would never forsake, despite the most cruel persecutions.

"At two o'clock and after, the priests of the islands of the Atlantic—perhaps the Cape Verde—white-robed and stoled and wearing the great cross on their shoulders, bend before the tabernacle. An hour later a courageous missionary lifts up the chalice of salvation on the ice-bound coast of Greenland.

"At half-past four the sacred lamps twinkle through the fogs of Newfoundland, and at five Nova Scotia's industrious population begins the day by attending Mass. And now all the Canadian churches and chapels grow radiant as the faithful people—the habitant of the country, the devout citizen, the consecrated nun, and the innocent—hasten to unite their prayers around the sanctuary where the priest is awaiting them. At six how many souls are flocking to the churches of New York, eager to begin the day of labor with the holiest act of religion! Many young people, too, gather around the altar at a later hour, just as the fresh flowers open with the morning, and offer their dewy fragrance to heaven. An hour later, the bells of Missouri and Louisiana are ringing, and at eight Mexico, true to her faith, bends before her glittering altars. At nine the devout tribes of Oregon follow their beloved black-gown to their poor but gayly-decorated chapels, and California awhile loosens its grasp on its gold to think of the treasure that

rust doth not corrupt. And when the Angelus-bell is ringing at noon in New York, the unbloody sacrifice is being offered in the islands of the Pacific, where there are generous souls laboring for our dear Lord; and so the bells are ringing on, on over the waters, and one taper after another catches the light of faith, making glad all the isles of the sea. At two o'clock the zealous missionaries of Australia are hastening to the altar, and whispering in their eagerness for the coming of Our Lord, *Introibo ad altare Dei.* And all the spicy islands of the East catch the sweet sounds one after another, till at four in the afternoon China proves there are many souls who are worthy of the name of celestial by their rapt devotion at the early rite. Then in Tibet there is many a modest chapel where the missionary distributes the Bread of Life to a crowd of hungry souls.

"At six the altars of Hindustan, where St. Francis Xavier ministered, are arrayed with their flowers and lamps and the sacred vessels, and unwearied priests are hastening to fortify their souls before Him who is their life and their strength. At nine in Siberia, where many a poor Catholic exile from Poland has no other solace from his woes but the foot of the altar and the bread of heaven. During the hours when New York is gay with parties and balls and theatrical amusements the holiest of rites is going on in the Indian Ocean and among the sable tribes of Africa, whose souls are so dear to the Saviour who once died for all. At eleven in Jerusalem, the Holy City over which Jesus wept, where He wrought so many miracles, where He suffered and offered Himself a sacrifice for the whole world.

"When midnight sounds again in New York the silver bells are tinkling again in every chancel in Rome. And so it goes on; the divine host is constantly rising like the sun in its course around the earth. Thus are fulfilled the words of the prophet Malachias: 'From the rising of the sun even to the going down thereof, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation.' All day long—at any hour—we can assist at Mass spiritually; let us frequently unite ourselves to the Masses going on in some part of the world, thus adding new brightness to God's glory, atoning for the neglect of others making reparation for our offenses, in thanksgiving for our blessings, and thus effectually promoting our sanctification."

"Oh, what a gift is the holy Mass!" exclaims Father Baker, C.S.P., in his stirring sermon on "The Mass the Highest Worship."[1] "How full an utterance has humanity found therein

[1] Vide: "Sermons of the Rev. Francis A. Baker, with a Memoir of His Life," by Rev. A. F. Hewit.

for all its woes, its aspirations, its hopes, its affections! How completely is the distance bridged over, that separated the creature and the Creator! The Mass supplies the want of the human soul for an adequate mode of approaching God. As a creature before its Creator, you are oppressed with your own inability to worship Him worthily. Do you want a better worship than that which His eternal Son offers? In the Mass the Son of God in His human nature worships the Father for us. He prays for us; asks pardon for us; gives thanks for us; adores for us. As He is perfect man, He expresses every human feeling; as He is perfect God, His utterances have a complete perfection, an infinite acceptableness. Thus, when we offer Mass, we worship the Father with Christ's worship. It seems to me that the Catholic can have a certain kind of pride in this. He may say, 'I know I am weak and as nothing before God, yet I possess a treasure that is worthy to offer to Him. I have a prayer to present to Him all perfect and all powerful, the prayer of His only-begotten Son, in Whom He is well pleased.'

Come to Mass! Come to Mass!

"Come to Mass! Come, children, come to Mass, and bring your merry hearts with you. Come, you that are young and happy, and rejoice before the Lord. Come, you that are old and weary, and tell your loneliness to God. Come, you that are sorely tempted, and ask the help of heaven. Come, you that have sinned, and weep between the porch and the altar. Come, you that are bereaved, and pour out here your tears. Come, you that are sick, or anxious, or unhappy, and complain to God. Come, you that are prosperous and successful, and give thanks. Christ will sympathize with you. He will rejoice with you, and He will mourn with you. He will gather up your prayers. He will join to them His own almighty supplications, and that concert of prayer shall enter heaven, louder than the music of angelic choirs, sweeter than the voice of those who sing the song of Moses and the Lamb, more piercing than the cry of the living creatures who rest not day or night, and more powerful and prevailing than the intercession of the Blessed Virgin and all the saints of paradise together. The Mass a formalism! The Mass an unmeaning service! Why, it is the most beautiful, the most spiritual, the most sublime, the most satisfying worship which the heart of man can even conceive.

"And here, too, in this idea of the Mass, we have the answer to another perplexity of Protestants. They can not understand why we make such a point of attending Mass. They see us go to Mass in all weathers. They see us so particular not

to be late at Mass, and they ask what it all means! Is it not superstition? Do we not, like the pharisees, give an undue value to outward observances? May we not worship God at home just as well? Ah, if it were really only an outward observance! But there is just the difference. There stands one among us whom you know not. *We* believe that the Saviour is with us, and *you* do not. We believe this with a certain, simple faith. Come to our churches and look at our people—the poorest and most ignorant—and see if we do not. It is written on their faces. They may not know how to express themselves, but this is in their hearts. You think we come to Mass because the Church is so strict in requiring us to do so, but the true state of the case is that the law of the Church is so strict because Christ is present in the Mass. You think it is the pomp and glitter of our altars that draws the crowds. Little you know of human nature if you think it can long be held by such things alone. No; we adorn our altars because we believe Christ is present. This is our faith. It is no new thing with us. It is as old as Christianity. It was the comfort of the Christians in the Catacombs. It was the glory of St. Basil and St. Ambrose and St. Augustine. It was the meaning of all the glory and magnificence of the Middle Ages. And it is our stay and support in this century of knowledge, labor, and disquiet. Yes; strip our altars; leave us only the Corn and the Vine, and a rock for our altar, and we will worship with posture as lowly and hearts as loving as in the grandest cathedral. Let persecution rise; let us be driven from our churches; we will say Mass in the woods and caverns, as the early Christians did. We know that God is everywhere. We know that Nature is His temple, wherein pure hearts can find Him and adore Him; but we know that it is in the Holy Mass *alone* that He offers Himself to His Father as the Lamb that was slain. How can we forego that sweet and solemn action? How can we deprive ourselves of that heavenly consolation? *The sparrow hath found her an house and the turtle a nest where she may lay her young, even thy altars, O Lord of hosts, my King and my God!* Man's heart has found a home and resting-place in this vale of tears. To us the altar is the vestibule of heaven, and the host its open door.

"It is our delight now to think that, as the sun in its course brings daylight to each successive spot on earth, it ever finds some priest girding himself to go up to the holy altar; that thus the earth is belted, from the rising of the sun unto the going down of the same, with a chain of Masses; that as the din of the world commences each day, the groan of the oppressed, the cry of the fearful and troubled, the boast of sin and pride, the wail of sorrow—the voice of Christ ascends at the same time to heaven, supplicating for pardon and peace.

"Such be our thoughts about the Holy Mass. Come to Mass,

and come and pray. When the Lord drew near to Elias on the mount the prophet wrapped his face in his mantle; so, when we come to Mass, let us wrap our souls in a holy recollection of spirit. Remember what is going on. Now pray; now praise; now ask forgiveness; now rest before God in quiet love. So will the Mass be a marvelous comfort and refreshment to you. You know the smell of the incense lingers about the sacred vestments worn at the altar long after the service is over; so your souls shall carry away with them as you leave the church a celestial fragrance, a breath of the odors of Paradise, the token that you have received a blessing from Him whose 'fingers drop with sweet-smelling myrrh.'"

A Meed of Praise

by

Rev. F. X. Lasance

To Nicholas C. Benziger of blessed memory belongs the credit of having suggested the preparation and publication of *The New Missal for Every Day* nearly twenty years ago, and therefore we are justified in calling him a pioneer, indeed an enthusiastic leader, in the *liturgical movement* of the present day. The work was an immediate success. And the New Missal has been kept "new," that is to say, absolutely up-to-date, by its publishers, the firm of Benziger Brothers. They likewise prepared and energetically carried out the project of transforming this English Missal into a *Latin-English* Missal, the present work which is offered to the public with the positive assurance that it is still entitled to its old name: *The New Missal* (adding the word "Roman" to signify that it now is in Latin and English) inasmuch as it is complete, thoroughly up-to-date, and calculated to meet the requirements of the most exacting critic.

We take this occasion to offer a slight tribute of praise to Nicholas C. Benziger, whom we have loved with the love of a brother, and whose passing has left a wound that never will be healed.

He won our esteem and affection not only by the uniform courtesy, kindness, and generosity displayed toward us personally in an association which began nearly forty years ago, but also by the strength and uprightness of his character, his sterling worth, his integrity, honesty, sincerity, humility, serenity and cheerfulness. He was a man of deep, religious convictions, with a faith like that of a Breton peasant, and was ever ready to second the efforts of Bishops and Priests in the dissemination of Catholic literature and to foster every enterprise for the welfare of the Church and for the propagation of the faith. He enjoyed the respect and loyalty of his employees by his just and kindly treatment of them, and by the genuine interest he took in their temporal and eternal welfare. Eternal rest give unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen.

Read Mass With the Priest

AN EXPOSITION OF THE SIMPLE CHARACTER OF THE MISSAL

BY

Rev. William R. Kelly

A STUDY PLAN BASED ON "THE NEW ROMAN MISSAL IN LATIN AND ENGLISH" BY REV. F. X. LASANCE AND REV. FRANCIS AUGUSTINE WALSH, O.S.B.

Introduction

THE Holy Sacrifice of the Mass was instituted by Our Lord at the Last Supper, when He pronounced the words that caused bread to be changed into His adorable Body, and wine to be changed into His Precious Blood.

In these words are the very heart and core of Holy Mass. They are the treasure itself of Catholic Faith.

Receiving this treasure as a pearl of great price, the Church sought through the centuries to give it a setting worthy of its divine Donor. And so she enshrined the sacred words of consecration in a liturgy of overwhelming majesty, uniting the inspired utterance of psalmist and prophet with the fervent outpourings of her own saints and pontiffs.

How beautiful this liturgy really is, the reader of the Missal will quickly see. And once acquainted with the Church's own prayers, he will heartily agree with the sentiments expresesd in the Introduction to Father Lasance's "New Missal for Every Day."

To facilitate the use of this particular Missal for all who desire to follow the liturgy and ceremonies of Holy Mass in harmony with the celebrant of the Mass, is the purpose of this guide. The exercises aim to make the student familiar with the parts of the Missal by actually following the Mass.

An understanding of a few outstanding points will be enough at first; later on, the student will learn for himself the minor variations of the liturgy.

An appreciation of the Mass as the most sublime act of man's homage to God, and a knowledge of the principal vessels, vestments and ceremonies are expected of every educated Catholic.

PART I

A Study Plan

Exercise 1

The teacher will do well to assign an analysis of pages 8-16 of the "Introduction to the Missal." From the quotations of the author the student will make a brief synopsis in his own words, showing the advantages of reading the Missal. The following points are illustrative:

(A) The Missal associates one more intimately with the celebrant and therefore more closely with Christ; for the priest represents Our Lord. (Page 8.)

(B) The Missal contains many apt and beautiful citations from the Psalms of David. Now, these prayers of David are indeed the prayers of Christ, for David is a type of Christ. (Page 9.)

(C) In the Missal are found prayers for every occasion and for every moment; prayers of adoration, of thanksgiving, of contrition, and of petition. (Page 1494.)

(D) Books of Piety are often very good and useful; at the best, however, they are never so good as the prayers of Holy Scripture, or those of the Fathers of the Church. (Page 10.)

(E) The Prayer of the Church contained in the Missal is the most efficacious of all prayers. (Page 10.)

Exercise 2

The Contents of this Missal

This Missal contains the following matter in the order as here given:

Introduction: A devotional treatise of Holy Mass.
Editor's Preface: It explains the character of this Missal.
Read Mass with the Priest: A Study Plan, how to use this Missal and containing instructions about the different parts of this Missal, the Sanctuary, Altar, Requisites for Holy Mass (Sacred Vessels, Vestments, their color, etc.), and a detailed explanation of the different parts of Holy Mass and how the priest says Mass.
The Proper of the Season.
The Ordinary of the Mass.
The Additional Prayers and the Prefaces.
The Proper of the Saints.
The Common of the Saints, the Votive Masses, the Occasional Prayers, the Forty Hours' Devotion and the Masses and Burial Service for the Dead.
The Proper of Certain Masses Special to Various Religious Orders and Localities.
The Proper Masses Special to the United States.
An Appendix of General Prayers (Devotions in preparation and thanksgiving for Holy Mass and Communion, etc.)

In the exercises that follow, we shall be concerned with the four main sections of the Missal as enumerated below for the purpose of demonstration, but the principles governing their use may also be applied to the Masses contained in the other sections of this Missal.

Note: The instructions and directions for the use of this Missal contained in this section, "Read Mass with the Priest" are sufficient for general use. If more detailed rubrical information is desired for a closer adherence to liturgical requirements the study of the matter set in smaller type is advisable.

Marking the Parts of the Missal

Note: For a better understanding of the structure of the Missal and the exercises that follow, it is advisable to read the instruction on the ecclesiastical year and its divisions, page 1622.

Open the Missal. Place ribbons or cards in the following pages:

1. Page 756: *The Ordinary of the Mass*
2. Page 103: *The Proper of the Season*
3. Page 830: *The Proper of the Saints*
4. Page 1299: *The Common of the Saints*

Turning now from one section to another, the student will see the four important parts of the Missal.

Exercise 3

The Major Parts of the Missal Explained

(I) *The Ordinary of the Mass* is made up of those prayers and rites which remain unchanged throughout the year. It includes the familiar prayers that are found in most prayer-books of the people.

(II) *The Proper of the Mass* on the other hand consists of the Introit, Prayer (sometimes called Collect), Epistle (sometimes called Lesson) with the Gradual or Tract or Sequence that follows it, Gospel, Offertory, Secret, Communion and Postcommunion (A) special to the season, as for instance the Tenth Sunday after Pentecost; or (B) special to some saint's feast. Hence there are two divisions of the Proper, viz., (A) the Proper of the Season, and (B) the Proper of the Saints. The latter is further supplemented by the Common of the Saints as described in the following paragraph (C).

(A) *The Proper of the Season* has its place in the Missal from page 103 to page 752. Here are to be found the Masses for each Sunday of the year, beginning with the First Sunday of Advent and ending with the

Last Sunday after Pentecost. This section also includes the principal solemnities of Our Lord and some other feasts which are kept without regard for the day of the month on which they may fall and the week-day or as they are called the Ferial Masses.

(B) *The Proper of the Saints:* Pages 830 to 1298. It follows the order of the Calendar, month by month, day by day. Here one finds the special Introits, Prayers, Epistles, Gospels, Offertories, Secrets, Communions and Postcommunions suited to the *saint* who is being honored.

(C) *The Common of the Saints:* Now to print an Introit, Prayer, Epistle, Gospel, etc., for each saint would make the Missal extremely bulky. Besides, there would be no end of repetition, for the same Epistle or other proper part often recur. For this reason a special section appears in the Missal containing the Introits, Prayers, Epistles, Gospels, Offertories, Secrets, Communions, and Postcommunions, that are *Common* to many of the Saints. This section is called the *Common of the Saints.*

In the *Common* will be found those Prayers that may not be printed in the Proper. If, for example, the student turns to the feast of St. Isidore on page 974, he will find no Prayer at all for this saint. In other words, there is no Proper for the feast of St. Isidore. Consequently he will go to the *Common.* The Missal refers him to the page, which in this case is 1344 and from that place he will take the Introit, Prayer, Epistle, Gospel, etc.

At times some parts will be printed in the Proper, while the remainder must be drawn from the Common, *e.g.,* the feast of St. Vincent Ferrer, page 975. Here the *Prayer* of St. Vincent is all that is given; the rest therefore is sought in the Common.

The same page, 975, shows an example of a feast that has all its Proper in one place. In this instance there is no occasion for using the Common.

Concluding Principle: When any part or parts are not found in the Proper of the Season or the Proper of the Saints, they will be found in the Common.

The Relation between the Ordinary and the "Proper of the Mass"

Every Mass is made up of an Ordinary part and a Proper part.

Take, for example, the Fourth Sunday of Lent, page 327. The Ordinary is on page 756; the Proper is on page 327. To follow the Mass, begin on page 756. Read on to page 760. Here one is told to say the Introit. Turn back to page 327 to find it. This done, return to page 761 to read the Kyrie, etc. as far as top of page 762. After this the Missal tells one to say the Prayers (or Collects).

To put the matter very briefly: there are eight places in the Ordinary where one is going to be directed to the Proper. In this book, in the *Ordinary of the Mass,* (page 756) so that they may be easily recognized, Proper parts are indicated by a ★. However, for his own convenience and practice the reader may mark those eight places. Take a pen and write clearly, or, better yet, print plainly on the margin of your Missal the name of the part to which reference is made as shown in the following diagram.

Page	*Location*	*Print in Margin*
760	Bottom	"Introit"
762	Bottom	"Prayer"
763	Middle	"Epistle"
764	Middle	"Gospel"
767	Middle	"Offertory"
772	Middle	"Secret"
792	Top	"Communion"
793	Top	"Postcommunion"

When the reader comes to one of these signals he should not hesitate an instant. He is to turn immediately to the Proper that has previously been marked out.

The following diagram will indicate the manner in which one prayer follows another. This order may be called the sequence of prayers. It is important that the student get practice in going rapidly from the Ordinary to the Proper without losing his bearings. A card may be made similar in style to the diagram, which will serve the double purpose of a Missal-marker and a guide, in the event that one does not know "what prayer comes next."

Sequence of Prayers

PRAYERS AT FOOT OF ALTAR
Introit
KYRIE ELEISON
GLORIA
Prayer
Commemoration (if any)
Epistle
Gospel
CREED
Offertory

OBLATION PRAYERS
LAVABO
Secret
PREFACE
SANCTUS
CANON OF THE MASS
Communion
Postcommunion
LAST GOSPEL

In the aforegoing diagram "The Ordinary" is indicated in capital letters while "The Proper" is shown in italics.

Exercise 5

Recitation of a Sunday Mass, Illustrating "The Proper of the Season"

Take the Mass for the Tenth Sunday after Pentecost.

Place a marker (using the ribbons in book) in the Proper on page 673—open the Missal at the Ordinary, page 756.

Prayers at beginning of Mass, p. 756.
Introit, p. 760.
Kyrie Eleison, p. 761.
Gloria, p. 762.
Prayer, p. 762.
Second prayer, p. 827, *"A cunctis,"* i.e., "For the intercession of Saints".
Third Prayer, "At choice of Priest." Therefore select any one passage from those on pp. 1494 to 1500.
Epistle, p. 673.
Gradual, p. 674.
Prayer, "cleanse my heart," p. 763.
Gospel, p. 674.
Credo, p. 763.
Offertory, p. 675.
Prayer, p. 767, "Receive, O Holy Father," and the four prayers that follow.
Lavabo, i.e., "I will wash my hands," p. 770.
Prayer, "Receive, O Holy Trinity," p. 771, and the following prayer.
Secret, p. 772.
Second Secret, p. 828, "For the intercession of Saints".
Third Secret, "At choice of Priest." Therefore select any one Secret from those on pp. 1494 to 1500.
Preface, p. 772.
Sanctus, p. 774.
The Canon of the Mass, p. 777. This is the fixed and unchangeable part of the Mass.
Read straight on to p. 792.
Communion, p. 675.
Postcommunion, p. 676.
Second Postcommunion, p. 828.
Third Postcommunion, "At choice of Priest." Therefore select any one Postcommunion from those on pp. 1494 to 1500.
Prayer, "Placeat," p. 793.
Blessings, p. 793.
Last Gospel, p. 795.

There is no need to memorize the order of the foregoing prayers. By reading the Mass several times one will become familiar with the sequence.

As the student goes on through Exercise 5 he will get accustomed to turning back and forth from Ordinary to Proper and vice-versa. The *latter has been made easy for the user of this book as in referring from the "Proper" to the "Ordinary", the part that is required in the last named is given after each prayer in the "Proper" with the page on which it will be found.*

How to Use the **Ribbons** in Father Lasances
The New Roman Missal
Method of Following the Mass

1. Begin at the Ordinary of the Mass.
2. Read until you come to ★
3. Turn to Proper, as you have marked it by **Ribbon**
4. Read until referred back to the Ordinary marked by yellow **Ribbon**
5. Read up to next ★
6. Turn again to Proper marked by **Ribbon** then continue as before.

Before Mass Insert Ribbons as follows:

For the Ordinary of the Mass

Yellow (gold) Ribbon at page 753 for High Mass; at 756 for Low Mass.

For the Mass of the Day (Called the "Proper")

Green Ribbon on Sundays After Pentecost; also Sundays from Epiphany to Septuagesima

White Ribbon on Feasts of Our Lord, except on those of the Passion; on Feasts of Our Lady; on Feasts of Saints not Martyrs

Red Ribbon on Pentecost; on Feasts of the Passion; on Feasts of Martyrs

Purple Ribbon in Advent and Lent; on Vigils of Greater Feasts

Black Ribbon in Masses for the Dead.

The Priest at the Altar Wears Vestments Showing the Day's Color—The Ribbon Color Corresponds

Exercise 6

The Proper of Saints

The previous exercise has dealt with the Proper of the Season, and has been illustrated by the recitation of a Sunday Mass. In the present exercise we shall consider the Mass as said on the feast days of the saints, in order to illustrate the Proper of the Saints.

Example A—Feasts that have a "Proper"

Feast of *The Immaculate Conception,* page 851

The Ordinary begins as usual on page 756, while all the parts Proper to this feast, viz.: Introit, Prayer, Epistle, Gospel, Offertory, Secret, Communion, and Postcommunion are found together on pages 851 to 854. Hence no difficulty will be experienced in going from the Ordinary to Proper and vice-versa, an exercise which the teacher should now assign.

Example B—Feasts that have no "Proper"

Feast of *St. Eusebius,* page 859

On turning to page 859, one finds that there is no Introit,

Prayer, Epistle, etc. Recalling the principle that where there is no Proper, recourse is had to the Common, he will place his marker at page 1306, the Common of a Martyr-Bishop. From this page he will then get the Introit, Prayer, Epistle, Gradual, Gospel, Offertory, Secret, Communion and Post-communion. With the special parts thus marked out for him on page 1306, the student may now read the whole Mass beginning with the Ordinary on page 756.

Exercise 7

The Rank of Feasts and Sundays

The rank or dignity of a feast is stated immediately below its title.

Example 1. The feast of St. Silverius, Pope and Martyr, page 1054; here the rank is "*Simple.*"

Example 2. The Feast of St. Leo, page 1091; here the rank is "*Semi-Double.*"

Example 3. Feasts of "*Double*" rank. The greatest feasts, like Christmas and Easter, are marked as *Doubles of the First Class;* next in importance come the *Doubles of the Second Class,* and the *Double Majors.* Lowest in the class of Doubles is the *Double Minor,* which never gets its full name, but is called "Double" for short.

The order of importance of the feasts occurring during the Ecclesiastical Year is designated by the Church as follows:

First: Those relating to our Lord and the mysteries of His life. Then follow the feasts in honor of the Blessed Virgin, the Holy Angels, St. John the Baptist, St. Joseph, Saints Peter and Paul and the other Apostles, the feasts of National Saints, Holy Patrons of dioceses and parishes, feasts of the dedication of churches, of the martyrs, holy Popes or Bishops, Doctors and Fathers of the Church, Confessors of the Faith, Holy Virgins and other Holy Women.

CLASSIFICATION OF FEASTS
ACCORDING TO RANK

I DOUBLES

OF THE FIRST CLASS
OF THE SECOND CLASS
DOUBLE MAJORS
DOUBLE (MINORS)

II SEMI-DOUBLES

III SIMPLES

All feasts, therefore, are either *Simple, Semi-Double,* or *Double,* and the Doubles are sub-divided as noted in following diagram. This distinction is essential before the reader may go on to consider the Votive and the Requiem Masses.

Sundays are ranked as follows:

I. *Privileged or Major Sundays of the first class*, which never yield precedence to any feast, viz., the first Sunday of Advent, all the Sundays of Lent, Easter, Low Sunday, and Pentecost.

II. *Privileged or Major Sundays of the second class*, which yield only to double feasts of the first class, are Septuagesima, Sexagesima, and Quinquagesima, besides the second, third, and fourth Sundays of Advent.

III. *Common or Minor Sundays* (the remaining Sundays of the year) which yield only to a double feast of the first or second class. When a festival Mass (of a double of the first or second class) is celebrated on a Sunday, a commemoration of the Sunday is made; i.e., the Collect, Secret, and Postcommunion of the Sunday Mass are added to the Mass of the feast and the last Gospel is that of the Sunday.

The Church Week

The Church week is made up of a Sunday and six week days. The Sunday is called *"Dies Dominica,"* i.e., the Lord's Day. Saturday is called *Sabbatum*. The other week-days are called "Ferial" days or simply *Feriæ*. The week-days of Advent are called "Advent Feriæ." The week days of Lent are "Lenten Feriæ." Thus, Monday is Feria II, Tuesday, Feria III, etc.

Feriæ or week-days are divided into two classes, major and common. The former comprise all days of Advent and Lent, the Ember-days, and Monday *(feria secunda)* of the Rogation-days. All other *feriæ* belong to the second class. *Major feriæ* must always be commemorated. A few, called *privileged feriæ, viz.*, Ash Wednesday and the first three days of Holy Week are celebrated to the exclusion of all feasts.

On Masses During Lent

Each Feria in Lent has its own Mass. Keep the marker in place during Lent and advance it day by day. The priest may choose either the Lenten Mass or the Mass of the saint whose feast falls on that day. Should he say the Lenten Mass his second Prayer will be from the Mass of the saint: on the other hand, if he reads the Mass of the saint his second Prayer will be of the Lenten Feria and the Gospel of the Feria is said at the end of Mass. It is easy to tell when he reads the Lenten Mass, for then the vestments are violet in color.

On Masses During Advent

The Feriæ of Advent have no special Mass; hence, the Prayer, Secret and Postcommunion of the Sunday are repeated for each of the Feriæ that follow. Thus, when the priest says the Mass of a saint during this season, the second Prayer, Secret and Postcommunion will be taken from the Mass of the Sunday before. These additional prayers are designated in the Missal "Commemoration of the Feria."

The Votive Masses

Page 1410 to Page 1494

A Mass other than that of the day is called a Votive Mass, or Mass of Devotion. These Masses are usually offered for some special intention, such as a thanksgiving, page 1494, to ask for peace, page 1468, etc.

It is permissible to say a Votive Mass *only on a Simple or on a Semi-Double.*

For the Marriage ceremony page 1449 and on certain special occasions, e.g., the First Friday of the month page 646, the Church permits a Votive Mass on feasts even higher than a Semi-Double, but this is by way of exception.

Masses for the Dead

Page 1501 to Page 1534

There are various Masses for the Dead, page 1501. Pope Benedict XV granted priests permission to say three Masses on All Souls' Day. Then there is a Mass for the Day of Death or Burial, another for the third, seventh and thirtieth day after burial, one for the Anniversary of the Day of Death, and lastly one called the Common or Daily Mass for the Dead. The "Ordinary of the Mass" is said as usual and the "Proper" is taken from one of the Masses here noted.

While the priest is reading the prayers, taken from page 1501 and following, which may be suited to his particular intention, the reader may join charitably in that intention, and also remember his own dead with a prayer taken from the same section of the Missal.

Low Masses for the dead when said in black vestments are not allowed on feasts which are of double rite, nor on any Sunday, nor within any privileged octave, nor during Lent, on the Ember-days, or Rogation Monday and all vigils; nor on the day on which a Sunday is anticipated, or on which the Mass of the preceding Sunday, which was rubrically impeded, is resumed.

However, when the body of a deceased person has been brought into the church to await burial, greater liberty is permitted. *Any* Mass and on *any* day can be offered up for the faithful departed in general, or for any particular deceased person or persons: and, indeed, Holy Church seems to prefer to act upon this principle, rather than delay a Mass for the dead until a day on which it can be said in black vestments, and with the rites proper to requiem Masses.

The *solemn or sung funeral Mass* is prohibited on the last three days of Holy Week, Christmas Day, Epiphany (Jan. 6), Easter Sunday, Ascension Day, Pentecost, Trinity Sunday, Corpus Christi, the feasts of the Annunciation (March 25), Assumption (August 15), and Immaculate Conception of our Lady (Dec. 8); the feast of the Solemnity of St. Joseph (Wednesday before the third Sunday after Easter), feast of the Nativity of St. John Baptist (June 24), and of Sts. Peter and Paul (June 29), All Saints' Day (Nov. 1), and the anniversary of the title and dedication of the church in which the Mass is to be celebrated.

On the third, seventh, thirtieth, and anniversary days of a person's death or burial, it is permitted by the rubrics throughout the year to celebrate a *high Mass of requiem*, except on

1. Sundays and holy-days of obligation;
2. Double feasts of the first and second class;
3. Vigils of the Nativity and of Pentecost;
4. Within the octaves of Christmas, Epiphany, Easter, Pentecost, Ascension, and Corpus Christi;
5. Ash Wednesday;
6. Holy Week;
7. During solemn exposition of the Blessed Sacrament;
8. Rogation-days having but one parochial Mass with procession.

When thus prevented, this high Mass may be anticipated or transferred to the nearest day free from the above rubrical impediments.

A *low Mass* is not allowed on the third, seventh, thirtieth, and anniversary days, if these fall on

1. A feast of double rite (except by special indult);
2. Days during Lent, except the first day of each week free from a feast of double rite;
3. Ember-days;
4. Rogation Monday;
5. Vigils;
6. The day on which a Sunday is anticipated or on which the Mass of the preceding Sunday which was rubrically impeded, is resumed.

Requiem Masses are strictly forbidden during the time in which the Blessed Sacrament is exposed publicly for Forty Hours' Devotion or for Perpetual Adoration.

Supplementary Notes

Octaves. Some feasts of high degree have an octave, which means a period of eight days. Thus, the celebration of the feast continues for a week. The days following the feast are called days *within the octave (dies infra octavam);* the eighth day is known as the *octave-day (dies octava).* The octave-day of a feast of the first class is always a double major.

Octaves are *privileged, common,* or *simple.*

Privileged octaves are of the *first, second,* or *third order.*

First Order: The octaves of Easter and Pentecost. No other feast may be celebrated during that time.

Second Order: The octaves of Epiphany and Corpus Christi. No other feast, except it be a double of the first class, may be celebrated during that time. The octave-day itself may be replaced only by feasts of the Universal Church if they are doubles of the first class.

Third Order: The octaves of Christmas, Ascension and the Feast of the Sacred Heart of Jesus. During this time the celebration of all occurring feasts except those of simple rank is permitted. But the octave-day itself may be replaced only by feasts, doubles of the first and second class.

Note: When an octave day is replaced by another feast, a commemoration is always made of the octave.

Common octaves.—All feasts of the first class having a common octave are indicated in the Universal Calendar, as well as on the feast itself. During their octaves, it is permitted to celebrate a feast having a higher rank than simple with a commemoration of the octave, except that on doubles of the first and second class the commemoration is omitted. But the octave day itself gives way only to doubles of the first and second class.

Simple octaves.—These are such feasts of which only the octave day is celebrated as a simple rank feast.

Vigils.—Vigils (from *vigilare,* to watch), or days liturgically observed, immediately preceding certain feasts, are found in the Roman rite to the number of seventeen, divided into privileged and common. Of the former there are three. The vigils of Christmas and Pentecost do not yield to any feast; but the vigil of Epiphany yields to double feasts of Our Lord of the first or second class. All other vigils belong to the non-privileged class, and are excluded by any office of higher rite.

Vigils are also divided into those on which there is or was an obligation of fasting and abstinence and those which do not carry with them this obligation. The vigil of Epiphany, because of the Christmas joy, the vigil of Ascension, because of the joy of Christ's resurrection, and the vigil of the Immaculate Conception, because it was instituted without this obligation, are without fast or abstinence. To all other vigils the obligation of fasting and abstinence is attached *per se,* though in many cases it has been abrogated.

Occurrence of Feasts.—Two (or more) feasts may occur on the same day; of these only one is observed. The other is transferred, if liturgical rules permit; otherwise it is reduced to a simple *(festum simplificatum)* and commemorated, or at times rejected entirely, according to definite laws.

Special Feasts.—The feast of a titular of a church, *i.e.,* of the saint in whose honor the church is erected, and the anniversary of the consecration (strictly so called, not the simple blessing) of a church, are doubles of the first class with an octave for all the clergy attached to the church.

The feast of the *titular* of the *cathedral,* as well as the *anniversary of the consecration of the cathedral,* is a double of the first class, and with an octave, when permitted, for the secular clergy (for regulars, too, who use the diocesan Ordo) throughout the *whole diocese.* Religious, male or female, who use a special Ordo, observe these feasts of the cathedral as first-class doubles, but without an octave.

The day on which a *church is consecrated* is a double of the first class (from tierce) with an octave for the clergy of the church: the office is that of the *dedication of a church.* The day on which the *cathedral is consecrated* is observed as a double of the first class, likewise with an

octave, throughout the diocese. The feast of the *dedication or consecration of a church* is a feast of *Our Lord.* The feast of the *consecration of the cathedral and its anniversary,* as well as the feast of the *titular of the cathedral,* is a *primary* feast even for the clergy of the diocese who are not *attached* to the cathedral. This is true, too, of the octaves of these feasts.

Preparing the Missal for Next Day's Holy Mass

The beginner is urged to prepare the Missal before coming to Mass. A few moments given to this task on the evening before, will be repaid in ease of reading at Church.

In choosing the Mass to read, consult first the Universal Calendar (see index). It shows what Mass is to be said on any particular day. If closer adherence to the special calendar of a particular diocese is desired, consult the Ordo annually published in the locality.

If the day is a feast day, mark the Missal at the feast given. If there is any difficulty in finding the place at once, then look up the name of the saint, or of the feast, in the Index at the end of the Missal. If no feast is given, then read the Mass of the preceding Sunday, or if the priest is vested in black a Mass for the Dead.

If the day is a day within the Octave of some feast, read the Mass of the feast. (Certain great festivals are kept for eight days; i.e., they have an octave and therefore the Prayer, Secret and Postcommunion are repeated each Octave day).

If the day is a Sunday, read the Mass of Sunday. Your Catholic Calendar at home will tell you what Sunday it is.

If some saint's feast happens to fall on that Sunday, add the prayer of the saint to the prayer of the Sunday Mass.

Remember that the Sunday Mass takes precedence over all ordinary feasts.

It is only when a Double of the First or Second Class falls on a Sunday that the Sunday Mass gives way to the feast. (The Patronal Feast of the Parish is a Double of the First Class). In this case the Mass is of the feast, the second Prayer is of the Sunday, and the Gospel of the Sunday is read at the end of the Mass.

PART II

An Explanation of the Requisites and Prayers of Holy Mass

Furniture and Articles on Altar and in Sanctuary

1. Crucifix.
2. Reredos.
3. Tabernacle covered by a veil which is either white or of the color of the vestments worn that day, but at Requiem Masses the veil is purple.

4-9. Large Candlesticks for High Mass and Benediction. At a High Mass at least six candles are lighted.

10, 11. Small Candlesticks for Low Mass. There are usually two but sometimes four. However, only two candles are

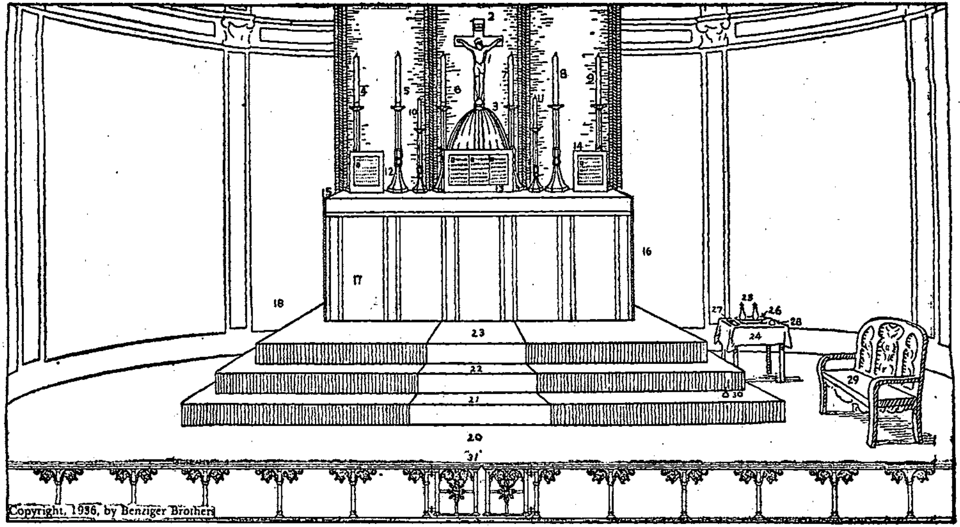


Diagram of an Altar and a Sanctuary
(For list of articles numbered see accompanying schedule)

lighted for a Low Mass said by a priest, but when a bishop says a low Mass four candles must be lighted.

12, 13, 14. Altar Cards. (The larger in the center contains prayers read at the Offertory and Canon. The smaller one on the Epistle side has the prayers which the priest reads when washing his hands. The other smaller one on the Gospel side has the Gospel of St. John, usually read at the end of Mass.)

15. Mensa or Altar Table.
16. Altar Table Coverings. (One wax and three linen cloths cover the altar table. The fourth or top one of linen hangs down over the side of the altar to the floor.)
17. Antependium or Frontal. (A cloth which sometimes hangs down in front of the altar. Like the tabernacle veil, it takes the color of the Vestments.)
18. Gospel Side of the Altar.
19. Epistle Side of the Altar.
20. Sanctuary Floor.
21. First Altar Step.
22. Second Altar Step.
23. Predella or Altar Platform.
24. Credence Table.
25. Water and Wine Cruets.
26. Finger Basin.
27. Towel.
28. Communion Paten.
29. Sedilia or Priests' Bench.
30. Bell.
31. Communion Rail.

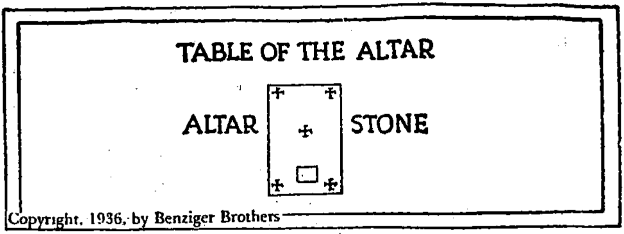
The Altar

The form of the Catholic altar has always been a table or a tomb. This double form has perpetuated through the ages the remembrance of the institution of the Eucharist and of the burial of Our Lord. The cloth that covered the table at the last supper, the winding-sheet of the Saviour's embalming, are recalled to our love by the white linens spread upon it. The altar, the eucharistic table, the mystical tomb, is, above all, the holy mountain where Jesus transfigures and immolates Himself at the same time; raised as it is above the ground, it appears to us always as a Thabor and a Calvary. Happier we than the apostle, for we can make for ourselves there a perpetual dwelling-place, even in the heart of the divine Saviour.

Church law prescribes an altar of stone for the Holy Sacrifice. If the altar be made of wood or of materials other than stone the Holy Sacrifice must be offered on an altar-stone set therein.

The little rectangle in the front center of the Altar Stone is the sepulcher or tomb, a hollowed part in which are contained the relics of Saints and Martyrs.

The Sacred Stone.—During the Mass the priest often kisses the middle of the altar. In this spot is a stone become, by the consecration of the bishop, a figure of Jesus Christ. Like the Word of God, it *has received the sacred unction;* like Him, it bears the mark of five wounds (five crosses are cut in the stone), and these are also made by the hammer and iron; like the Lamb of God, of Whom "not one of the bones was



ALTAR STONE IN PLACE

broken" (*Ex.* xii, 46), the sacred stone is entire, cut from a single piece. He who loves Our Lord will understand these kisses so often repeated; the Church wishes to make reparation during the Holy Sacrifice for all the outrages of the passion —the derisive genuflections of the Jews replaced by the genuflections of the priest; the perfidious kiss of treason, by the respectful kiss of love. In the sacred stone is enclosed a little tomb, sealed by the arms of the bishop; herein with the relics of the saints are laid three grains of incense. Here again is a reminder of the burial, and the different perfumes which Jesus Christ then received from the piety of His disciples—the aromatic herbs of Joseph of Arimathea, of Magdalen, and the holy women.

The Relics in the Altar.—In his marvelous vision St. John saw "under the altar the souls of them that were slain for the Word of God" *(Apoc. 6, 9)*. The Church militant, heir of their holy relics, has placed them under the altar of sacrifice. This custom, observed from the earliest days of Christianity, teaches us how we should receive Jesus Christ in holy communion.

Our heart becomes an altar where Our Lord consummates His sacrifice, and upon this living altar He wishes to see the blessed wounds of a martyr. The saints have tasted in communion ineffable sweetness; recompense, we may be sure, of the immolation which they made of themselves each day. It is easy for us to experience this; let us prepare ourselves for such a solemn act by the sacrifice of our tastes, of our passions, as the Hebrews ate the paschal lamb with bitter herbs. The Eucharist will then bear in us the most abundant fruit; it will be the grain of wheat sown in our hearts, to grow there till the resurrection, the day of blossoming and of harvest, the heavenly wine, which maketh virgin those hearts inclined to evil; the divine fire, which will give to the weak the courage of the lion.

The Tabernacle.—The rich materials which cover the place where the Blessed Sacrament rests, even the name given it, recall the tabernacle of the Old Law, in which the ark of the covenant was kept, one of the prophetic figures of the sacrament of our altars. Its most ordinary form is that of a *tower;* this symbol of strength could not be more suitably employed than in sheltering Him Whom St. Augustine so well calls "the bread of the strong."

The Cross.—Above the tabernacle is the cross. Its presence alone in this place speaks simply and eloquently: "It is here that Jesus Christ renews the sacrifice of Calvary. The cross raised by deicidal hands remains always laden; love forever fastens to it the divine Victim. His arms extended call the sinner to return and to pardon; His lips never cease to utter the great prayer of mercy, 'Father, forgive them'; grace flows

from His heart in torrents." Christian souls, all these things the crucifix, by its wounds, says to you each day.

The Candles.—Doubtless they recall to us that the catacombs were the cradle of the Church and her first temple; that the divine mysteries were there celebrated by the light of torches. This touching reminder of the persecuted Church should not be lost sight of.

But if it were merely as a reminder of the bloody period of the Church's martyrdom that candles were used, why demand wax for the altar-lights? The anxiety of the Church on this point shows us that there is here some mystery. "Wax," says Mgr. de Cony, summing up the teaching of all the liturgists, "is one of the most expressive symbols furnished the Church by nature to express allegorically the holy humanity of Jesus Christ. The earliest Doctors dwell on the *virginity of the bees*, and the *purity* of that substance drawn from the nectar of the most exquisite flowers, and compare these things to the conception of the Saviour in the pure womb of Mary. The whiteness of the wax, laboriously obtained, signifies again the glory of Jesus Christ, the result of His sufferings; then the flame, mounting from that column of wax which it consumes, is the divinity of Jesus Christ, manifesting itself by the sacrifice of His humanity, and illuminating the world." *(Cérém. Rom., 50, 1 c, 6.)* It is not, then, to lighten the darkness of the sanctuary, let us say with St. Isidore, that the altar-candles are lighted, because the sun is shining, but this light is a sign of joy, and it represents Him of Whom the Gospel says: "He is the true light." *(Orig., 50, 1 c, 12.)*

During the holy mysteries, when thick darkness clouds our souls, let us beg God, the eternal light, to scatter this gloomy night. If at the foot of this new Calvary our heart is indifferent and frozen, let us pray God, infinite love, to melt it in His fires. There will come a day when this blessed light will be, for those who have despised it, the fire of justice. O Lord, inspire my heart with such a profound horror of sin that I may escape the flames of Thy vengeance.

The Sanctuary Lamp.—In honor of Jesus Christ a lamp burns perpetually before the altar. The Christian soul longs to remain in constant adoration at the feet of Our Lord, there to be consumed by gratitude and love. In heaven alone will this happiness be given to us, but here below, as an expression of our devout desires, we place a lamp in the sanctuary to take our place. In this little light St. Augustine shows us an image of the three Christian virtues. Its *clearness* is faith, which enlightens our mind; its *warmth* is love, which fills our heart; its *flame*, which, trembling and agitated, mounts upward till it finds rest in its center, is hope, with its aspirations toward heaven, and its troubles outside of God. *(Serm. 67, de Script.)*

May our heart watch in the sanctuary under the eye of God! During the labors of the day nothing is easier than to fly there in thought, to offer to Jesus Christ our pain, our weariness, our actions.

At night let us place ourselves at the feet of Jesus, and say: While I sleep I wish to love Thee and bless Thee always; here would I take my rest. If many Christians were faithful to this pious practice it would not be merely a faint and solitary lamp which would illumine the holy place, but thousands of hearts would shed there their sparkling rays of light.

The Altar Candlesticks.—The heavenly Jerusalem has her sacrifice and also her altar. St. John thus describes it: "The altar of gold had seven golden candlesticks, and in the midst was the Son of man, shining like the snow by the whiteness of His garments, and more brilliant than the sun by reason of the splendor of His face." *(Apoc. 1.)*

It is, then, reminders of heaven which the Church constantly places before the eyes of her children; how can we help thinking of it when all around us speaks of it: the altar, the candlesticks, the Eucharist?

The Missal.—Upon the altar in heaven was also a mysterious book, sealed with seven seals, and which no man could open. The lion of the tribe of Juda, Jesus Christ, came, and His triumphant hand broke the seals. The resemblance here is easily traced. The book which contains the prayers of the liturgy is placed upon the altar before the sacrifices, but it remains closed; only the priest, representing Jesus Christ, has the right to open it.

In the West, Latin is the language of the liturgy of the Church. However, certain Greek words, such as *Kyrie eleison*, and some Hebrew expressions, like *alleluia, amen, sabaoth*, have been enshrined in this rich casket, that the language of the Christian sacrifice may recall the inscription placed above the Saviour's cross, which was written, says the evangelist, in Hebrew, in Greek, and in Latin.

The Chalice and its Appurtenances

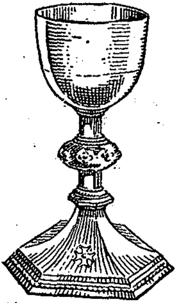
The Chalice: is a cup made of gold or silver, but if of silver, the interior must be gold-plated. It holds the wine for the Holy Sacrifice, and is a striking figure of the Sacred Heart of Jesus.

The Paten: is a plate of gold or silver upon which the large bread for consecration rests until the offertory. If it is of silver, the upper side, at least, must be gold-plated. Of old it was necessarily larger than now, for it held all the breads to be consecrated.

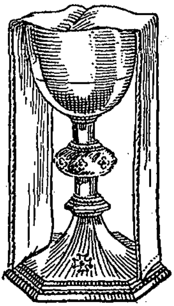
"To seal an alliance the ancients at the end of the banquet caused to be passed from one to another of the guests a cup to which each touched his lips. Our Lord followed this custom at the last supper. The chalice used at the altar is made upon the model of the one from which Jesus Christ drank on the eve of His death. While the chalice receives the blood of Jesus Christ, the paten is reserved for His divine body. It is a large plate, of gold or silver like the chalice, but always golden in that portion which comes in contact with the holy species. Like the chalice, before it is used in the sacred mysteries it is consecrated by chrism and special prayers said by the bishop. Let us receive from the gold, the holy chrism, and the particular benediction of the prelate given to those vessels upon which the Holy of holies rests but an instant, the lesson which the Church teaches us. In communion our hearts become living chalices; our tongue is another paten upon which the priest lays Jesus Christ. May Our Lord always find our tongue and heart bright with the gold of charity; let us consecrate this mystical chalice and paten with the unction of Christian sweetness and the perfume of prayer.

The Pall: A square pocket-shaped piece of linen with a cardboard inserted in order to stiffen it. It is placed over the chalice to prevent dust or other matter falling into it.

The Purificator: A linen cloth used for wiping the chalice, and the fingers and mouth of the celebrant after Communion. It is spread over the cup of the chalice at the beginning and end of Mass.



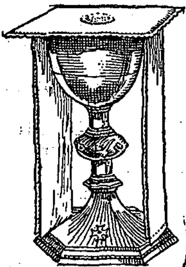
The Chalice



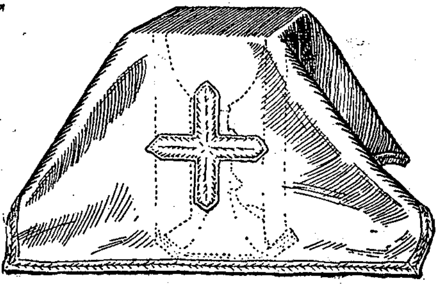
Chalice and Purificator



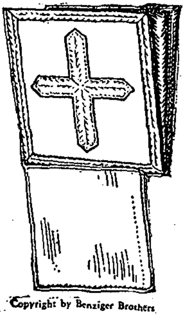
Chalice, Purificator and Paten with host



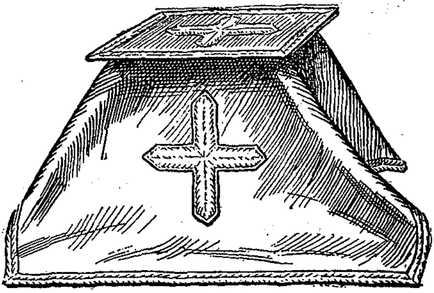
Chalice, Purificator, Paten and Pall



All now covered by Chalice Veil—note the different parts under the Veil



The Burse and the Corporal



The Chalice completely covered

The Corporal: A square piece of linen. In size and appearance it resembles a small napkin. It is spread out on the altar, and the chalice is placed upon it. During the Mass the Sacred Host rests for a time on the Corporal.

The Burse: is a square container for the Corporal. It is made of the same material and color as the vestments.

The Chalice Veil: is the cloth which covers the chalice until the Offertory, and again after the Communion. It also is made of the same material and color as the vestments. (If one is not present at Sunday Mass before the veil is removed from the chalice, one is obliged to hear another Mass).

The Sacred Vestments

The Vestments of the Celebrant

By God's command the Jewish priests wore a distinctive garb when they ministered in the Temple. The Bible tells us they were vested in violet and purple, scarlet twice dyed, and fine linen. Gold and precious stones were also used to give the person of the priest that dignity demanded by his exalted office.

No special dress was at first prescribed for the Christian priesthood. During the early days the garments worn at the Holy Sacrifice were not dissimilar in form to the clothing of civilians. They were distinguished, however, from profane apparel in richness and beauty of decorations; and of course, their use was restricted to divine worship.

Secular fashion changed, but the Church clung to the old style. Thus it was that garments once common to all, presently became the privileged dress of the clergy. Faith then saw in each particular vestment a symbol relating to the Passion of Our Lord, and a reminder of some Christian duty.

The priest's vestments may be considered now:

(a) According to their present use.
(b) According to their historical origin.
(c) According to their symbolism.

THE AMICE

The amice is a piece of fine linen in the form of an oblong. The priest places it for a moment on his head, and then allows it to rest upon his shoulders. As he does so he prays: "Place, O Lord, on my head the helmet of salvation, that so I may resist the assaults of the devil."

Historical Origin:

A covering for the head and neck worn like a hood. When indoors it was lowered and thrown over the shoulders.

Symbolic Reference:

(a) The linen cloth that the soldiers put over Our Lord's head; when thus blindfolded He was mockingly asked who struck Him.

(b) The helmet of Salvation. *Cf. Ephes. vi, 17.*

THE ALB

A wide linen robe reaching to the feet and covering the whole body. The word "Alb" is derived from the Latin, *alba (vestis* understood), or white vestment. The vesting prayer is: "Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb I may deserve an eternal reward."

Historical Origin:

The alb, or tunic, was worn in ancient times by all who enjoyed any dignity. The lace alb is a 17th century development.

Symbolic Reference:

(a) The garment with which Herod clothed Our Lord.

(b) Signifies the purity of conscience demanded of God's priest.

THE CINCTURE

The cincture, or girdle, is a cord of linen fastened about the waist to confine the alb. The vesting prayer is: "Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me."

Historical Origin:

Walking and active exertion made it necessary for one to gird up a long garment like the alb. Hence the cincture was an essential article of dress.

Symbolic Reference:

(a) The cord that bound Our Lord to the pillar when He was being scourged.

(b) Symbolizes modesty, and also readiness for hard work in God's service.

THE MANIPLE

A strip of silken cloth worn on the left arm of the priest. The vesting prayer is: "May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may joyfully reap the reward of my labors."

Historical Origin:

Originally a strip of linen worn over the arm. During the long services, and in the intense heat of southern countries its use was frequently necessary to wipe the perspiration from the face and brow.



Priest in Amice



Priest in Alb



Priest adjusting the Cincture



Priest putting Maniple on left arm



Priest with the Stole



Priest in Chasuble is now completely Vested.

Symbolic Reference:

(a) The rope whereby Our Lord was led, and the chains which bound His sacred hands.

(b) An emblem of the tears of penance, the fatigue of the priestly office and its joyful reward in heaven.

THE STOLE

A long band of silk of the same width as the maniple, but three times its length. It is worn around the neck and crossed on the breast. The vesting prayer is: "Restore to me, O Lord, the state of immortality which I lost through the sin of my first parents and, although unworthy to approach Thy Sacred Mysteries, may I deserve nevertheless eternal joy."

Historical Origin:

A kind of neck-piece or kerchief; a part of the dress of the upper classes. It gradually became the distinctive mark of spiritual authority in the higher clerics, viz., the priest and deacon.

Symbolic Reference:

(a) The cords with which Jesus was tied. Worn as it is over the shoulders, it reminds us, too, of the Cross Our Lord carried.

(b) A reminder of the Yoke of Christ. The priest's burden is a heavy one, which Christ nevertheless makes sweet and light.

THE CHASUBLE

The chasuble is the outer and chief vestment of the priest. It is essentially *the* Mass vestment and is now exclusively reserved to the priest. The vestment is familiar to all by reason of the cross usually embroidered on it. The word "chasuble" is derived from the Latin, *casula,* a little house. The ancient vestment completely enveloped the priest, and was somewhat like a tent. The vesting prayer is: "O Lord, who hast said, 'My yoke is sweet and My burden light,' grant that I may so carry it as to merit Thy grace."

Historical Origin:

Imagine a large circular cloth with a hole cut in the center for the head. This will help one to visualize the ancient chasuble, which was an immense cloak, without opening in front, and without sleeves. It was put on over the head and completely enveloped the body. When it was necessary to use the hands, the garment had to be folded up on each side over the arms. Because of its inconvenience (for two assistants were needed to manipulate it), the vestment was gradualy cut and altered until it now has its present shape.

Symbolic Reference:

(a) The purple cloak worn by Our Lord when He stood

before Pilate.

(b) An emblem of love. When the ordaining bishop gives it to the new priest, he says: "Receive the priestly garment, for the Lord is powerful to increase in you love and perfection."

Vestments of the Deacon and Subdeacon and Their Office

The Deacon:—This word means servitor. One of the principal duties of this sacred minister is to assist the priest during Solemn High Mass and other solemn ceremonies. He is always at his side, and, by the place of honor which he occupies, he reminds us of the Beloved Disciple leaning on the Heart of Jesus during the Last Supper, and standing under the cross of Calvary.

The deacon chants the Gospel, and dismisses the people at the end of Mass by intoning: *"Ite, Missa est."*

His vestments are the amice, alb, cincture, stole, and dalmatic; except the latter, all have already been explained.

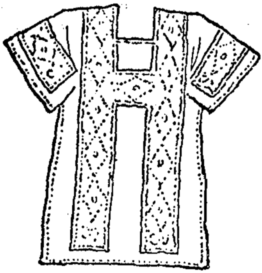
The Dalmatic: This vestment was originally worn at Dalmatia, whence it was brought to Rome. It is a long and ample garment, with very large but short sleeves, descending only to the elbow. From the second century among the Romans it was the vestment of the emperors: the Church adopted it for the Sovereign Pontiff and the bishops. The deacons received it from Pope Sylvester, but the privilege of wearing it was confined to the deacons of the Church at Rome, and for them only granted on festival-days as a sign of joy; consequently, it was laid aside during Advent, Lent, and fast-days, periods of sadness and mourning in the Church.

The dalmatic is of the same color as the chasuble of the priest.

The deacon does not wear the stole in the same manner as the priest; he places it on the left shoulder, and brings the extremities under the right arm.

The Subdeacon.—This minister is charged with the preparation of the sacred vessels, the bread and wine of the sacrifice, giving the water to the celebrant when he washes his hands, and reading the Epistle. His vestments are the amice, alb, girdle, maniple, and tunic. The tunic was formerly distinguished from the dalmatic by its form and material; now it is in all respects like it. The Subdeacon does not wear the stole.

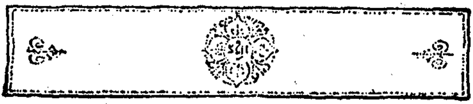
From the "offertory" until the "Pater Noster" at Solemn Mass he wears the *humeral veil* like a shawl over his shoulders, in the folds of which he holds the paten. This veil is an oblong piece of silk of the color of the vestments of the day. It has strings to tie it in front.



DALMATIC



COPE



THE HUMERAL VEIL.

The Vestments Worn at Benediction

The Cope.—It is a large semi-circular cloak, reaching to the feet and having a small cape in the back. It is clasped in front at the breast. The cope is worn by the officiating priest at Benediction of the Blessed Sacrament and in processions. It is likewise used at the "Asperges" before High Mass, at funeral services, and in solemn blessings connected with Mass,—like the blessing of the ashes on Ash-Wednesday and of the palms on Palm Sunday. The humeral veil as described above, but in white, is worn by the priest when holding the Monstrance to give Benediction.

The Colors of the Vestments

There are five liturgical colors: White, Green, Red, Purple, and Black.

White: is the symbol of purity. It is used on all feasts of Our Lord except those relating to His sufferings; on feasts of Our Lady; on the feasts of saints that are not martyrs.

Red: is the figure of blood and fire. The Church assigns it to the feasts of the martyrs and apostles; to Pentecost Sunday; to feasts connected with the Passion of Our Lord.

Green: is the symbol of hope. It is used on the Sundays from Epiphany to Septuagesima and on the Sundays after Pentecost.

(The Sacred Congregation of Rites permits the use of gold vestments instead of red, white or green, provided the material be of pure cloth of gold.)

Violet: the penitential color, is used during Advent and Lent and on the Vigils of the greater feasts. (Vestments of rose color may be worn in place of violet on two days during the year: the third Sunday of Advent, Gaudete Sunday; and the fourth Sunday of Lent, Lætare Sunday).

Black: the sign of mourning, is used on Good Friday, and in Masses of the Dead.

High Mass and Low Mass

High Mass: that which is celebrated by a priest, assisted by deacon and subdeacon, with all the solemnity of chant, incense and full ceremonial.

Low Mass: is said by a priest alone, with one or two servers, and is a shortened or simplified form of the High Mass.

Missa Cantata: The so-called sung Mass, or Missa Cantata, is a modern compromise between a Low and a High Mass. At a Missa Cantata the ceremonies are somewhat abbreviated because of the absence of the sacred ministers; incense is not permitted, and the celebrant himself sings the Gospel in the deacon's stead.

The Asperges

The Asperges, from the Latin *aspergere,* to wash or sprinkle, is a rite at least fifteen centuries old, which precedes the principal Mass on Sunday. It is performed by the celebrant of the Mass, who sprinkles the congregation with holy water while reciting a verse from Psalm 50: "Thou shalt sprinkle me with hyssop; and I shall be cleansed; Thou shalt wash me and I shall be made whiter than snow" (verse 8). At Eastertide there is substituted for this versicle the Church's antiphon, *"Vidi Aquam."* The ceremony of sprinkling the congregation grew out of an old custom of blessing water for the faithful on Sunday mornings. In a ninth-century document we read: "Every Sunday, before the celebration of Mass, the priest shall bless water in his church and, for this holy purpose he shall use a clean and suitable vessel. The people, when entering the church, are to be sprinkled with this water, and those who so desire may carry some away."

Ceremonies for the Laity

The following is a summary of ceremonies to be observed by the faithful at Mass and the liturgical functions connected

with it. Uniformity in this matter would greatly add to the edification of the people and tend to enhance the sacred functions.

Low Mass

When the celebrant enters the sanctuary the laity rise and remain standing till he descends to the foot of the altar to begin Mass. They then kneel and remain so throughout the Mass, except during the two Gospels, during which they stand. *(Rubricæ Generales Missalis, Tit. 17, n. 2.)* De Herdt *(Vol. I, n. 146)* says that this rubric is not preceptive but directive only.

Note.—When the last Gospel is that of St. John they make a simple genuflection with the priest at the words *"Et Verbum,"* etc., then rise and remain standing until the priest reaches the foot of the altar.

Asperges

1. *Stand* when the celebrant enters the sanctuary and remain standing until the end of the Asperges. Do not kneel when the celebrant kneels and intones the *Asperges* or *Vidi Aquam.*

2. *Sit* whilst the celebrant is removing the cope and putting on the chasuble.

3. *Stand* when the celebrant goes to the altar.

High Mass

The rubrics give no direction. Gavantus (Pars I, Tit. 17) and Pouget *(Institutiones Catholicæ in modum Catecheseos,* Pars 3, Sect. 2, cap 7, § 20) say that the people may conform to the rules given for those who are in choir. Hence the people—

1. *Stand*—from the time the celebrant enters the sanctuary to the beginning of the Mass.

2. *Kneel*—from the beginning of the Mass until the celebrant ascends the altar after the *Confiteor.*

3. *Stand*—from the time the celebrant ascends the altar until he goes to the bench after the intonation of the *Gloria.* During the singing of the *Kyrie eleison* the people sit if the celebrant sits.

4. *Sit*—while the choir sings the *Gloria.*

5. *Stand*—from the time the celebrant rises from the bench to the end of the Orations.

6. *Sit*—from the beginning of the Epistle to the *Dominus vobiscum* before the Gospel.

7. *Stand*—during the Gospel and the recitation of the

Credo; during the latter they make a genuflection on one knee at *Et incarnatus est.*

8. *Sit* - when the celebrant takes his seat, and whilst the *Credo* is being sung by the choir, except at the *Et incarnatus est...et homo factus est,* when they kneel on both knees.

9. *Stand* - when the celebrant rises to return to the altar and remain standing whilst he sings *Dominus vobiscum* and *Oremus.*

10. *Sit* - from the *Oremus* to the beginning of the *Preface* - *Per omnia saecula saeculorum.*

NOTE. - During solemn Mass when incense is used the people stand during the incensing of the congregation. Remain standing for the *Preface.*

11. *Stand* - From the beginning of the *Preface* until the celebrant begins the *Sanctus.*

12. *Kneel* - from the *Hosanna,* etc., until the *Per omnia saecula saeculorum* before the *Pater Noster.*

NOTE. - The S. C. Indulg. issued a decree June 12, 1907, according to which all who look at the Sacred Host when it is elevated at Mass or when the Blessed Sacrament is solemnly exposed and recite the ejaculation "My Lord and My God." may gain an indulgence of seven years and seven times forty days, besides a plenary indulgence once a week if this is done daily and the sacraments are received. Hence the laity should bow when the celebrant genuflects, look at the Sacred Host when the celebrant elevates it, and bow again when the celebrant genuflects after elevating it.

13. *Stand* - from the *Pater Noster* until the *Agnus Dei.*

14. *Kneel* - from the *Agnus Dei* until the *Dominus vobiscum* before the *Postcommunion.*

15. *Stand* - during the *Postcommunion* and remain standing until the celebrant gives the *Blessing.*

16. *Kneel* - during the *Blessing.*

17. *Stand* - during the *Last Gospel* and remain standing until the celebrant has left the sanctuary.

NOTE. - When the *Last Gospel* is that of St. John, the people should make a simple genuflection with the priest at the words *"Et Verbum,"* etc., then rise and remain standing until the celebrant has left the sanctuary.

Requiem and Ferial Masses

The rules given above are to be observed; except -

1. *Kneel* during the prayers before the *Epistle* and after the *Communion.*

2. *Kneel* from the *Benedictus* through to the *Last Gospel.*

Note I.—If, whilst sitting, the celebrant doffs his biretta, the people should make a bow by bending the head and to some extent the shoulders also.

Note II.—When the celebrant bows or makes the sign of the cross in those parts of the Mass which he recites in a clear and intelligible tone of voice, the people should do the same.

Note III.—As often as the celebrant makes a genuflection or kneels, because the rubrics prescribe it, between the *beginning of Mass* and the *Offertory* (e.g., at the *Adjuva nos* in the Tract on Ash Wednesday and at *Emisit spiritum* during the reading of the Passion on Palm Sunday) the people do the same. If they be sitting at the time they first rise and then kneel.

Benediction of the Blessed Sacrament

1. *Kneel*—from the beginning to the end of the service, except when the *Te Deum* is chanted, when all stand; but all should kneel on both knees when the verse *Te ergo quæsumus* of the *Te Deum* is being sung.

2. *Stand*—as soon as the Blessed Sacrament is replaced in the tabernacle.

Note I.—When the Blessed Sacrament is exposed the people make a double genuflection on both knees and a bow when entering and leaving the church.

Note II.—In answering the public prayers and litanies every one in the church should answer in a loud tone of voice.

WHEN TO KNEEL, STAND OR SIT AT LOW, HIGH, REQUIEM OR SOLEMN MASS[1]

[1]According to custom in American churches when there is no canonical choir, and no one to give a sign for standing, kneeling, etc., the following procedure may be observed:

PARTS OF THE MASS	1	2	3	4	5
When Priest enters Sanctuary	st	st	st	st	st
Beginning of Mass	k	k	k	k	k
*KYRIE *Stand, but sit when Priest sits*	k	*	*	*	*
GLORIA	k	st[2]	n	st[2]	n
DOMINUS VOBISCUM—COLLECTS	k	st	k	st	k
EPISTLE (Priest at right side)	k	s	s	s	s
DIES IRAE (at Mass for the Dead)	k	n	s	n	s
GOSPEL (Priest at left side)	st	st	st	st	st
CREDO	st	st[3]	n	st[3]	n
OFFERTORY (Oremus)	s	s	s	s[4]	s
PREFACE	s	st	st	st	st
SANCTUS till COMMUNION	k	k	k	k	k
2nd ABLUTION (when Priest drinks from chalice second time)	k	k	k	k	k
DOMINUS VOBISCUM & POSTCOM.	k	st	k	st	k
ITE MISSA EST and BLESSING	k	k	n	k	n
LAST GOSPEL (Priest at left side)	st	st	st	st	st
PRAYERS AFTER LOW MASS	k	n	n	n	n
When Priest leaves Sanctuary	st	st	st	st	st
ABSOLUTION OF THE DEAD	n	n	st	n	st

Key: 1—Low Mass not sung; 2—High Mass sung by one priest; 3—Requiem or Funeral Mass sung by one priest; 4—Solemn High Mass sung by three priests; 5—Solemn Requiem or Funeral Mass sung by three priests; s—sit; st—stand; k—kneel; n—none.

Note: [1]For Ferial Masses (Masses said on weekdays) said by priest in purple vestments, follow directions of No. 3 (Requiem Mass). [2]—Also sit when priest sits. [3]—Also genuflect or sit when priest genuflects or sits. [4]—When people are incensed by thurifer, stand

The Ordinary and the Proper Parts of the Mass

The English form of the *Ordinary of the Mass* is given here for study purposes only. The Latin has been omitted since it is in the "Ordinary of the Mass" for regular use on page 756 Thus the beginner may have at hand the copious notes and instructions interspersed throughout which were provided by Father Lasance, and readily familiarize himself with the order of Holy Mass and the sequence of the prayers. This will be so much easier of accomplishment as the reading and study of this form is correlated with the explanation of "The Parts of the Mass" taken from "Read Mass with the Priest" by Rev. William R. Kelly. After this knowledge has been acquired the "Ordinary of the Mass" in Latin and English as contained for practical purposes on page 756 should be used because it permits smoothly progressive reading.

To find what Mass is to be celebrated on any given day, consult "The Universal Calendar" at the end of this book and then turn to the alphabetical index to ascertain the page on which the Mass for the celebration of the designated feast is contained.

The Parts of the Mass

Each Mass contains certain prayers and rites which are *fixed,* i. e., they do not change and this is called the *Ordinary of the Mass.* But it also contains other prayers which vary according to the feast and this portion of the Mass is called the *Proper of the Mass.* These variable parts are the Introit, the Prayer or Collect, the Epistle or Lesson with their Gradual Tract or Sequence, the Gospel, the Offertory, Antiphon, the Secret, the Communion Antiphon and the Postcommunion These parts are indicated by a ★ so they may readily be recognized.

The following table will give a comprehensive view of the structure of the Mass and its various parts.

Part 1. The Mass of the Catechumens

A. The Preparation.

1. The Preparatory Prayers for Mass; 2. The "Asperges Me;" 3. The Prayers at the foot of the altar; 4. The incensing of the altar; 5. The Introit; 6. The Gloria.

B. The Instruction.

1. The Prayers or Collects; 2. The Epistle, Gradual (Tract, Sequence); 3. The Gospel; 4. The Credo.

Part 2. The Mass of the Faithful

A. The Offertory.

1. Offertory Prayer (Antiphon); 2. Prayers for the offering

of the bread and the wine; Incensing of offerings and altar; 3. The Lavabo or Washing of the hands; 4. The second prayers for the offering; 5. The Secrets.

B. The Canon.

1. The Preface and Sanctus; 2. The three Commemorations of the Church, of the living, of the Saints, (the Communicantes); 3. Prayers before the Consecration; 4. Consecration and Elevation; 5. The Prayers after the Consecration: Commemoration of the Passion, Death, Resurrection and Ascension of our Lord; the two oblation prayers; the commemorations of the dead, ourselves and the Saints; 6. The Minor Elevation (The end of the Canon).

C. The Communion.

(a.) Preparation.
1. The *Pater Noster;* 2. The Prayer for Peace; 3. The breaking of the Host; 4. The *Agnus Dei;* 5. Second prayer for peace. The Kiss of Peace;
(b.) Reception of Holy Communion.
1. Prayers of preparation for Holy Communion; 2. The *Domine non sum dignus;* 3. The Communion of the Priest under both species;

(c.) The Thanksgiving.

1. Two prayers of thanksgiving (The Ablution Prayers); 2. Communion Antiphon; 3. The Postcommunion.
(d.) Conclusion.
1. The Dismissal (*Ite Missa Est*); 2. The Blessing; 3. The Last Gospel.

The Prayers and Ceremonies of the Ordinary of the Mass

The Mass of the Catechumens

The *Mass of the Catechumens* extends from the prayers at the foot of the altar until the Offertory. It is a kind of prelude to the great act of sacrifice which begins with the Offertory and concludes with the end of the Mass. It is called "The Mass of the Catechumens" because in the early Church, the Catechumens, who were those under instruction and had not yet been baptized and admitted to the Church, were allowed to attend only this first part of the Mass.

The Preparation

As the first step in his preparation to say Mass the priest recites certain prayers privately before vesting. These prayers will be found at the end of this book and are recommended to the laity as a special preparation for the reception of Holy Communion. *Indulgence, one year. Leo XIII, Feb. 17, 1883.*
When the priest enters the Sanctuary, stand until he begins the prayers at the foot of the altar. Then kneel.
Standing at the foot of the altar steps, and signing himself

with the sign of the holy cross, the priest begins, the acolytes or other ministers responding:[1]

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The priest, folding his hands, says the Antiphon.

P. I will go in to the altar of God.

℟. To God, Who giveth joy to my youth.

Now the priest recites the *42nd Psalm, "Judge me, O God, etc.,"* and immediately adds the Confiteor. Therein expressed are the sentiments which ought to animate both priest and people at this sacred time. (The priest humbled at the foot of the altar represents Jesus in the Garden of Olives.) (See Mass Picture, "The Beginning of Mass—The Confiteor," page 757).

Psalm 42

From Passion Sunday till Holy Saturday exclusively, and in Masses for the dead, the following psalm is omitted. In this event continue at the Confiteor.

Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

℟. For Thou art, God, my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles.

℟. And I will go in to the altar of God; to God, Who giveth joy to my youth.

P. To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?

℟. Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go in to the altar of God.

℟. To God, Who giveth joy to my youth.

The Confiteor or Public Confession

The priest makes the sign of the cross and says:

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[1] *The directions given throughout this* Ordinary of the Mass *when to kneel, stand or sit are the general customs for Low Mass. Consult the* "Ceremonies for the Laity," *page 68. However, frequently it is the rule to kneel all through Low Mass and stand at the two Gospels.*

P. Our help is in the name of the Lord.

℟. Who made heaven and earth.

Joining his hands and bowing profoundly, the priest continues:

I confess to almighty God, to blessed Mary, ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed: *(Here the priest strikes his breast three times)* through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

℟. May almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

P. Amen.

The priest rises and the ministers or the acolytes bowing down, recite the Confiteor.

The priest now says:

P. May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

℟. Amen.

Signing himself with the sign of the cross he continues:

P. May the almighty and merciful God grant us pardon, absolution, and remission of our sins.

℟. Amen.

Bowing moderately the priest continues:

P. Thou wilt turn again, O God, and quicken us.

℟. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

℟. And grant us Thy salvation.

P. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

P. The Lord be with you.

℟. And with thy spirit.

P. Let us pray.

Then going up to the altar the priest prays silently:

Take away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart, we may be worthy to enter into the Holy of holies. Through Christ our Lord. Amen.

Bowing down over the altar, he kisses it and says:

We beseech Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that

Thou wouldst vouchsafe to pardon me all my sins. Amen.[1]

★ The Introit

In the ancient days the Introit (from the Latin "he enters") usually a selection from Holy Scripture, was chanted while the priest and his attendants were going in procession to the altar. Often, but not always, the Introit sounds the keynote of the Mass, for instance, rejoicing on Lætare Sunday, (4th Sunday of Lent, page 327). (See Mass Picture—The Introit, page 760).

Standing to the left or Epistle side of the altar, he reads the Introit, *which varies according to the Mass that is being celebrated, and which will be found in its place in the order of proper Masses, page 103 to page 752, in this book. (In this connection attention is called to the directions for finding the Proper Part of a Mass in "Read Mass with the Priest, page 43.)*

Then alternately with his ministers and with folded hands he says:

The Kyrie Eleison

Kyrie Eleison: These are Greek words. *Kyrie Eleison*—Lord have mercy. *Christe Eleison*—Christ have mercy. "The Kyrie Eleison, that cry for mercy . . . seems introduced as if to give grander effect to the outburst of joy and praise which succeeds it in the Gloria in Excelsis" (*Cardinal Wiseman*).

P. Lord, have mercy on us.
℟. Lord, have mercy on us.
P. Lord, have mercy on us.
℟. Christ, have mercy on us.
P. Christ, have mercy on us.
℟. Christ, have mercy on us.
P. Lord, have mercy on us.
℟. Lord, have mercy on us.
P. Lord, have mercy on us.

He now moves to the center of the altar, and recites:

The Gloria in Excelsis[2]

This is omitted in Lent and Advent, and in Masses for the dead.

The Gloria is the Church's greatest hymn of praise. Its first words are from the angels' hymn on the night of the Divine Saviour's birth. In the Gloria the Church renders honor, and glory, and thanksgiving, to the Father, the Son, and the Holy Ghost. (See Mass Picture "The Gloria in Excelsis," page 761).

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[1] *At high Mass the priest, before reading the* Introit, *blesses incense, saying:*

Mayest thou be blessed by Him in Whose honor thou art to be burnt. Amen.

He then incenses the altar and is himself incensed by his deacon.

[2] *In high Masses the celebrant sings the first words of the* Gloria in excelsis Deo, *which is then taken up by the choir; the celebrant and ministers being seated until it is finished.*

Glory be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly king, God the Father almighty. O Lord Jesus Christ, the only-begotten Son, O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone art the Lord; Thou alone, O Jesus Christ, together *(he makes the sign of the Cross)* with the Holy Ghost, art most high in the glory of God the Father. Amen.

After his recitation of the Gloria *the priest kisses the altar. The significance of the act is obvious, since the altar stands for Christ Himself. Turning to the people and with arms extended, the priest then says or sings:*

P. The Lord be with you.

To which the server responds:

℟. And with thy spirit.

This greeting of the celebrant is a sacramental and therefore a means of grace for those hearers who are properly disposed.

★ The Prayer or Collect

Here follow the Prayers (also called "Collects") *appointed for the day which will be found in their proper places for each Mass in the book. The priest says or sings them at the right or Epistle side of the altar.*

After his greeting the priest says *"Oremus,"* "Let us pray," exhorting the congregation to join him in the prayer of the Mass. This prayer is found in the Missal immediately after the Introit. The number of prayers varies according to the day. On the greater feasts there is only one prayer; the second and third prayers said on other days are called Commemorations. The prayer usually begins with an address to the Almighty, is followed by an appeal expressed very briefly and fervently, and always ends with mention of the Three Divine Persons. God Himself seems to have inspired the composer of these ancient petitions. No prayers can compare with them in simplicity and unction.

The endings of the Prayers vary according to the nature of the Prayer. *For explanation see page 819.*

★ The Epistle or Lesson[1]

The priest next reads the Epistle, *or* Lesson, *from the Mass he is celebrating, with the* Gradual, *or* Tract *or* Sequence

[1] *At Solemn High Mass the* Epistle *is sung by the subdeacon, the choir afterwards singing the* Gradual.

which will be found in their proper place for each Mass in the book. At the end the server answers "Thanks be to God" (Deo Gratias).

The Epistle is a passage from the Bible read after the last prayer. It is also called *"Lectio"*—lesson or reading. It may be a reading from the Epistles of the New Testament. The custom of reading parts of the Bible in public is very ancient. It is quite likely that the early Church followed the Temple tradition in this respect. At the end of the Epistle the people were wont to answer *"Deo Gratias,"* "Thanks be to God." The Epistle is generally read aloud to the people along with the Gospel. (See Mass Picture, "The Epistle," page 763).

The Gradual, as we now have it, is composed of only two psalm verses. Originally a whole psalm was sung by the deacon between the Epistle and Gospel. It was introduced to keep up the interest of the faithful during the very long ceremonies of the ancient Church. There is evidence to show that the people liked good singing.

The Alleluia: a Hebrew expression meaning "Praise ye the Lord," is repeated twice after the Gradual. It is omitted during the penitential season, its place then being taken by the *Tract*. The *Sequence* is a hymn used on certain occasions. Five Sequences are found today in the Roman Missal; there were many others in the Middle Ages. These are found on pages 540, 599, 636, 969, 1503.

The priest, returning to the center, bows down over the altar and says silently the prayer of preparation for the reading of the holy Gospel:

The Munda Cor Meum

Cleanse my heart and my lips, Who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in Thy loving-kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart and on my lips, that I may worthily and becomingly announce His Gospel. Amen.

Stand ★

The Gospel[1]

The Gospel is an extract from one of the four Evangelists.

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[1] *At Solemn High Mass, after the celebrant has read the* Gospel, *in a low tone, the deacon, taking the book of the Holy Gospels from the altar, kneels before the celebrant and asks his blessing:*

Pray, sir, a blessing.

The Lord be in thy heart and on thy lips, that worthily and becomingly thou mayest announce His Gospel: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the deacon goes to the place appointed, and sings the Gospel *to the end. The celebrant kisses the Sacred Text as above, and is then incensed by the deacon.*

Our English word *gospel* from the Anglo-Saxon *god* (good) *spell* (speak), signifies good news. In apostolic days the sacred text was read at some length during the liturgical services of the Church. Later on, Pope St. Damasus (A.D. 304-384) selected definite passages, bound them in a book called the *Evangeliarium* and appointed them to be read on certain days. In another volume, the *Epistolarium*, were gathered the Epistles; in the *Psalterium*, the psalms; and in the *Sacramentarium*, the rites and prayers for the celebrant. These four books were duly arranged and combined in one volume centuries later. This volume is the *Roman Missal*. The portion of the Gospel read in Mass is chosen for the useful lesson it imparts. Before the priest reads, he signs himself with the cross upon the forehead, lips and heart, the symbolism of the act being at cnce apparent. A homily or sermon followed the public reading of the Gospel. The catechumens and penitents were then excluded, so that the Mass up to this point was called the Mass of the Catechumens. Only the faithful might remain for the Sacred Mystery, hence the Mass from the Offertory to the end was called the Mass of the Faithful. (See Mass Picture, "The Priest Reads the Gospel," page 764).

Passing to the right or Gospel corner of the altar, the priest says:

P. The Lord be with you.

℟. And with thy spirit.

P. The continuation (or beginning) of the holy Gospel according to *N. (Here he announces the name of the Evangelist.)*

℟. Glory be to Thee, O Lord.

The Gospel ended, the acolyte answers:

℟. Praise be to Thee, O Christ.

Kissing the words of the Sacred Text, the priest says:

May our sins be blotted out by the words of the Gospel.

The Nicene Creed

The Creed is the public and solemn profession of the Faith. Its text was not made known to the catechumens of early times until they had been tried and approved. For more than three centuries the Apostles' Creed alone was in use. Then in the fourth century a more explicit statement of belief, the Nicene Creed, was formulated against the errors of the time, and it is this creed that is recited in the Mass. (See Mass Picture, "The Credo," page 765).

The priest returns to the middle of the altar and recites the Creed, *if it is to be said. (For the text of the Nicene Creed see page 765). It is said or sung at Mass on all Sundays, on other days whenever indicated.*

The Mass of the Faithful

This portion of the Mass has three principal parts: (a.) The *Offertory,* beginning with the verse called "The Offertory" to

the "Preface" during which time the bread and wine are prepared for the Sacrifice. This verse is a portion of the "Long Psalm" which used to be sung at this point while the people walked to the altar to present, or offer their gifts. (b.) The *Canon of the Mass,* introduced by the "Preface" and extending to just before the "Pater Noster" (The Our Father) and including, therefore, the "Consecration" which is the sacrificial act of the Mass, known sometimes as the "Action." (c.) The *Communion,* prefaced by the "Pater Noster" and extending to the conclusion of the Mass. The "Communion" consists of first the preparation for the reception of Holy Communion and secondly of the Thanksgiving after reception of Holy Communion. The entire part is called *Mass of the Faithful* because in the early church the Catechumens were excluded before the Offertory, while the Faithful, who were baptized in good standing, remained also for the sacrifice of the Mass and partook of Holy Communion.

The priest now proceeds to the Offertory. He kisses the altar; then turning to the people, he salutes them:

P. The Lord be with you.
℟. And with thy spirit.
P. Let us pray.

Sit ★

The Offertory[1]

Now he reads the Psalm-verse appointed which will be found in its proper place for each Mass in this book. At high Mass it is to be sung by the choir. This verse was originally a whole psalm, which was chanted while the people walked up to the sanctuary with their offerings. The Offertory, as an act, is accomplished as the priest offers the bread and wine while reciting the prayer *"Receive, O holy Father,"* and the four oblation prayers that follow. (See Mass Picture, "The Offering of the Host," page 767).

The priest now uncovers the chalice.

Offering of the Host

Taking the host to be consecrated, which is lying on the paten solemnly consecrated for the holding of the body of Christ, he makes the oblation, saying silently:

Receive, O holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail both me and them to salvation, unto life everlasting. Amen.

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[1] *Here at Solemn High Mass the subdeacon proceeds to the credence table and putting on the Humeral Veil he takes the covered chalice to the altar, giving it to the deacon who hands the paten with the host to the celebrant.*

Making the sign of the cross with the paten he places the host upon the corporal. He proceeds to the Epistle side and pours wine and water into the chalice, blessing the water before pouring it (but in Masses for the Dead the blessing of the water is omitted). While doing this, he recites the prayer below: "O God, Who in creating man" (Deus qui humanæ).[1]

This is a telling illustration of the perfect and indissoluble union of the divinity with the humanity of Jesus through the Incarnation of the Word; and, according to the prayer of the Church, it is likewise a touching symbol of the union of Jesus with all Christians and especially with every single one who assists at Holy Mass; for the priest petitions the heavenly Father to unite our poor human nature so closely with the divinity of Jesus that nothing may ever be able to separate it. And even as these few drops of water lose themselves in the wine, so may also we lose ourselves in the divinity of Christ.—*Herbst, Holy Mass.*

O God, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the mystery signified in the mingling of this water and wine grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost; God, world without end. Amen.

Offering of the Chalice

The celebrant offers the chalice with the words:

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.

Making the sign of the cross with the chalice, and placing it on the corporal, he covers it with the pall.[2]

Bowing down over the altar the celebrant goes on:

Humbled in mind, and contrite of heart, may we find favor with Thee, O Lord: and may the sacrifice we this day offer up be well-pleasing to Thee, Who art our Lord and our God.

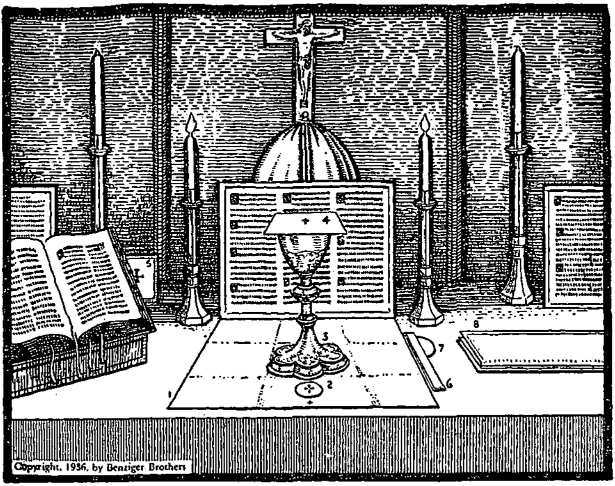
Raising his eyes to heaven he invokes the Holy Ghost upon the oblation, over which he makes the sign of the cross, saying:

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[1] *Here at Solemn High Mass the deacon pours the wine into the chalice, the subdeacon afterwards adding a few drops of the water which the celebrant has blessed.*

[2] *Here at Solemn High Mass the subdeacon receives from the deacon the paten, which he covers with the extremity of the veil worn over his shoulders; he then proceeds to the foot of the altar-steps, and takes his stand behind the priest. He holds the paten before his eyes until the conclusion of the* Pater Noster. *In Masses for the dead the paten is not removed from the altar nor is the humeral veil worn by the subdeacon.*

Come, Thou, the sanctifier, God almighty and everlasting; bless ✠ this sacrifice which is prepared for the glory of Thy holy name.[1]



The arrangement of the altar-table immediately after the Offertory: 1. The Corporal. 2. The Host. 3. The Chalice. 4. The Pall. 5. The Burse. 6. The Purificator. 7. The Paten. 8. The Chalice Veil.

The Lavabo

Following the offering of the bread and wine water is poured over the fingers of the celebrant.

When the people had made their offerings in kind, that is, bread, wine, fruits, etc., the priest's hands were perhaps a bit soiled. Practical reasons would thus require an ablution. And, of course, the external washing symbolized the inward purity expected of God's minister at the sublime Sacrifice. While washing his hands, the priest recites the second half of Psalm 25. (See Mass Picture, "The Lavabo—The Priest Washes His Hands," page 770).

I will wash my hands among the innocent: and will compass Thine altar, O Lord.

That I may hear the voice of praise: and tell of all Thy wondrous works.

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[1]*At Solemn High Mass incense is then blessed. The full ceremony is given in the* "Ordinary of the Mass," *page 769.*

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

In Masses for the Dead, and in Passiontide, omit the following Glory be to the Father *as far as* "Receive, O holy Trinity."

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Bowing down over the middle of the altar the priest continues the prayer of oblation:

Receive, O holy Trinity, this oblation offered up by us to Thee, in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints, that it may be available to their honor and to our salvation: and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

The Orate Fratres

Feeling his unworthiness, the priest, after he kisses the altar, turns to the people imploring them with raised voice: (See Mass Picture, "The Orate Fratres," page 772).

Brethren, pray *(and turning back to the altar continues silently)* that my sacrifice and yours may be well pleasing to God the Father almighty.

To which they answer through the server:

May the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church.

To this the priest adds Amen.

★ The Secret Prayer

Then with hands extended, the priest says the Secret prayers. *Their order and number are the same as the Prayers said at the beginning of Mass, and will be found in the proper place in each Mass.*

The Secret was originally the one prayer of oblation recited by the priest over the bread and wine he was to consecrate. It is said inaudibly, for here the priest is acting as a mediator speaking directly to God on behalf of man.

As he finishes the last of the Secret prayers he raises his voice, saying, or singing:

World without end.

And the server answers, Amen.

The Preface

Next follows the Preface *which for high Mass is set to an impressive chant. The Preface said or sung on Sundays which includes Trinity Sunday is the so-called* "Sunday Preface," *also named* "Preface of the Blessed Trinity" *(page 773). The* "Common Preface," *also named* "Ferial or Weekday Preface" *(page 775), is said throughout the year on all weekdays and feasts that have no special Preface. For days that have a Special Preface directions are given in the respective Masses. These Special Prefaces are found on pages 798 to 818.*

The Preface, or introduction to the Canon, is a hymn of thanksgiving and praise. It is preceded by an invitation to the people to raise their hearts to God, and ends with the words of the seraphim incessantly sung before the throne of God. We should humbly acknowledge our unworthiness and seek to unite our praises with their acceptable Song of Triumph—the *Trisagion* (thrice holy). (See Mass Picture, "The Preface," page 773).

Kneel

The Sanctus

Holy, holy, holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest

Here a bell is rung to give notice to the people of the beginning of the Canon *or sacrificial part of the Mass, while the priest in a lower tone of voice recites the hymn:* (See Mass Picture, "The Sanctus," page 774).

The Canon of the Mass

Having with those present, after the example of our blessed Lord at the last supper, given solemn thanks to God, the Father almighty, for all His blessings, the priest alone and silently, enters upon the rite proper to the offering up of the unbloody sacrifice of the New Testament, called the *Canon of of the Mass.*

It is the most solemn—the most mysterious—portion of the Holy Sacrifice. St. Gregory and St. Augustine refer to the *Canon* as "the prayer *par excellence.*" Other early writers on the liturgy of the Mass allude to the *Canon* as "The Action," or "The Mystery of the Most Holy Action," "because," as Father Gavin, S.J., explains,[1] "the body and blood of Jesus

[1] "The Sacrifice of the Mass."

Christ in the Mass is wrought or made (*conficitur*) by the greatest 'action' or act in this world."

"It has been called the Action," writes another liturgist, Father Vandeur, O.S.B.,[1] "from the Latin expression *agere causam*, 'to plead a cause.' Indeed, what is the priest about to do but to plead in the person of Christ the cause of the universal Church? The word *Canon* is derived from the Greek, and signifies *rule*. It is, in other words, the formula which must invariably be followed in the consecration of the elements of bread and wine."

The *Canon*, strictly speaking, comprises the fixed forms of prayer in the Mass, from the *Sanctus* to the *Pater Noster*. It has not been changed, or added to, since the time of Pope St. Gregory the Great, who lived in the sixth century.

Father M. C. Nieuwbarn, O. P., in his admirable treatise on the Holy Sacrifice,[2] says in reference to the *Canon:* "This selection of liturgical prayers is of unparalleled beauty. They seem to give utterance to the feelings of our great High Priest, Jesus Christ, and the mind can not fail to be impressed by the accents of persevering prayer, and by the spirit of humility, love and adoration, which pervade these confident appeals to the omnipotent God, as well as by the impressive ceremonies which set them forth.

"Sayings of Christ and apostolic traditions form the groundwork of the *Canon*, and to this the devotion of Popes has made additions. Thus the *Canon* is in the truest sense *the* prayer of God's Church.

"Silence now reigns at the altar. In the Old Law the high priest entered alone into the Holy of holies. Like Moses, he spoke alone with God, and the Lord answered him. (*Cf. Ex. 19, 10.*) Thus, too, the priest recites in silence the wonderful prayers of the *Canon*, and renews the mysterious sacrifice of Christ's infinite love. The ceremony proceeds in absolute silence; the priest's voice no longer alternates in prayer with that of the people, for he alone is ordained to offer the sacrifice in the name of the Church, he alone can come into close contact with his Lord and his God. Silence envelopes, like a mysterious veil, the 'enclosed garden' (*Cant. 4, 12*), the 'sealed source' of the divine mysteries. For we are truly in presence of the mysteries of religion. It is the prayer of prayers which we are saying, a secret holy action which we are performing. Silence becomes the representative of the divine high priest when celebrating the divine mystery. Truly, 'the Lord is in His holy temple: let all the earth keep silence before Him' (*Hab. 2, 20*).

"The priest first addresses himself to God the Father. Jesus Christ, however, the divine High Priest, is his intermediary; through Him he offers the prayers of sacrifice. He redoubles the fervor of his prayer; he raises his hands and eyes to heaven, lowers them again, and with a profound inclination joins his hands in the form of prayer, and rests them upon the altar. Raising them once more, he blesses the offering.

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[1] "The Holy Mass Popularly Explained."

[2] "The Holy Sacrifice and Its Ceremonies."

All these actions represent in a visible manner the spirit of the Church's prayer, and the sanctifying power of her blessings." During the opening prayer (*Te igitur*) the priest, before blessing the offering, kisses the altar as a sign of reverence and love to Our Lord. This is the last time he kisses the altar before the solemn moment when the consecrated stone shall become the throne of the divine Victim—Jesus Christ. Introduced by the Preface—that beautiful *Prayer of Thanksgiving*—the *Canon* is pre-eminently a *Prayer of Impetration.*

The first prayer of the *Canon* begins with the words: "Wherefore we humbly pray." The word "Wherefore" connects the *Canon* with the *Preface.* Having offered our thanks to our heavenly Father, we now come to Him and humbly present our petitions.

The Commemoration of the Church

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our *(Here the priest kisses the altar)* Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

The priest while saying the aforegoing prayer makes the sign of the cross three times over the holy offerings—"*three times;* for these oblations are first, *gifts,* which have come from God; secondly, *presents,* which we give back to Him; and, thirdly, *holy unspotted sacrifices,* which have been set apart from every profane use, and which are destined to become the body of the immaculate Lamb."—*Vandeur.*

"The bread and wine are called by three names—*gifts,* things which we receive from God; *presents,* which we offer to Him; *holy and unspotted sacrifice,* in anticipation of the words of consecration so soon to be pronounced when these gifts will be changed into the body and blood of Our Lord."—*Gavin, The Sacrifice of the Mass.*

The Commemoration for the Living

Be mindful, O Lord, of Thy servants *N.* and *N.*

Pausing for a moment, and joining his hands, the priest prays silently by name for those whom he desires to remember especially.

And of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and

their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living and true.

The Communicantes

This is the beginning of the Action or most solemn part of the Sacrifice. In the following prayer the memory of the Blessed Virgin and the Saints is venerated and their help implored.

The varying forms of this prayer will be found following the *Special Prefaces* as indicated on page 798. Directions when to say these are given in the Masses for certain feasts.

Having communion with and venerating the memory, first, of the glorious Mary, ever a virgin, Mother of Jesus Christ, our God and our Lord; likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddæus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

The priest joins his hands at "Through the same Christ," etc. Then spreading his hands over the oblation, he prays that almighty God may graciously accept it. This is a ceremony akin to that in the Old Law, when the priest held his hands extended over the victim he was about to offer as a sacrifice. (See Mass Picture "The Hanc Igitur." The priest extends his hands over the host and chalice, page 779.)

The "Hanc Igitur"---Prayers Before the Consecration

The sanctuary bell is now usually rung to give notice to the faithful of the Consecration *which is about to take place.*

Wherefore, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that we be saved from eternal damnation and numbered among the flock of *(The priest joins his hands)* Thine elect: Through Christ our Lord. Amen.

While reciting the following prayer the priest makes the sign of the cross five times: thrice *over the host and the chalice together; then,* once *over the host; and* once *over the chalice.*

And do Thou, O God, vouchsafe in all respects to bless ✠, consecrate ✠, and approve ✠ this our oblation, to perfect it, and to render it well pleasing to Thyself, so that it may become for us the body ✠ and blood ✠ of Thy most beloved Son, Jesus Christ our Lord.

The Consecration and Elevation

The Consecration begins with the faithful gathered, so to speak, in the Upper Room on the eve of Our Lord's Passion. How touchingly the scene is re-enacted! Another Christ takes bread into his hands, raises his eyes to heaven, and blesses the bread with the sign of the cross.

The priest continues:

Who the day before He suffered took bread into His holy and venerable hands *(The priest takes the host into his hands, holding it with the thumbs and index fingers)* and having lifted up His eyes to heaven, *(The priest raises his eyes to heaven)* to Thee God, His almighty Father, giving *(The priest makes the sign of the cross over the host)* thanks to Thee, blessed it ✠, broke it, and gave it to His disciples, saying, Take ye, and eat ye all of this.

Now he bends low over the altar. The words are uttered by which the God of heaven and earth becomes present under the appearance of bread and wine. Before that adorable Presence he bends in love and reverence. Like sentiments inspire the people, who behold their Eucharistic King raised by priestly hands. How divinely simple; a few whispered words, and what a stupendous result. (See Mass Pictures "The Consecration of the Host," page 781, and "The Consecration of the Wine," page 782).

The Consecration of the Bread

FOR THIS IS MY BODY

The Elevation of the Sacred Host

The Elevation of the Consecrated Host and Chalice is a reminder of the Saviour raised on the Cross. This ceremony made a most profound impression on the people of the Middle Ages. Their eagerness to look upon the Blessed Sacrament sometimes caused jostling. Everyone present wanted "to see Jesus." Indeed, the very attendance at Mass was spoken of as "seeing God." (See Mass Picture "The Elevation of the Sacred Host," page 781, and "The Elevation of the Chalice," page 782). In an instruction published by Pope Gregory X about the year 1275, the priest's assistants are directed to lie prostrate on the ground at the Elevation, worshipping in this wise until the *Pater Noster*. The people were warned of the solemn moment by the tinkling of a little bell, while for the consolation of the brethren at home and in the fields, a great bell tolled from the church tower.

The priest makes a genuflection, and then elevates the sacred host that all present may adore it. At the elevation the sanctuary bell is rung.

His Holiness, Pope Pius X, on May 18, 1907, granted an indulgence of seven years and seven quarantines, to all the faithful, who, at the Elevation during Mass, or at public exposition

of the Blessed Sacrament, look at the sacred host and devoutly say: *"My Lord and my God!"*

The Consecration of the Wine

Having placed the sacred host upon the corporal the priest again makes a genuflection.

Uncovering the chalice, he says:

In like manner, after He had supped, taking also into His holy and venerable hands this goodly chalice, *(The priest takes the chalice into his hands)* again giving thanks to Thee, He blessed ✠ it, *(The priest makes the sign of the cross over the chalice)* and gave it to His disciples, saying: Take ye, and drink ye all of this.

For this is the chalice of My blood, of the new and everlasting testament, the mystery of faith, which for you and for many shall be shed unto the remission of sins.

The priest places the chalice on the corporal and says:

As often as ye shall do these things, ye shall do them in memory of Me.

The Elevation of the Chalice

The priest makes a genuflection in adoration of the precious blood of Christ and then elevates the chalice. At the elevation the sanctuary bell is rung. Having placed the chalice on the corporal, and covered it with the pall, the priest again makes a genuflection. He proceeds with,

The Prayers after the Consecration

In the following prayer the word *Wherefore* refers to Our Lord's command "As often as ye shall do these things, ye shall do them in memory of Me." Only because Christ so commanded does the priest dare celebrate the holy Mysteries.

Wherefore, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim ✠ which is pure (*the priest makes the sign of the cross five times:* thrice *over the host and the chalice together;* once *over the host; and once over the chalice*), a victim ✠ which is holy, a victim ✠ which is stainless, the holy bread ✠ of life everlasting, and the chalice ✠ of eternal salvation.

The meaning of these five crosses is variously explained. They can not mean a blessing conferred by the priest, who is a sinner, on Jesus Christ, infinitely holy. The signs of the cross before the Consecration really bless the bread and wine and prepare them for transubstantiation; after the Consecration they are to be considered as commemorations—they are in

memory of Christ's passion. The five crosses may be considered to refer to the five wounds of Our Lord. (Benedict XIV, De Miss. sect. 1. c. 277.)—*Gavin: "The Sacrifice of the Mass."*

In the following prayer we ask that God may receive our Sacrifice as He received other sacrifices in the Old Law. Mention is therefore made of those sacrifices in the Old Dispensation that were especially pleasing to the Almighty. Abel, Abraham and Melchisedech were types of the Saviour. Abel was killed by his envious brother; through the jealousy of His own brethren was Our Lord's Blood shed. Abraham, ready to sacrifice his son, Isaac, prefigures the Heavenly Father immolating his Only-Begotten Son. Melchisedech the priest-King, who offered a clean sacrifice of bread and wine, bears a strong resemblance to Jesus Christ, the Eternal High Priest and King of Glory, Who offers Himself daily under the appearance of bread and wine.

Extending his hands, the priest proceeds

Vouchsafe to look upon them with a gracious and tranquil countenance, and to accept them, even as Thou wast pleased to accept the offerings of Thy just servant, Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

Bowing low with his hands joined and placed upon the altar, the priest prays thus:

We humbly beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel, to Thine altar on high, in the presence of Thy divine majesty, *(Here the priest kisses the altar)* that as many of us as shall receive the most *(The priest makes the sign of the cross once over the host and once over the chalice and then signs himself)* sacred ✠ body and ✠ blood of Thy Son by partaking thereof from this altar may be filled with every heavenly blessing and grace. *(Now he joins his hands).* Through the same Christ our Lord. Amen.

"In order to understand the essence of the aforegoing prayer, 'We humbly beseech Thee, etc.,'" says Bossuet in his *"Explanation of the Prayers of the Mass,"* "and to clear up all the difficulties connected with it, we must ever bear in mind these things (*haec*) of which it speaks are truly the body and blood of Jesus Christ, that with Our Lord's body and blood are included ourselves, along with our desires and prayers, and that all taken together compose one and the same *oblation* which we desire to render in every respect pleasing to God, not only so far as Jesus Christ is concerned, Who is offered, but also as regards those who offer Him and with Him themselves. For this end what can we do better than ask again the companionship of the holy angel, who presents the prayer of the faithful to God *(Tob. xii. 12),* and with him the fellowship of all his companions in bliss, in order that our

gift may rise more promptly and more agreeably before the heavenly altar, when it is offered in that blessed society."

"Those who will partake of the sacrament of the earthly altar—that is, those who are going to communicate—will share also in the blessings of the heavenly altar, whence flows the source of divine grace. Let us note, by the way, how salutary it is to communicate during Holy Mass."—*Vandeur: "The Holy Mass Popularly Explained."*

"The Church here commemorates in a special manner those who communicate with the priest during Mass: for they are in the strict sense offerers with him of the Holy Sacrifice." —*Nieuwbarn.*

The Commemoration of the Departed

Now the priest appeals in a special way for certain souls. He implores of God, for all the souls in purgatory: *A place of refreshment,* for they are in suffering; *A place of light,* for, as yet, deprived of God's vision, they are in darkness; *A place of peace,* because they are enduring the purging flames. These very words, refreshment, light and peace, are to be found in thousands of inscriptions appearing in the Catacombs, or cemeteries of the first Christians.

Be mindful, also, O Lord, of Thy servants, *N.* and *N.,* who have gone before us with the sign of faith and who sleep the sleep of peace.

Whilst saying the aforegoing, the priest slowly joins his hands and, pausing for a few moments, prays silently by name for those departed souls whom he desires to remember especially. Then extending his hands, he continues:

To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. *(The priest joins his hands and bows).* Through the same Christ our Lord. Amen.

The first three words of the following prayer, "To us Sinners," are the only words in the *Canon* which the priest pronounces in a somewhat elevated tone of voice; then he continues the prayer inaudibly. At the same time, the rubric bids him strike his breast, as did the publican of old, who cried out in all humility: "O God, be merciful to me a sinner." Thus in word and gesture the priest acknowledges his unworthiness. He asks for himself, and for those present, some part and fellowship with the saints, naming in particular fifteen holy martyrs. Into this blessed company, he beseeches God to admit us *through Christ Our Lord.*

To us sinners, also Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. Into their company do

Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offenses. Through Christ our Lord.

By whom, O Lord, Thou dost always create, *(The priest here makes the sign of the cross three times over the host and the chalice together)* sanctify, ✠ quicken, ✠ bless, ✠ and bestow upon us all these good things.

The Minor Elevation

Now he uncovers the chalice, and makes a genuflection; then, with the thumb and index finger of his right hand he takes the host, also holding the chalice with the left hand, and makes, with the host, the sign of the cross thrice *over the chalice, meanwhile saying:*

Through ✠ Him, and with ✠ Him, and in ✠ Him, *(and now twice between the chalice and himself, continuing)* is to Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost *(finally, he holds the host over the chalice and slightly elevates both together, saying while so doing)* all honor and glory.

In order to notify the congregation that the prayer is ended, the priest says or sings the concluding words in a louder voice:

World without end.

The choir or the acolyte answers, Amen, *as proof that the faithful in heart and mind join with the priest in the act of sacrifice and prayer.*

"This aforementioned act is now called the minor elevation; at one time it was the only elevation, and then the sacred species were raised sufficiently high to be seen by all present. But after Berengarius denied the Real Presence, about 1050, a more decided elevation of each species was made immediately after the consecration, as a protest against his heresy, and as an act of reparation and of faith. Strictly speaking, the Canon ends here."—*"The Mass Companion."*

As to the character of the aforesaid prayer we must bear in mind the two natures, divine and human, in Jesus Christ. *Through Him,* ✠ that is *through* Jesus Christ, the Father and Holy Ghost are infinitely glorified, first, by the sacrifice of the Man-God, secondly, because the homage of creatures is only acceptable when presented through Christ, the one mediator. ✠ *With Him*—the Father and Holy Ghost receive all honor and glory *with* the Son, for Christ is true God. ✠ *In Him*—the Father and Holy Ghost are glorified *in* Jesus Christ because the three Persons of the Blessed Trinity, by their one essence and nature, must necessarily receive the same honor and glory. The *Canon* ends in a burst of praise.—*Gavin: "The Sacrifice of the Mass."*

The Communion

This part of the Mass, "The Communion," begins with the praying or singing by the priest of the "Our Father" (Pater Noster) as a preparation for Holy Communion. It is said

aloud that the people may join in its several petitions. From the earliest time it has been a part of the Mass. It occurs here "as a link between the sacrificial act, which has for its purpose the glory of God, 'Hallowed be Thy name,' and the Holy Communion, whose purpose is our sanctification, 'Give us this day our daily bread.'" *(The Missal and Holy Mass, Rev. William J. Lallou, D.D., and Sister Josefita Maria, S.S.J., Ph.D.)* (See Mass Picture "The Pater Noster," page 786).

The Pater Noster

The priest joining his hands, prays or sings:

Let us pray.

Admonished by salutary precepts, and following divine directions, we presume to say *(He extends his hands):*

Our Father, Who art in heaven: hallowed be Thy name. Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us.

Here at Solemn High Mass the subdeacon goes up to the altar and gives the paten to the deacon. The subdeacon then divests himself of the humeral veil.

And lead us not into temptation.

The choir or acolytes answer

But deliver us from evil.

The priest says Amen. *He takes the paten between his first and middle fingers, and says the following prayer:*

This prayer is a very ancient appendix to the Our Father. Its earnest plea for deliverance from evils, and its yearning for peace, suggest the early days of persecution.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever a virgin, mother of God, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints,

The priest makes the sign of the cross on himself with the paten; then he kisses the paten, and continues:

Graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin, and secure from all disturbance.

The Breaking of the Host

The gospel narrative speaks of Our Lord breaking the bread before He gave it to His disciples: "Jesus took bread, and blessed and broke, and gave to His disciples." "And taking bread, He gave thanks and brake, and gave to them" *(Matt. 26, 36)*. So, too, in the account of the apostles at Emmaus: "whilst He was at table with them, He took bread, and blessed and brake" *(Luke 22, 19)*. The expression "breaking of bread" came to have a special meaning among the first Christians. It was the term for the Lord's Supper. There is an interest-

ing reference to Sunday Mass in the Acts *(20, 7)*: "And on the first day of the week, when we were assembled to break bread, etc." *(Luke 24, 30 also of Catholic Encyclopedia, vol. VI, p. 165, article on "Fractio Panis.")*

"The breaking of bread may be mystically connected closely with the ceremony which immediately follows *the commingling of the two species*. This is effected by the priest putting a particle of the sacred host into the chalice. It means that the one Christ, whole and undivided, is present under both species, and exists in every particle of each species. For although they are both mystically separated, the whole person of Christ is living and glorious under each separate form. Thus, by way of concomitance, the Precious Blood is united with the Body of Christ in the sacred host, while the sacred Body exists with the Blood of the Lord in the chalice.

"As the separate consecrations of the sacred Body and Blood signify the death of Christ, so the uniting of the two sacred species represents His resurrection. Bellarmine translates *consecratio* as "the union of the consecrated Body and Blood." *—Nieuwbarn, "The Holy Sacrifice and its Ceremonies."*

The priest puts the paten under the host; he then uncovers the chalice, makes a genuflection, takes the host and breaks it in two over the chalice, saying:

Through the same Jesus Christ, Thy Son, our Lord.

He puts the portion which is in his right hand on the paten; he then breaks off a particle from the portion which is in his left hand, saying:

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,

He places on the paten the portion that remains in his left hand; then, holding over the chalice the particle in his right hand, he says aloud:

℣. World without end.

℟. Amen.

Then with the same particle of the sacred host he makes the sign of the cross three times over the chalice, saying in a raised voice:

℣. May the peace ✠ of the Lord be ✠ always with ✠ you.

℟. And with thy spirit.

He then drops the particle into the chalice, saying silently:

May this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

He covers the chalice, and makes a genuflection; then, bowing down and striking his breast three times, he says aloud:

The Agnus Dei

There is infinite tenderness in this triple appeal to our slain Lord. He is the Lamb of God of Whom the prophets spoke so vividly: "I was as a meek lamb that is carried to be a victim" *(Jer. 11, 19)*. "He was offered because it was His own

will, and He opened not His mouth. He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and He shall not open His mouth" *(Is. 53, 7).*

He is the Lamb Whom John the Baptist pointed out: "Behold the Lamb of God, behold Him Who taketh away the sin of the world" *(John 1, 29).* Christ is called here the Lamb of God. In the Old Law the lamb was one of the ordinary victims offered; it was a figure of Jesus Christ, the only true Lamb, who satisfied for sin by dying for sinners. The lamb is the figure of innocence, of meekness, of submission and of willing sacrifice, since it lets itself be led to slaughter without resistance. All these qualities apply to Jesus considered as the Supreme Sacrifice. The third time that this formula of prayer is repeated it concludes with "Grant us peace." The Lamb of God is soon to become the food of our souls. Full of goodness and mildness, gladly forgiving and forgetting all the injury done It through our sinfulness, Jesus the Lamb of God comes to us laden with mercy and bringing us the heavenly peace we beg for.

In Masses for the dead the following supplications are slightly changed; see second form below.

Lamb of God, Who takest away the sins of the world: have mercy on us.

Lamb of God, Who takest away the sins of the world: have mercy on us.

Lamb of God, Who takest away the sins of the world: grant us peace.

In Masses for the dead

Lamb of God, Who takest away the sins of the world: give unto them rest.

Lamb of God, Who takest away the sins of the world: give unto them rest.

Lamb of God, Who takest away the sins of the world: give unto them rest for evermore.

After the Agnus Dei *the priest, bowing low his head, and resting his folded hands on the altar, recites in silence the three prayers of immediate preparation for holy communion.*

The Three Communion Prayers which follow the Agnus Dei were originally of private devotion. During the Middle Ages they were made official. Since the priest addresses himself to Our Lord, the rubric tells him to fasten his gaze on the Consecrated Host. He asks for the Church peace and unity, for himself pardon of his sins and the grace of fidelity to the commandments, and finally he implores that the Communion he is about to receive may be a safeguard for soul and body and not the cause of his condemnation. This closing prayer is evidently inspired by 1 Cor. xi, 28-29.

O Lord Jesus Christ, Who didst say to Thine apostles: Peace I leave you, My peace I give you; look not upon my sins but upon the faith of Thy Church: and vouchsafe to grant

her peace and unity according to Thy will: Who livest and reignest, God, world without end. Amen.

Here at Solemn High Mass the Kiss of Peace *is given. During the previous prayer the deacon has been kneeling at the right of the priest: he now rises, and both he and the priest kiss the altar. Formerly the priest kissed the Blessed Sacrament itself. The deacon by an inclination salutes the priest. who places his hands upon the shoulders of the deacon, bends forward over his right shoulder, and says,* "Pax tecum"—"peace be to thee." *The deacon replies,* "Et cum spiritu tuo"; *and after having again saluted the priest by an inclination, which is acknowledged in like manner, he imparts the kiss of peace to the subdeacon in the manner in which he himself received it.*

In early times the actual kiss of peace was received and given by all, for all who were present intended to receive holy communion. Formerly the sexes were separated in the church, and the kiss of peace was given throughout the whole assembly. This practice continued till the time of Pope Innocent III, 1216.—*Morrall, "The Mass Companion."*

The kiss of peace exchanged at Mass is simply the symbol of that charity which should unite all who approach the Holy Table.—*Vandeur, "The Holy Mass Popularly Explained."*

In Masses for the dead, the kiss of peace *is omitted; neither does the priest recite the foregoing prayer.*

Lord Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood from all my iniquities, and from every evil. Make me always cleave to Thy commandments and never suffer me to be separated from Thee, Who with the same God the Father and the Holy Ghost livest and reignest God, world without end. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy loving kindness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

The Communion of the Priest

Before receiving his Divine Master, the priest cries out in words that all can hear: "O Lord, I am not worthy, etc." These words are full of faith and humility. When first spoken by the humble centurion they merited the admiration of Christ Himself. They betoken the contrite and humble heart that God will not despise. And so when the priest has received the Body and Blood of Jesus Christ, he turns to the people, blesses them, and repeats in their name, "O Lord, I am not worthy, etc.," whereat they beat their breasts in

acknowledgment. (See Mass Picture "The Priest Receives Communion," page 790)

The priest makes a genuflection, then he says:

I will take the bread of heaven and will call upon the name of the Lord.

He takes both parts of the host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then, bowing a little, he strikes his breast with his right hand, and, slightly raising his voice, says three times very humbly and reverently:

Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my soul shall be healed.

Here it is customary to ring the sanctuary bell, warning those present of the time of communion which is approaching.

The priest now makes the sign of the cross with the sacred host, and reverently receives the communion of the Body of the Lord, saying before doing so:

May the Body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The priest joins his hands and remains a short time in meditation on the Most Holy Sacrament; he next uncovers the chalice and makes a genuflection; he then gathers onto the paten any fragments that may have fallen from the Sacred Host upon the corporal and puts them into the chalice. He recites meanwhile some verses from Holy Scripture.

What shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies.

Taking the chalice into his right hand he makes therewith the sign of the cross, and reverently receives the communion of the Blood of the Lord, saying before drinking from the chalice:

May the Blood of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The Communion of the Faithful

Here holy communion is administered to those of the faithful who desire to receive it.

In the name of the communicants who kneel at the sanctuary rails an acolyte recites the Confiteor, *the priest responding with the* Misereatur *and* Indulgentiam *as at the beginning of Mass. Facing the people with the Ciborium and holding up one of the Sacred Particles before the communicants the priest says:*

Behold the Lamb of God: behold Him Who taketh away the sins of the world.

He then repeats the Domine non sum dignus *three times as before his own communion, and going to the Communion rail*

places a consecrated Host in the mouth of each communicant, saying at the same time:

May the Body of Our Lord Jesus Christ keep thy soul unto life everlasting. Amen.

The Thanksgiving

The priest returns to the altar, replaces the ciborium in the tabernacle, and then rinses the chalice with a small quantity of wine that the acolyte pours into it the priest saying the following prayers.

In these Prayers God is implored that He may permit His gifts to have enduring effects in our souls and that the sacramental power and grace may remain, so that we may be able to say in truth with St. Paul: "And I live, now not I, but Christ liveth in me" (Gal. 2, 20).

Into a pure heart, O Lord, may we receive the heavenly food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.

Having received the ablution the priest says the following prayer, while a little wine and some water are poured over his fingers into the chalice.

May Thy Body, O Lord, which I have received, and Thy Blood, which I have drunk, cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed. Who livest and reignest world without end. Amen.

Having received the contents of the chalice, the priest carefully wipes the chalice and rearranges it and its appurtenances, covering all with a silken veil, and leaving it in the center of the altar.[1]

★ The Communion---Antiphon

The Communion, so called, is a vestige of a chant formerly rendered while the people were being communicated.

The priest at the Epistle side recites the Communion, *which will be found in its proper place in each Mass, then returning to the middle of the altar, he faces the people, saying:*

P. The Lord be with you.

To which the answer is returned

℟. And with thy spirit.

★ The Postcommunion

The Postcommunion is the Church's official thanksgiving after Communion. (See Mass Picture "The Postcommunion," page 792.)

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[1]*At Solemn High Mass the subdeacon takes the chalice from the celebrant for cleansing. Then he arranges the coverings and removes the chalice to the credence table.*

Going to the Epistle side he says the prayers called Post-communions. *They correspond to the Prayers and Secrets already read, and are to be found in their proper places in the Missal.*

Then the priest going back to the middle, kisses the altar, and turning toward the people says:

The "Ite Missa Est"

Literally *Ite Missa est* means "Go, it is the dismissal." These words were used until the 12th Century to conclude the Mass. The beautiful prayer "May the lowly homage, etc.," which follows immediately was originally of private devotion. Its petition to God to make the Sacrifice useful for priests and people, became in time official.

P. The Lord be with you.

℟. And with thy spirit.

Should the Mass be one in which the Gloria in excelsis *is omitted, then, in place of* "Go the Mass is ended" (Ite, missa est), *the priest says or sings* "Let us bless the Lord" (Benedicamus Domino). *But in Masses for the dead is substituted the prayer,* May they rest in peace (Requiescant in pace), *to which is answered,* Amen.

P. Go, the Mass is ended.[1]

℟. Thanks be to God.

Bowing down over the altar, the priest prays:

May the lowly homage of my service be pleasing to Thee, O most holy Trinity: and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and, because of Thy loving-kindness, may avail to atone to Thee for myself and for all those for whom I have offered it up. Through Christ our Lord. Amen.

The Blessing

The blessing was introduced about the 10th Century but the older custom of not blessing the people at all is yet kept up in Masses for the Dead. (See Mass Picture "The Blessing," page 794.)

The priest, having kissed the altar, stands erect, raises his eyes to heaven, extending, raising, and then joining his hands; he inclines his head and says:

May almighty God bless you—

Turning to the people, he blesses them saying:

The Father, and the Son, ✠ and the Holy Ghost. ℟. Amen.

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[1]*At Solemn High Mass the* Ite, missa est *or* Benedicamus Domino *is chanted by the deacon.*

The priest now goes to the Gospel side of the altar; he makes the sign of the cross, first upon the altar, and then upon his forehead, lips and heart, and reads a passage from the Gospel—as a rule, the first verses of that according to St. John, as below. But if because of the occurrence of a festival day, the Gospel proper to a Sunday has not been read in its proper place, it must be read here. In this case he signs the book, not the altar.

Stand

The Last Gospel

No nobler words could be found to close the Sacrifice of the Mass than the sublime and inspired expression of the Disciple whom Jesus loved. From the earliest days of the Faith, this Gospel has been held in the highest veneration. Pius V, in the 16th Century, realizing how very much the people cherished it, inserted it in the Missal which was drawn up by his orders.

P. The Lord be with you.

℟. And with thy spirit.

P. The beginning of the holy Gospel according to St. John.

℟. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *(Here all kneel down.)*

And the Word was made flesh, and dwelt among us (and we saw His glory, the glory as of the only-begotten of the Father), full of grace and truth.

℟. Thanks be to God.

At the end of the Gospel, the server responds: "Thanks be to God." The last words of the Gospel of St. John declare: "The Word was made Flesh and dwelt among us;" whereupon priest and people bend in adoration. In very deed has the Word been made Flesh in the Mass. He dwells among us in the Sacrament of the Altar. How meet it is, then, that we breathe this fervent *Deo Gratias,* this thanksgiving from the bottom of our hearts for the unspeakably holy privilege of being present at the new Bethlehem and the new Calvary.



AND THERE SHALL COME FORTH A ROD OUT OF THE ROOT OF JESSE: AND A FLOWER SHALL RISE UP OUT OF HIS ROOT. AND THE SPIRIT OF THE LORD SHALL REST UPON HIM: THE SPIRIT OF WISDOM AND OF UNDERSTANDING, THE SPIRIT OF COUNSEL AND OF FORTITUDE, THE SPIRIT OF KNOWLEDGE AND OF GODLINESS. *(Isaias 11, 1, 2.)*

Proper of the Season

First Sunday of Advent *(Purple)*

Station at St. Mary Major

Sunday of the First Class

An explanation of Masses designated as *Stational Masses* will be found in the Supplement "The Meaning of the Sacred Liturgy," where also the directions for gaining Indulgences on such days are given.

The Beginning of Mass, page 756.

Introit. Ps. 24, 1-3

Ad te levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei: étenim univérsi qui te exspéctant, non confundéntur. *Ps. 24, 4.* Vias tuas, Dómine, demónstra mihi: et sémitas tuas édoce me. ℣. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen. Ad te levávi, etc.

To Thee, O Lord have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. Neither let my enemies laugh at me; for none of them that wait on Thee shall be confounded. *Ps. 24, 4.* Show, O Lord, Thy ways to me, and teach me Thy paths. ℣. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. To Thee, O Lord, etc.

The Introit *is repeated to the Psalm-verse: and so in all Masses throughout the year.*

Kyrie, page 761. Gloria is omitted in Advent except on Feasts.

Prayer

Excita quæsumus Dómine poténtiam tuam, et veni: ut ab imminéntibus peccatórum nostrórum perículis, te mereámur protegénte éripi, te liberánte salvári. Qui vivis.

Bestir, O Lord, Thy might, we pray Thee and come; That, defended by Thee, we may deserve rescue from approaching dangers brought on by our sins, and being set free by Thee, obtain our salvation. Who livest.[1]

Second Prayer of our Blessed Lady, page 823; third Prayer for the Church or for the Pope, pages 825, 826.

[1]The endings of the Prayers, Secrets, and Postcommunions vary. The directions showing which ending to use in the case of a given keyword are on page 819.

Epistle. Rom. 13, 11-14

Lesson from the Epistle of blessed Paul the apostle to the Romans.

BRETHREN, knowing the time, that it is now the hour for us to rise from sleep; for now our salvation is nearer than when we believed. The night is past, and the day is at hand; let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ.

Léctio Epístolæ beáti Pauli apóstoli ad Romános.

FRATRES: Sciéntes, quia hora est jam nos de somno súrgere. Nunc enim própior est nostra salus, quam cum credídimus. Nox præcéssit, dies autem appropinquávit. Abjiciámus ergo ópera tenebrárum, et induámur arma lucis. Sicut in die honéste ambulémus: non in comessatiónibus, et ebrietátibus, non in cubílibus, et impudicítiis, non in contentióne, et æmulatióne: sed induímini Dóminum Jesum Christum.

During the week, should the Mass of the Sunday be resumed, the alleluias and verse following are omitted, and only the Gradual is said. This is to be observed throughout Advent.

Gradual. Ps. 24, 3, 4

None of them that wait on Thee shall be confounded. ℣. Show, O Lord, Thy ways to me, and teach me Thy paths.

Alleluia, alleluia. ℣. *Ps. 84, 8.* Show us, O Lord, Thy mercy: and grant us Thy salvation. Alleluia.

Univérsi, qui te exspéctant, non confundéntur Dómine. ℣. Vias tuas Dómine notas fac mihi: et sémitas tuas édoce me.

Allelúia, allelúia. ℣. *Ps. 84, 8.* Osténde nobis Dómine misericórdiam tuam: et salutáre tuum da nobis. Allelúia.

Munda Cor Meum, page 763.

Gospel. Luke 21, 25-33

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to His disciples: There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the con-

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Dixit Jesus discípulis suis: Erunt signa in sole, et luna, et stellis, et in terris pressúra géntium præ confusióne sónitus maris, et flúctuum: ares-

céntibus homínibus præ timóre, et exspectatióne, quæ supervénient univérso orbi: nam virtútes cœlórum movebúntur: et tunc vidébunt Fílium hóminis veniéntem in nube cum potestáte magna, et majestáte. His autem fíeri incipiéntibus, respícite, et leváte cápita vestra: quóniam appropínquat redémptio vestra. Et dixit illis similitúdinem: Vidéte ficúlneam, et omnes árbores: cum prodúcunt jam ex se fructum, scitis quóniam prope est æstas. Ita et vos cum vidéritis hæc fíeri, scitóte quóniam prope est regnum Dei. Amen dico vobis, quia non præteríbit generátio hæc, donec ómnia fiant. Cœlum, et terra transíbunt: verba autem mea non transíbunt.

fusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig-tree, and all the trees: when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away.

Creed, page 765.

Offertory. Ps. 24, 1-3

Ad te levávi ánimam meam: Deus meus in te confído, non erubéscam: neque irrídeant me inimíci mei: étenim univérsi, qui te exspéctant, non confundéntur.

To Thee have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

Offertory Prayers, page 767.

Secret

Hæc sacra nos Dómine potenti virtúte mundátos, ad suum fáciant puriores veníre princípium. Per Dóminum.

Cleansing us by their mighty power, may these Holy Mysteries, O Lord, make us come more pure before Thee who art their author. Through our Lord.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Ps. 84, 13

The Lord will give goodness: and our earth shall yield her fruit.

Dóminus dabit benignitátem: et terra nostra dabit fructum suum.

Postcommunion

May we receive Thy mercy, O Lord, in the midst of Thy temple, that with due reverence we may prepare for the coming festival of our redemption. Through our Lord.

Suscipiámus Dómine misericórdiam tuam in médio templi tui: ut reparatiónis nostræ ventúra solémnia cóngruis honóribus præcedámus. Per Dóminum.

Second Postcommunion of our Blessed Lady, page 823; third Prayer for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

The Benedicamus Domino (Let us praise the Lord) *is said instead of the* Ite, missa est (Go, the Mass has been said) *whenever the* Gloria in excelsis *is not said.*

On Weekdays in Advent the Mass of the preceding Sunday is said, omitting the Alleluias *and the Verse after the* Gradual, *and also the* Credo. *The* Common Preface *is said. However, if a Feast is appointed for the day, the Mass of the day is said and the second Prayer is that of the preceding Sunday. For the Ember Days there is a special Mass.*

Second Sunday of Advent *(Purple)*

STATION AT THE CHURCH OF THE HOLY CROSS IN JERUSALEM

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 30, 30

People of Sion, behold the Lord shall come to save the nations; and the Lord shall make the glory of His voice to be heard in the joy of your heart. *Ps. 79, 2.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. ℣. Glory.

Pópulus Sion, ecce Dóminus véniet ad salvándas gentes: et audítam fáciet Dóminus glóriam vocis suæ in lætítia cordis vestri. *Ps. 79, 2.* Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

Stir up our hearts, O Lord, to prepare the ways of Thine only-begotten Son, that

Excita Dómine corda nostra ad præparándas Unigéniti tui vias: ut per ejus

adv é n t u m purificátis tibi méntibus servíre mereámur. Qui tecum.

through His coming we may be worthy to serve Thee with purified minds. Who livest.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Epistle. Rom. 15, 4-13

Léctio Epístolæ beáti Pauli apóstoli ad Romános.

FRATRES: Quæcúmque scripta sunt, ad nostram doctrínam scripta sunt: ut per patiéntiam, et consolatiónem Scripturárum, spem habeámus. Deus autem patiéntiæ et solátii, det vobis idípsum sápere in altérutrum secúndum Jesum Christum; ut unánimes, uno ore honorificétis Deum, et Patrem Dómini nostri Jesu Christi. Propter quod suscípite ínvicem, sicut et Christus suscépit vos in honórem Dei. Dico enim Christum Jesum minístrum fuísse circumcisiónis propter veritátem Dei, ad confirmándas promissiónes patrum: gentes autem super misericórdia honoráre Deum, sicut scriptum est: Proptérea confitébor tibi in géntibus Dómine, et nómini tuo cantábo. Et íterum dicit: Lætámini gentes cum plebe ejus. Et iterum: Laudáte omnes gentes Dóminum: et magnificáte eum omnes pópuli. Et rursus Isaías ait: Erit radix Jesse, et qui exsúrget régere gentes, in eum gentes sperábunt. Deus autem spei rápleat vos omni gáudio, et pace in credéndo: ut abundétis in spe, et virtúte Spíritus Sancti.

Lesson from the Epistle of blessed Paul the apostle to the Romans.

BRETHREN, what things soever were written, were written for our learning; that through patience and the comfort of the Scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind one toward another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another; as Christ also hath received you, unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for His mercy, as it is written: Therefore will I confess to Thee, O Lord, among the Gentiles, and will sing to Thy name. And again He saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles; and magnify Him, all ye people. And again, Isaias saith: There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in

believing; that you may abound in hope, and in the power of the Holy Ghost.

During the week, should the Mass of the Sunday be resumed, the alleluias and verse following are omitted, and only the Gradual is said.

Gradual. Ps. 49, 2, 3, 5

Out of Sion the loveliness of His beauty: God shall come manifestly. ℣. Gather ye together His saints to Him; who have set His covenant before sacrifices.

Alleluia, alleluia. ℣. *Ps. 121, 1.* I rejoiced at the things that were said to me: we shall go into the house of the Lord. Alleluia.

Ex Sion spécies decóris ejus: Deus maniféste véniet. ℣. Congregáte illi sanctos ejus, qui ordinavérunt testaméntum ejus super sacrifícia.

Allelúja, alleluja. ℣. *Ps. 121, 1.* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 11, 2-10

✠ Continuation of the holy Gospel according to St. Matthew.

At that time when John had heard in prison the works of Christ: sending two of his disciples, he said to Him: Art Thou He that art to come, or do we look for another? and Jesus making answer, said to them, Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in Me. And when they went their way, Jesus began to say to the multitudes concerning John, What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments?

✠ Sequéntia sancti Evangélii, secúndum Matthǽum.

In illo témpore: Cum audísset Joánnes in vínculis ópera Christi, mittens duos de discípulis suis, ait illi: Tu es, qui ventúrus es, an álium exspectámus? Et respóndens Jesus, ait illis: Eúntes renuntiáte Joánni, quæ audístis, et vidístis, Cæci vident, claudi ámbulant, leprósi mundántur, surdi áudiunt, mórtui resúrgunt, páuperes evangelizántur: et beátus est, qui non fúerit scandalizátus in me. Illis autem abeúntibus, cœpit Jesus dícere ad turbas de Joánne: Quid exístis in desértum vidére? arúndinem vento agitátam? Sed quid exístis vidére? hóminem móllibus vestítum? Ecce qui móllibus vestiúntur, in dómibus regum

sunt. Sed quid existis vidére? prophétam? Etiam dico vobis, et plus quam prophétam. Hic est enim, de quo scriptum est: Ecce ego mitto Angelum meum ante fáciem tuam, qui præparábit viam tuam ante te.

Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? yea, I tell you, and more than a prophet. For this is He of whom it is written, Behold I send My angel before Thy face, who shall prepare Thy way before Thee.

Creed, page 765.

Offertory. Ps. 84, 7, 8

Deus, tu convérsus vivificábis nos, et plebs tua lætábitur in te; osténde nobis Dómine misericórdiam tuam, et salutáre tuum da nobis.

O God, turning, Thou wilt bring us life; and Thy people shall rejoice in Thee: show us, O Lord, Thy mercy, and grant us Thy salvation.

Offertory Prayers, page 767.

Secret

PLACÁRE, quæsumus, Dómine, humilitátis nostræ précibus et hóstiis: et ubi nulla súppetunt suffrágia meritórum, tuis nobis succúrre præsídiis. Per Dóminum nostrum.

BE APPEASED, we beseech Thee, O Lord, by the prayers and offerings of our lowliness, and where no support of merits is at hand, do Thou hasten to us with Thine aid. Through our Lord.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface, page 773.

Communion. Bar. 5, 5; 4, 36

Jerúsalem surge, et sta in excélso, et vide jucunditátem, quæ véniet tibi a Deo tuo.

Arise, O Jerusalem, and stand on high: and behold the joy that cometh to thee from thy God.

Postcommunion

REPLÉTI cibo spiritualis alimóniæ, súpplices te, Dómine, deprecámur: ut hujus participatióne mystérii, dóceas nos terréna despícere et amáre cæléstia. Per Dóminum nostrum.

FILLED with the food of spiritual nourishing, we humbly beseech Thee, O Lord, that by our partaking of this mystery Thou wouldst teach us to contemn earthly and love heavenly things. Through our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Third Sunday of Advent *(Purple or Rose)*

STATION AT ST. PETER'S

Sunday of the Second Class

This being mid-Advent or Gaudete *Sunday flowers are allowed on the altar, and the organ is played as on feast-days. For the purple or violet vestments obligatory during Advent, others, rose-colored in hue, may be substituted.*

The Beginning of Mass, page 756.

Introit. Philip. 4, 4-6

REJOICE in the Lord always; again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous; but in everything by prayer let your requests be made known to God. *Ps. 84, 2.* Lord, Thou hast blest Thy land; Thou hast turned away the captivity of Jacob. ℣. Glory.

GAUDÉTE in Dómino semper: íterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus enim prope est. Nihil sollíciti sitis: sed in omni oratióne petitiónes vestræ innotéscant apud Deum. *Ps. 84, 2.* Benedixísti, Dòmine, terram tuam: avertísti captivitátem Jacob. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

INCLINE Thine ear to our prayers, O Lord, we beseech Thee; and make bright the darkness of our minds by the grace of Thy visitation. Who livest.

AUREM tuam, quæsumus, Dómine, précibus nostris accómmoda: et mentis nostræ ténebras, grátia tuæ visitatiónis illústra: Qui vivis.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Epistle. Philip. 4, 4-7

Lesson from the Epistle of blessed Paul the apostle to the Philippians.

Léctio Epístolæ beáti Pauli apóstoli ad Philippénses.

BRETHREN: Rejoice in the Lord always: again I say, rejoice. Let your modesty

FRATRES: Gaudéte in Dómino semper: íterum dico, gaudéte. Modéstia ves-

tra nota sit ómnibus homínibus: Dóminus prope est. Nihil sollíciti sitis: sed in omni oratióne, et obsecratióne, cum gratiárum actióne, petitiónes vestræ innotéscant apud Deum. Et pax Dei, quæ exsúperat omnem sensum, custódiat corda vestra, et intelligéntias vestras, in Christo Jesu Dómino nostro.

be known to all men. The Lord is nigh. Be nothing solicitous; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

During the week, should the Mass of the Sunday be resumed, the alleluias and verse following are omitted, and only the Gradual is said.

Gradual. Ps. 79, 2, 3

Qui sedes, Dómine, super Chérubim, éxcita poténtiam tuam, et veni. ℣. Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph.

Thou, O Lord, that sittest upon the cherubim, stir up Thy might, and come. ℣. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep.

Allelúja, allelúja. ℣. Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos. Allelúja.

Alleluia, alleluia. ℣. Stir up Thy might, O Lord, and come: that Thou mayest save us. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 1, 19-28

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Misérunt Judæi ab Jerosólymis sacerdótes et levítas ad Joánnem, ut interrogárent eum: Tu quis es? Et confféssus est, et non negávit: et conféssus est: Quia non sum ego Christus. Et interrogavérunt eum: Quid ergo? Elias es tu? Et dixit: Non sum. Prophéta es tu? At respóndit: Non. Dixérunt ergo ei: Quis es, ut respónsum demus his, qui misérunt nos? quid dicis de te ipso? Ait: Ego vox clamántis in desérto: Dirígite viam Dó-

✠ Continuation of the holy Gospel according to St. John.

At that time: the Jews sent from Jerusalem priests and Levites to John, to ask him, Who art thou? And he confessed, and did not deny; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? He said, I am the voice of one crying in the

wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the pharisees. And they asked him, and said to him, Why, then, dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying, I baptize with water; but there hath stood one in the midst of you, Whom you know not; the same is He that shall come after me, Who is preferred before me, the latchet of Whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

mini, sicut dixit Isaías prophéta. Et qui missi fúerant, erant ex Pharisæis. Et interrogavérunt eum, et dixérunt ei: Quid ergo baptízas, si tu non es Christus, neque Elías, neque prophéta? Respóndit eis Joánnes, dicens: Ego baptizo in aqua: medius autem vestrum stetit, quem vos nescítis. Ipse est, qui post me ventúrus est: cujus ego non sum dignus ut solvam ejus corrígiam calceaménti. Hæc in Bethánia facta sunt trans Jordánem, ubi erat Joánnes baptízans.

Creed, page 765.

Offertory. Ps. 84, 2

Lord, Thou hast blest Thy land: Thou hast turned away the captivity of Jacob: Thou hast forgiven the iniquity of Thy people.

Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob: remisísti iniquitátem plebis tuæ.

Offertory Prayers, page 767.

Secret

May the sacrifice of our devotion, we beseech Thee, O Lord, be continually offered to Thee, both to carry out Thy designs in this holy Mystery and wonderfully to work in us Thy salvation. Through our Lord.

Devotiónis nostræ tibi, quæsumus Dómine, hóstia júgiter immolétur: quæ et sacri péragat institúta mystérii, et salutáre tuum in nobis mirabíliter operétur. Per Dóminum.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Is. 35, 4

Say, ye faint-hearted, take courage, and fear not, behold our God will come and will save us.

Dícite: pusillánimes, confortámini, et nolíte timére: ecce Deus noster véniet, et salvábit nos.

Postcommunion

IMPLORÁMUS, Dómine, clementiam tuam: ut hæc divína subsídia, a vítiis expiátos, ad festa ventúra nos præparent. Per Dóminum.

WE IMPLORE Thy clemency, O Lord, that cleansed from our sins, these divine aids may prepare us for the coming festival. Through our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Wednesday in Ember-Week *(Purple)*

STATION AT ST. MARY MAJOR

Major Feria, not Privileged

The Beginning of Mass, page 756.

Introit. Is. 45, 8

RORÁTE, cæli, désuper, et nubes pluant justum: aperiátur terra, et gérminet Salvatórem. *Ps. 18, 2.* Cæli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. Glória Patri.

DROP down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour. *Ps. 18, 2.* The heavens show forth the glory of God, and the firmament declareth the work of His hands. ℣. Glory.

After the Kyrie eleison, *page 761, is said:*

Orémus.
Flectámus génua.
℟. Leváte.

Let us pray.
Let us kneel.
℟. Arise.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut redemptiónis nostræ ventúra solémnitas, et præséntis nobis vitæ subsídia cónferat, et ætérnæ beatitúdinis præmia largiátur. Per Dóminum.

GRANT us, we beseech Thee, O Lord, that the coming solemnity of our redemption may both bring us help for our present life and bestow on us the rewards of everlasting blessedness. Through our Lord.

Lesson. Is. 2, 2-5

Léctio Isaíæ Prophétæ.

IN DIÉBUS illis: Dixit Isaías prophéta: Erit in novis-

Lesson from Isaias the Prophet.

IN THOSE days, the prophet Isaias said: In the last

days, the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And He shall judge the Gentiles, and rebuke many people; and they shall turn their swords into ploughshares and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war. O house of Jacob, come ye and let us walk in the light of the Lord our God.

simis diébus præparátus mons domus Dómini in vértice móntium, et elevábitur super colles, et fluent ad eum omnes gentes. Et ibunt pópuli multi, et dicent: Veníte et ascendámus ad montem Dómini, et ad domum Dei Jacob, et docébit nos vias suas, et ambulábimus in sémitis ejus: quia de Sion exíbit lex, et verbum Dómini de Jerúsalem. Et judicábit gentes, et árguet pópulos multos: et conflábunt gládios suos in vómeres, et lánceas suas in falces. Non levábit gens contra gentem gládium: nec exercebúntur ultra ad prælium. Domus Jacob veníte, et ambulémus in lúmine Dómini Dei nostri.

Gradual. Ps. 23, 7, 3, 4

Lift up your gates, O ye princes: and be ye lifted up, O eternal gates, and the King of glory shall enter in. ℣. Who shall ascend into the mountain of the Lord, or who shall stand in His holy place? the innocent in hands, and clean of heart.

Tollite portas, príncipes, vestras: et elevámini portæ æternáles: et introíbit Rex glóriæ. ℣. Quis ascéndet in montem Dómini? aut quis stabit in loco sancto ejus? Innocens mánibus et mundo corde.

Here is said: Dominus vobiscum.

Prayer

HASTEN, we beseech Thee, O Lord, and delay not; and bestow upon us the help of Thy heavenly power, that they who trust in Thy goodness may be helped by the consolations of Thy coming. Who livest.

FESTINA, quæsumus, Dómine, ne tardáveris, et auxílium nobis supérnæ virtútis impénde: ut advéntus tui consolatiónibus sublevéntur, qui in tua pietáte confídunt: Qui vivis et regnas.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Lesson. Is. 7, 10-15

Léctio Isaíæ Prophétæ.

In diébus illis: Locútus est Dóminus ad Achaz, dicens: Pete tibi signum a Dómino Deo tuo in profúndum inférni, sive in excélsum supra. Et dixit Achaz: Non petam, et non tentábo Dóminum. Et dixit: Audíte ergo domus David: Numquid parum vobis est, moléstos esse homínibus, quia moléstí estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum. Ecce virgo concípiet, et páriet fílium, et vocábitur nomen ejus Emmánuel. Butyrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

Lesson from Isaias the Prophet.

In those days: the Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and His name shall be called Emmanuel. He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

Gradual. Ps. 144, 18, 21

Prope est Dóminus ómnibus invocántibus eum: ómnibus qui ínvocant eum in veritáte. ℣. Laudem Dómini loquétur os meum: et benedícat omnis, caro nomen sanctum ejus.

The Lord is nigh unto all them that call upon Him to all that call upon Him in truth. ℣. My mouth shall speak the praise of the Lord: and let all flesh bless His holy name.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Missus est Angelus Gábriël a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo

✠ Continuation of the holy Gospel according to St. Luke.

At that time, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house

of David; and the virgin's name was Mary. And the angel, being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob for ever. And of His kingdom there shall be no end. And Mary said to the angel, How shall this be done, because I know not man? And the angel, answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

David, et nomen Vírginis María. Et ingréssus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audisset, turbáta est in sermóne ejus: et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tímeas María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnábit in domo Jacob in ætérnum, et regni ejus non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósco? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

The Creed is omitted.

Offertory. Is. 35, 4

Take courage, and fear not: for behold our God will bring the revenge of recompense: He

Confortámini, et jam nolite timére: ecce enim Deus noster retríbuet judícium: ipse

véniet, et salvos nos fáciet.

Himself will come and will save us.

Offertory Prayers, page 767.

Secret

Accépta tibi sint, quæsumus, Dómine, nostra jejúnia: quæ et expiándo nos tua grátia dignos effíciant, et ad sempitérna promíssa perdúcant. Per Dóminum.

May our fasting, we beseech Thee, O Lord, be acceptable to Thee, so that by expiation they may make us worthy of Thy grace and bring us to eternal joys according to Thy promises. Through our Lord.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Is. 7, 14

Ecce virgo concipiet, et páriet fílium: et vocábitur nomen ejus Emmánuel.

Behold, a virgin shall conceive, and bring forth a son: and His name shall be called Emmanuel.

Postcommunion

Salutáris tui, Dómine, múnere satiáti, súpplices deprecámur: ut, cujus lætámur gustu, renovémur effectu. Per Dóminum.

Filled with the bounty of Thy salvation, O Lord, we humbly beseech Thee, that we may be renewed by the effect of that of which we rejoice to partake. Through our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Friday in Ember-Week *(Purple)*

STATION AT THE CHURCH OF THE TWELVE HOLY APOSTLES

Major Feria, not Privileged

The Beginning of Mass, page 756.

Introit. Ps. 118, 151-152

Prope es tu, Dómine, et omnes viæ tuæ véritas: inítio cognóvi de testimóniis, quia in ætérnum tu es.

Thou art near, O Lord, and all Thy ways are truth: I have known from the beginning concerning Thy testimonies, and Thou art forever.

Ps. 118, 1. Blessed are the undefiled in the way; who walk in the way of the Lord. ℣. Glory.

Ps. 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Kyrie, page 761. The Gloria is omitted.

Prayer

BESTIR, O Lord, Thy might, we pray Thee, and come; that these who trust in Thy kindness and love, may the more speedily be delivered from all adversity. Who livest.

EXCITA, quæsumus, Dómine, poténtiam tuam, et veni: ut hi, qui in tua piétáte confídunt, ab omni cítius adversitáte liberénter: Qui vivis.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Lesson. Is. 11, 1-5

Lesson from Isaias the Prophet.

Léctio Isaiæ Prophétæ.

THUS saith the Lord God: There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon Him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and He shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But He shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. And justice shall be the girdle of His loins: and faith the girdle of His reins.

HAEC dicit Dóminus Deus: Egrediétur virga de radíce Jesse, et flos de radíce ejus ascéndet. Et requiéscet super eum spíritus Dómini: spíritus sapiéntiæ, et intelléctus, spíritus consílii, et fortitúdinis, spíritus sciéntiæ, et pietátis; et replébit eum spíritus timóris Dómini. Non secúndum visiónem oculórum judicábit: neque secúndum audítum áurium árguet: sed judicábit in justítia páuperes, et árguet in æquitáte pro mansuétis terræ: et percútiet terram vírga oris sui, et spíritu labiórum suórum interfíciet ímpium. Et erit justítia cíngulum lumbórum ejus: et fides cinctórium renum ejus.

Gradual. Ps. 84, 8, 2

Show us, O Lord, Thy mercy, and grant us Thy salvation. ℣.

Óstende nobis, Dómine, misericórdiam tuam: et salu-

táre tuum da nobis. ℣. Benedixisti, Dómine, terram tuam: avertísti captivitátem Jacob.

Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob.

Munda Cor Meum, page 763.

Gospel. Luke 1, 39-47

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Exsúrgens María ábiit in montána cum festinatióne in civitátem Juda: et intrávit in domum Zacharíæ, et salutávit Elísabeth. Et factum est, ut audívit salutatiónem Maríæ Elísabeth, exsultávit infans in útero ejus: et repléta est Spíritu Sancto Elísabeth: et exclamávit voce magna, et dixit: Benedícta tu inter mulíeres, et benedíctus fructus ventris tui. Et unde hoc mihi, ut véniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatiónis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidísti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magníficat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Mary rising up, went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said, My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

The Creed is omitted.

Offertory. Ps. 84, 7-8

Deus, tu convérsus vivificábis nos, et plebs tua lætábitur in te: osténde nobis, Dómine, misericórdiam tuam, et salutáre tuum da nobis.

Turning, O God, Thou wilt bring us to life: and Thy people shall rejoice in Thee; show us, O Lord, Thy mercy, and grant us Thy salvation.

Offertory Prayers, page 767.

Secret

We beseech Thee, O Lord, that having accepted our prayers and offerings, Thou wouldst cleanse us by the heavenly mysteries and harken unto us in Thy mercy. Through our Lord.

Munéribus nostris, quæsumus, Dómine, precibúsque suscéptis: et cæléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Zach. 14, 5, 6

Behold the Lord shall come, and all His saints with Him: and there shall be in that day a great light.

Ecce Dóminus véniet, et omnes sancti ejus cum eo: et erit in die illa lux magna.

Postcommunion

May the holy receiving of Thy sacrament, O Lord, restore us, purge us of the past, and insure for us a participation in the mystery of salvation. Through our Lord.

Tui nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transíre. Per Dóminum.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Saturday in Ember-Week *(Purple)*

STATION AT ST. PETER'S

Major Feria, not Privileged

The Beginning of Mass, page 756.

Introit. Ps. 79, 4, 2

Come, O Lord, and show Thy face to us, Thou that sittest upon the cherubim: and we shall be saved. *Ps. 79, 2.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. ℣. Glory.

Veni, et osténde nobis fáciem tuam, Dómine, qui sedes super Cherubim: et salvi érimus. *Ps. 79, 2.* Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph. ℣. Glória Patri.

Kyrie, page 761. The Gloria is omitted.

After the Kyrie eleison, *is said:*

Orémus.
Flectámus génua.
℟. Leváte.

Let us pray.
Let us kneel.
℟. Arise.

Prayer

Deus, qui cónspicis, quia ex nostra pravitate affligimur: concéde propítius; ut ex tua visitatióne consolémur: Qui vivis.

O God, Who dost behold how we are afflicted by reason of our wickedness, mercifully grant that we may be consoled by reason of Thy visitation. Who livest.

Lesson. Is. 19, 20-22

Léctio Isaíæ Prophétæ.

In diébus illis: Clamábunt ad Dóminum a facie tribulántis, et mittet eis salvatórem et propugnatórem, qui líberet eos. Et cognoscétur Dóminus ab Ægypto, et cognóscent Aegyptii Dóminum in die illa, et colent eum in hóstiis et in munéribus: et vota vovébunt Dómino, et solvent. Et percútiet Dóminus Aegyptum plaga, et sanábit eam, et reverténtur ad Dóminum, et placábitur eis, et sanábit eos Dóminus Deus noster.

Lesson from Isaias the Prophet.

In those days, they shall cry to the Lord because of the oppressor, and He shall send them a Saviour and a defender to deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship Him with sacrifices and offerings; and they shall make vows to the Lord, and perform them. And the Lord shall strike Egypt with a scourge, and shall heal it: and they shall return to the Lord, and He shall be pacified towards them, and the Lord our God shall heal them.

Gradual. Ps. 18, 7, 2

A summo cælo egréssio ejus: et occúrsus ejus usque ad summum ejus. ℣. Cæli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.

His going out is from the end of heaven, and His circuit even to the end thereof. ℣. The heavens show forth the glory of God, and the firmament declareth the work of His hands.

Orémus.
Flectámus génua.
℟. Leváte.

Let us pray.
Let us kneel.
℟. Arise.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who, by reason of our ancient servitude, are bowed down under the yoke of sin, may be delivered by the long-awaited and new birth of Thine only-begotten Son. Who with Thee.

CONCÉDE, quæsumus, omnípotens Deus: ut, qui sub peccáti jugo ex vetústa servitúte deprímimur; exspectáta unigéniti Fílii tui nova nativitáte liberémur: Qui tecum.

Lesson. Is. 35, 1-7

Lesson from Isaias the Prophet.

THUS said the Lord: The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint-hearted, Take courage, and fear not: behold your God will bring the revenge of recompense: God Himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a pool, and the thirsty land springs of water, saith the Lord almighty.

Léctio Isaiæ Prophetæ.

HÆC dicit Dóminus: Lætábitur desérta, et ínvia, et exsultábit solitúdo, et florébit quasi lílium. Gérminans germinábit, et exsultábit lætabúnda et laudans: glória Líbani data est ei: decor Carméli, et Saron, ipsi vidébunt glóriam Dómini, et decórem Dei nostri. Confortáte manus dissolútas, et génua debília roboráte. Dícite pusillánimis: Confortámini, et nolíte timére: ecce Deus vester ultiónem addúcet retributiónis: Deus ipse véniet, et salvábit vos. Tunc aperiéntur óculi cæcórum, et aures surdórum patébunt. Tunc sáliet sicut cervus claudus, et apérta erit lingua mutórum: quia scissæ sunt in desérto aquæ, et torréntes in solitúdine. Et quæ erat árida, erit in stagnum, et sítiens in fontes aquárum: ait Dóminus omnípotens.

Gradual. Ps. 18, 6, 7

He hath set His tabernacle in the sun: and He as a bride-

In sole pósuit tabernáculum suum: et ipse tamquam

sponsus procédens de thálamo suo. ℣. A summo cælo egréssio ejus: et occúrsus ejus usque ad summum ejus.

groom coming out of His bride-chamber. ℣. His going out is from the end of heaven, and His circuit even to the end thereof.

Orémus.
Flectámus génua.
℟. Leváte.

Let us pray.
Let us kneel.
℟. Arise.

Prayer

Indígnos nos, quæsumus, Dómine, fámulos tuos, quos actiónis própriæ culpa contrístat, unigéniti Fílii tui advéntu lætífica: Qui tecum vivit.

Gladden, we beseech Thee, O Lord, with the coming of Thine only-begotten Son, us, Thy unworthy servants, who are saddened by the guilt of our own deeds. Who with Thee.

Lesson. Is. 40, 9-11

Léctio Isaíæ Prophétæ.

Lesson from Isaias the Prophet.

Hæc dicit Dóminus: Super montem excélsum ascénde tu, qui evangelízas Sion: exálta in fortitúdine vocem tuam, qui evangelízas Jerúsalem: exálta, noli timére. Dic civitátibus Juda: Ecce Deus vester: ecce Dóminus Deus in fortitúdine véniet, et bráchium ejus dominábitur: ecce merces ejus cum eo, et opus illíus coram illo. Sicut pastor gregem suum pascet: in bráchio suo congregábit agnos, et in sinu suo levábit, Dóminus Deus noster.

Thus saith the Lord: Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings of Jerusalem: lift it up, fear not. Say to the cities of Juda, Behold your God: behold the Lord God shall come with strength, and His arm shall rule: behold His reward is with Him and His work is before Him. He shall feed His flock like a shepherd. He shall gather together the lambs with His arm, and shall take them up in His bosom, the Lord our God.

Gradual. Ps. 79, 20, 3

Dómine Deus virtútum, convérte nos: et osténde fáciem tuam, et salvi érimus. ℣. Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos.

O Lord God of hosts, convert us: and show Thy face and we shall be saved. ℣. Stir up Thy might, O Lord, and come to save us.

Let us pray.
Let us kneel.
℟. Arise.

Orémus.
Flectámus génua.
℟. Leváte.

Prayer

GRANT, we beseech, Thee, O almighty God, that the coming festival of Thy Son may bring us both the healing of the present life and give us the rewards that are eternal. Through the same.

PRÆSTA, quæsumus, omnipotens Deus: ut Fílii tui ventúra solémnitas, et præséntis nobis vitæ remédia cónferat, et præmia ætérna concédat. Per eúmdem Dóminum.

Lesson. Is. 45, 1-8

Lesson from Isaias the Prophet.

Léctio Isaiæ Prophétæ.

THUS said the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the back of kings, and to open the doors before him, and the gates shall not be shut: I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron. And I will give thee hidden treasures, and the concealed riches of secret places; that thou mayest know that I am the Lord Who call thee by thy name, the God of Israel. For the sake of My servant Jacob, and Israel, My elect. I have even called thee by thy name: I have made a likeness of thee, and thou hast not known Me. I am the Lord, and there is none else: there is no God besides Me: I girded thee, and thou hast not known Me: that they may know who are from the rising of the sun, and they who are from the west, that there is none besides Me. I

HÆC dicit Dóminus christo meo Cyro, cujus apprehéndo déxteram, ut subjíciam ante fáciem ejus gentes, et dorsa regum vertam, et apériam coram eo jánuas, et portæ non claudéntur. Ego ante te ibo: et gloriósos terræ humiliábo: portas æreas cónteram, et vectes férreos confríngam. Et dabo tibi thesáuros abscónditos, et arcána secretórum: ut scias quia ego Dóminus, qui voco nomen tuum, Deus Israël. Propter servum meum Jacob, et Israël eléctum meum, et vocávi te nómine tuo: assimilávi te, et non cognovísti me. Ego Dóminus, et non est ámplius: extra me non est Deus: accínxi te, et non cognovísti me: ut sciant hi, qui ab ortu solis, et qui ab occidénte, quóniam absque me non est. Ego Dóminus, et non est alter, formans lucem, et creans ténebras, fáciens pacem, et creans malum: ego Dóminus fáciens ómnia hæc. Roráte cæli désuper, et nubes

pluant justum: aperiátur terra, et gérminet Salvatórem: et justítia oriátur simul: ego Dóminus creávi eum.

am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil: I the Lord that do all these things. Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour: and let justice spring up together: I the Lord have created Him.

Gradual. Ps. 79, 3, 2, 3

Excita, Dómine, potentiam tuam, et veni, ut salvos fácias nos. ℣. Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph: qui sedes super Chérubim, appáre coram Ephraïm, Bénjamin, et Manásse.

Orémus.

Flectámus génua.

℟. Leváte.

Stir up Thy might, O Lord, and come to save us. ℣. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep: Thou that sittest upon the cherubim: appear before Ephraim, Benjamin, and Manasses.

Let us pray.

Let us kneel.

℟. Arise.

Prayer

Preces pópuli tui, quæsumus, Dómine, cleménter exáudi: ut, qui juste pro peccátis nostris affígimur, pietátis tuæ visitatióne consolémur: Qui vivis.

Of thy clemency, harken, we beseech Thee, O Lord, to the prayers of Thy people, that we, who are justly afflicted for our sins, may be consoled by the visitation of Thy loving-kindness. Who livest.

Lesson. Dan. 3, 47-51

Léctio Daniélis Prophétæ.

Lesson from Daniel the Prophet.

In diébus illis: Angelus Dómini descéndit cum Azaría, et sóciis ejus in fornácem: et excússit flammam ignis de fornáce, et fecit médium fornácis quasi ventum roris flantem. Flamma autem effundebátur super fornácem cúbitis quadragínta novem: et erúpit, et incéndit quos répерit juxta fornácem de Chaldæis minístros regis, qui

In those days, the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. (And the flame mounted up above the furnace nine and forty cubits: and it broke forth, and burnt such of the Chaldeans as it

found near the furnace, the king's servants, who heated it.) And the fire touched them not at all nor troubled them, nor did them any harm. Then these three, as with one mouth, praised and glorified, and blessed God in the furnace, saying:

eam incendébant. Et non tétigit eos omníno ignis, neque contristávit, nec quidquam moléstiæ íntulit. Tunc hi tres quasi ex uno ore laudábant, et glorificábant, et benedicébant Deum in fornáce, dicéntes:

Deo gratias *is not answered, but the priest and choir continue.*

Canticle. Dan. 3, 52-56

Blessed art Thou, O Lord, the God of our fathers: and worthy to be praised and glorified for ever.

Benedíctus es, Dómine Deus patrum nostrórum. Et laudábilis, et gloriósus in sæcula.

And blessed is the holy name of Thy glory: and worthy to be praised and glorified for ever.

Et benedíctum nomen glóriæ tuæ, quod est sanctum. Et laudábile et gloriósum in sæcula.

Blessed art Thou in the holy temple of Thy glory: and worthy to be praised and glorified for ever.

Benedíctus es in templo sancto glóriæ tuæ. Et laudábilis, et gloriósus in sæcula.

Blessed art Thou on the holy throne of Thy kingdom: and worthy to be praised and glorified for ever.

Benedíctus es super thronum sanctum regni tui. Et laudábilis, et gloriósus in sæcula.

Blessed art Thou on the scepter of Thy divinity: and worthy to be praised and glorified for ever.

Benedíctus es super sceptrum divinitátis tuæ. Et laudábilis, et gloriósus in sæcula.

Blessed art Thou that sittest upon the cherubim, beholding the depths: and worthy to be praised and glorified for ever.

Benedíctus es, qui sedes super Chérubim, íntuens abyssos. Et laudábilis, et gloriósus in sæcula.

Blessed art Thou Who walkest on the wings of the wind, and on the waves of the sea: and worthy to be praised and glorified for ever.

Benedíctus es, qui ámbulas super pennas ventórum, et super undas maris. Et laudábilis, et gloriósus in sæcula.

Let all Thy angels and saints bless Thee. And praise Thee and glorify Thee for ever.

Benedícant te omnes Angeli, et Sancti tui. Et laudent te, et glorífícent in sæcula.

Let the heavens, the earth, the sea, and all things that are in them, bless Thee. And praise Thee and glorify Thee for ever.

Benedícant te cæli, terra, mare, et ómnia quæ in eis sunt. Et laudent te, et glorífícent in sæcula.

Glória Patri, et Fílio, et Spirítui Sancto. Et laudábili, et glorióso in sæcula.

Glory be to the Father, and to the Son, and to the Holy Ghost: Who is worthy to be praised and glorified for ever.

Sicut erat in princípio, et nunc, et semper et in sæcula sæculórum. Amen. Et laudábili, et glorióso in sæcula.

As it was in the beginning, is now, and ever shall be, world without end, Amen: Who is worthy to be praised and glorified for ever.

Benedíctus es, Dómine Deus patrum nostrórum. Et laudábilis, et gloriósus in sæcula.

Blessed art Thou, O Lord, the God of our fathers. And worthy to be praised and glorified for ever.

Here is said Dominus vobiscum.

Prayer

DEUS qui tribus púeris mitigásti flammas ígnium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

O GOD, Who didst mitigate the flames of fire for the three young men, mercifully grant that the flames of vices may not burn us, Thy servants. Through our Lord.

Second Prayer of our Blessed Lady, page 823, third for the Church or for the Pope, pages 825, 826.

Epistle. 2 Thess. 2, 1-8

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Rogámus vos per advéntum Dómini nostri Jesu Christi, et nostræ congregatiónis in ipsum: ut non cito moveámini a vestro sensu, neque terreámini, neque per spíritum, neque per sermónem, neque per epístolam tamquam per nos missam quasi instet dies Dómini. Ne quis vos sedúcat ullo modo: quóniam nisi vénerit discéssio primum, et revelátus fúerit homo peccáti, fílius perditiónis, qui adversátur, et extóllitur supra omne, quod dícitur Deus, aut quod cólitur, ita ut in templo Dei sédeat osténdens se tamquam

BRETHREN, we beseech you, by the coming of our Lord Jesus Christ and of our gathering together unto Him: that you be not easily moved from your mind, nor be frighted, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand. Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition who opposeth and is lifted up above all that is called God or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God. Re-

member you not that, when I was yet with you, I told you these things? And now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth do hold, until he be taken out of the way. And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of His mouth; and shall destroy with the brightness of His coming.

sit Deus. Non retinétis, quod cum adhuc essem apud vos, hæc dicébam vobis? Et nunc quid detíneat scitis, ut revelétur in suo témpore. Nam mystérium jam operátur iniquitátis: tantum ut qui tenet nunc, téneat, donec de médio fiat. Et tunc revelábitur ille iníquus, quem Dóminus Jesus interfíciet spíritu oris sui, et déstruet illustratióne advéntus sui.

Tract. Ps. 79, 2, 3

Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. ℣. Thou that sittest upon the cherubim, appear before Ephraim, Benjamin, and Manasses. ℣. Stir up Thy might, O Lord, and come to save us.

Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph. ℣. Qui sedes super Chérubim, appáre coram Ephraïm, Bénjamin, et Manásse. ℣. Éxcita, Dómine, poténtiam tuam, et veni: ut salvos fácias nos.

Munda Cor Meum, page 763.

Gospel. Luke 3, 1-6

✠ Continuation of the holy Gospel according to St. Luke.

In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas; the word of the Lord came to John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A

✠ Sequéntia sancti Evangélii secúndum Lucam.

Anno quintodécimo impérii Tibérii Cæsaris, procuránte Póntio Piláto Judæam, tetrárcha autem Galilææ Heróde, Philíppo autem fratre ejus tetrárcha Iturææ, et Trachonítidis regiónis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdótum Anna et Cáipha: factum est verbum Dómini super Joánnem, Zacharíæ fílium, in desérto. Et venit in omnem regiónem Jordánis, prædicans baptísmum pœniténtiæ in remissiónem peccatórum, sicut scriptum est in libro sermónum Isaíæ prophétæ: Vox

clamántis in desérto: Paráte viam Dómini: rectas fácite sémitas ejus: omnis vallis implébitur: et omnis mons, et collis humiliábitur: et erunt prava in dirécta, et áspera in vias planas: et vidébit omnis caro salutáre Dei.

voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled; and every mountain and hill shall be brought low: the crooked shall be made straight, and the rough ways plain, and all flesh shall see the salvation of God.

The Creed is omitted.

Offertory. Zach. 9, 9

Exsulta satis, fília Sion, prædica, fília Jerúsalem: ecce rex tua venit tibi sanctus, et salvátor.

Rejoice greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem: behold thy King comes to thee, the holy and the Saviour.

Offertory Prayers, page 767.

Secret

Sacrifíciis præséntibus, quæsumus, Dómine, placátus inténde: ut et devotióni nostræ profíciant, et salúti. Per Dóminum.

Look with favor, we beseech Thee, O Lord, upon the sacrifices here before Thee, that they may profit both our devotion and our salvation. Through our Lord.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Ps. 18, 6, 7

Exsultávit ut gigas ad curréndam viam: a summo cælo egréssio ejus, et occúrsus ejus usque ad summum ejus.

He hath rejoiced as a giant to run the way; His going out is from the end of heaven, and His circuit even to the end thereof.

Postcommunion

Quæsumus Dómine Deus noster: ut sacrosáncta mystéria, quæ pro reparatiónis nostræ munímine contulísti; et præsens nobis remédium esse fácias, et futúrum. Per Dominum.

Make, we beseech Thee, O Lord, our God, the most holy mysteries, which Thou hast given as the bulwark of our atonement, to be a remedy both here and hereafter. Through our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Fourth Sunday of Advent *(Purple)*

STATION AT THE CHURCH OF THE TWELVE HOLY APOSTLES

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 45, 8

DROP down dew, ye heavens, from above, and let the clouds rain the just; let the earth be opened and bud forth a Saviour. *Ps. 18, 2.* The heavens show forth the glory of God, and the firmament declareth the work of His Hands. ℣. Glory.

RORÁTE, cæli, désuper, et nubes pluant justum: aperiátur terra, et gérminet Salvatórem. *Ps. 18, 2.* Cæli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. ℣. Glória Patri.

Kyrie, page 761. The Gloria is omitted.

Prayer

BESTIR, O Lord, Thy might, we beseech thee, and come; and with great power come to our aid, that, by the help of Thy grace, that which is hindered by our sins may be hastened by Thy merciful forgiveness. Who livest.

EXCITA, quæsumus, Dómine, poténtiam tuam, et veni: et magna nobis virtúte succúrre; ut per auxílium grátiæ tuæ, quod nostra peccáta præpédiunt, indulgéntia tuæ propitiatiónis accéleret: Qui vivis.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Epistle. 1 Cor. 4, 1-5

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

BRETHREN, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am

FRATRES: Sic nos existimet homo ut minístros Christi, et dispensatóres mysteriórum Dei. Hic jam quæritur inter dispensatóres, ut fidélis quis inveniátur. Mihi autem pro mínimo est, ut a vobis júdicer, aut ab humáno die: sed neque meípsum júdico. Nihil enim mihi cónscius sum: sed non in hoc

justificátus sum: qui autem júdicat me, Dóminus est. Itaque nolíte ante tempus judicáre, quoadúsque véniat Dóminus: qui et illuminábit abscóndita tenebrárum, et manifestábit consília córdium: et tunc laus erit unicuíque a Deo.

not conscious to myself of any thing, yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come; Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

During the week, should the Mass of the Sunday be resumed, the alleluias and verse following are omitted, and only the Gradual is said.

Gradual. Ps. 144, 18, 21

Prope est Dóminus ómnibus invocántibus eum: ómnibus qui ínvocant in veritáte. ℣. Laudem Dómini loquétur os meum: et benedícat omnis caro nomen sanctum ejus.

Allelúja, allelúja. ℣. Veni, Dómine, et noli tardáre: reláxa facínora plebis tuæ Israël. Allelúja.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. ℣. My mouth shall speak the praise of the Lord; and let all flesh bless His holy name.

Alleulia, alleluia. ℣. Come, O Lord, and do not delay; forgive the sins of Thy people Israel. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 3, 1-6

✠ Sequéntia sancti Evangélii secúndum Lucam.

Anno quintodécimo impérii Tibérii Cæsaris, procuránte Póntio Piláto Judæam, tetrárcha autem Galilææ Heróde, Philíppo autem fratre ejus tetrárcha Iturææ, et Trachonítidis regiónis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdótum Anna et Cáipha: factum est verbum Dómini super Joánnem, Zacharíæ fílium, in desérto. Et venit in omnem regiónem Jordánis, prædicans baptísmum pœni-

✠ Continuation of the holy Gospel according to St. Luke.

In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas; the word of the Lord came to John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for

the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled; and every mountain and hill shall be brought low: the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

téntiæ in remissiónem peccatórum, sicut scriptum est in libro sermónum Isaíæ prophétæ: Vox clamántis in desérto: Paráte viam Dómini: rectas fácite sémitas ejus: omnis vallis implébitur: et omnis mons, et collis humiliábitur: et erunt prava in dirécta, et áspera in vias planas: et vidébit omnis caro salutáre Dei.

Creed, page 765.

Offertory. Luke 1, 28

Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Offertory Prayers, page 767.

Secret

Look with favor, we beseech Thee, O Lord upon these offerings here before Thee, that they may profit both for our devotion and for our salvation. Through our Lord.

Sacrifíciis præséntibus, quæsumus, Dómine, placátus inténde: ut et devotióni nostræ profíciant, et salúti. Per Dóminum.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Is. 7, 14

Behold a virgin shall conceive, and bring forth a son; and His name shall be called Emmanuel.

Ecce Virgo concípiet, et pariet fílium; et vocábitur nomen ejus Emmánuel.

Postcommunion

Having received Thy gifts, O Lord, we pray that the saving effect of the mystery may increase as we frequent it. Through our Lord.

Sumptis munéribus, quæsumus, Dómine: ut cum frequentatióne mystérii, crescat nostræ salútis efféctus. Per Dóminum.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Christmas Eve *(Purple)*

STATION AT ST. MARY MAJOR

Privileged Vigil of the First Class

The Beginning of Mass, page 756.

Introit. Ex. 16, 6, 7

HODIE sciétis, quia véniet Dóminus, et salvábit nos: et mane vidébitis glóriam ejus. *Ps. 23, 1.* Dómini est terra, et plenitúdo ejus: orbis terrárum, et univérsi, qui hábitant in eo. ℣. Glória Patri.

THIS day you shall know that the Lord will come, and save us: and in the morning you shall see His glory. *Ps. 23, 1.* The earth is the Lord's and the fulness thereof, the world, and all they that dwell therein. ℣. Glory.

Kyrie, page 761. The Gloria is omitted.

Prayer

DEUS, qui nos redemptiónis nostræ ánnua exspectatióne lætíficas: præsta; ut Unigénitum tuum, quem Redemptórem læti suscípimus, veniéntem quoque júdicem secúri videámus, Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum.

O GOD, Who dost gladden us year by year with the expectation of our redemption, grant that we, who now with joy receive Thine only begotten Son as our Redeemer, may behold Him also without fear, when He cometh as our judge, our Lord Jesus Christ. Who with thee.

If the vigil falls on a Sunday, a commemoration is made thereof from the preceding Mass, otherwise one Prayer only is said.

Epistle. Rom. 1, 1-6

Léctio Epístolæ beáti Pauli Apóstoli ad Romanos.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

PAULUS, servus Jesu Christi, vocátus Apóstolus, segregátus in Evangélium Dei, quod ante promíserat per prophétas suos in Scriptúris sanctis de Fílio suo, qui factus est ei ex sémine David secúndum carnem: qui præ-

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which He had promised before by His prophets in the Holy Scriptures, concerning His Son, Who was made to Him of the seed of

David according to the flesh, Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead: by Whom we have received grace and apostleship for obedience to the faith, in all nations, for His name, among whom are you also the called of Jesus Christ.

destinátus est Fílius Dei in virtúte secúndum spíritum sanctificatiónis ex resurrectióne mortuórum Jesu Christi Dómini nostri: per quem accépimus grátiam et apostolátum ad obediéndum fídei in ómnibus géntibus pro nómine ejus, in quibus estis et vos vocáti Jesu Christi Dómini nostri.

Gradual. Ex. 16, 6, 7

This day you shall know that the Lord will come, and save us; and in the morning you shall see His glory. ℣. *Ps. 79, 2, 3.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep; Thou that sittest upon the cherubim, appear before Ephraim, Benjamin, and Manasses.

Hódie sciétis, quia véniet Dóminus, et salvábit nos: et mane vidébitis glóriam ejus. ℣. *Ps. 79, 2, 3.* Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph: qui sedes super Chérubim, appáre coram Ephraim, Benjamin, et Manásse.

If this vigil falls on a Sunday, the following alleluia and ℣. are added.

Alleluia, alleluia. ℣. Tomorrow shall the iniquity of earth be wiped out; and the Saviour of the world shall reign over us. Alleluia.

Allelúja, allelúja. ℣. Crástina die delébitur iníquitas terræ: et regnábit super nos salvátor mundi. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 1, 18-21

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

WHEN Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he

CUM esset desponsáta mater Jesu María Joseph, ántequam convenírent, invénta est in útero habens de Spíritu Sancto. Joseph autem vir ejus, cum esset justus, et nollet eam tradúcere, vóluit occúlte dimíttere eam. Hæc autem eo cogitánte, ecce Angelus Dómini appáruit in

somnis ei, dicens: Joseph, fili David, noli timére accípere Maríam cónjugem tuam; quod enim in ea natum est, de Spíritu Sancto est. Páriet autem fílium: et vocábis nomen ejus Jesum: ipse enim salvum fáciet pópulum suum a peccátis eórum.

thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call His name Jesus. For He shall save His people from their sins.

Creed is omitted (unless the vigil falls on a Sunday; then the Creed *is said, page 765).*

Offertory. Ps. 23, 7

Tollite portas, príncipes, vestras, et elevámini portæ æternáles: et introíbit Rex glóriæ.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Offertory Prayers, page 767.

Secret

Da nobis, quæsumus, omnípotens Deus: ut, sicut adoránda Fílii tui natalítia prævenímus, sic ejus múnera capiámus sempitérna gaudéntes: Qui tecum.

Grant us, we beseech Thee, O almighty God, that, as in anticipation we come to celebrate the adorable birthday of Thy Son, so we may joyously lay hold upon His everlasting rewards. Who with Thee.

If the vigil falls on a Sunday, a commemoration of the preceding Mass is made.

Preface for Weekdays, page 775.

Communion. Is. 40, 5

Revelábitur glória Dómini: et vidébit omnis caro salutáre Dei nostri.

The glory of the Lord shall be revealed; and all flesh shall see the salvation of our God.

Postcommunion

Da nobis, quæsumus, Dómine: unigéniti Fílii tui recensita nativitáte respiráre; cujus cæléstii mystério páscimur et potámur. Per eúmdem Dóminum.

Grant us, we beseech Thee, O Lord, that we may begin a new life with this festival of the Nativity of Thine only-begotten Son, Who, in these mysteries, feeds us with the meat and drink of that life which is eternal. Through the same.

If the vigil falls on a Sunday, a commemoration of the preceding Mass is made.

Concluding Prayers, page 793.



For this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. *(Luke 2, 11, 12.)*

Christmas Day

The Nativity of Our Lord and Saviour Jesus Christ

Double of the First Class with a Privileged Octave of the Third Order

The First or Midnight Mass *(White)*

STATION AT ST. MARY AT THE CRIB

The Beginning of Mass, page 756.

Introit. Ps. 2, 7

DÓMINUS dixit ad me: Fílius meus es tu, ego hódie génui te. *Ps. 2, 1.* Quare fremuérunt gentes: et pópuli meditáti sunt inánia? ℣. Glória patri.

THE Lord hath said to Me: Thou art My Son, this day have I begotten Thee. *Ps. 2, 1.* Why have the Gentiles raged, and the people devised vain things? ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui hanc sacratíssimam noctem veri lúminis fecísti illustratióne claréscere: da, quæsumus; ut, cujus lucis mystéria in terra cognóvimus, ejus quoque gáudiis in cælo perfruámur: Qui tecum.

O GOD, Who hast brightened this most holy night with the shining of the true light, grant, we beseech Thee, that we may enjoy in heaven the delights of Him whose mystical light we have known on earth. Who with Thee.

Epistle. Titus 2, 11-15

Léctio Epístolæ beáti Pauli Apóstoli ad Titum.

Lesson from the Epistle of blessed Paul the Apostle to Titus.

CARÍSSIME: Appáruit grátia Dei Salvatoris nostri ómnibus homínibus, erúdiens nos, ut abnegántes, impietátem, et sæculária desidéria, sóbrie, et juste, et pie vivámos in hoc sæculo, exspectántes beátam spem, et advéntum glóriæ magni Dei, et Salvató-

DEARLY beloved, the grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the

great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak, and exhort: in Christ Jesus our Lord.

ris nostri Jesu Christi: qui dedit semetípsum pro nobis: ut nos redímeret ab omni iniquitáte, et mundáret sibi pópulum acceptábilem, sectatórem bonórum óperum. Hæc lóquere, et exhortáre: in Christo Jesu Dómino nostro.

Gradual. Ps. 109, 3, 1

With Thee is the principality in the day of Thy strength; in the brightness of the saints, from the womb before the day-star I begot Thee. ℣. The Lord said to my Lord: Sit Thou at My right hand, until I make Thy enemies Thy footstool.

Alleluia, alleluia. ℣. *Ps. 2, 7.* The Lord hath said to Me: Thou art My Son, this day have I begotten Thee. Alleluia.

Tecum princípium in die virtútis tuæ: in splendóribus sanctórum, ex útero ante lucíferum génui te. ℣. Dixit Dóminus Dómino meo: Sede a dextris meis: donec ponam inimícos tuos scabéllum pedum tuórum.

Allelúja, allelúja. ℣. *Ps. 2, 7.* Dóminus dixit ad me: Fílius meus es tu, ego hódie génui te. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 1-14

✠ Continuation of the holy Gospel according to St. Luke.

At that time, there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass,

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo tempore: Exiit edíctum a Cæsare Augusto, ut describerétur univérsus orbis. Hæc descríptio prima facta est a præside Syriæ Cyríno: et ibant omnes ut profiteréntur sínguli in suam civitátem. Ascéndit autem et Joseph a Galilæa de civitáte Názareth, in Judæam in civitátem David, quæ vocátur Béthlehem: eo quod esset de domo, et família David, ut profiterétur eum María desponsáta sibi uxóre prægnánte. Factum est autem, cum essent ibi, impléti sunt

dies ut páreret. Et péperit Fílium suum primogénitum, et pannis eum invólvit, et reclinávit eum in præsépio: quia non erat eis locus in diversório. Et pastóres erant in regióne eádem vigilántes, et custodiéntes vigílias noctis super gregem suum. Et ecce Angelus Dómini stetit juxta illos, et cláritas Dei circumfúlsit illos, et timuérunt timóre magno. Et dixit illis Angelus: Nolíte timére: ecce enim evangelízo vobis gáudium magnum, quod erit omni pópulo: quia natus est vobis hódie Salvátor, qui est Christus Dóminus, in civitáte David. Et hoc vobis signum: Inveniétis infántem pannis involútum, et pósitum in præsépio. Et súbito facta est cum Angelo multitúdo milítiæ cæléstis laudántium Deum, et dicéntium: Glória in altíssimis Deo, et in terra pax homínibus bonæ voluntátis.

that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped Him up in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will.

Creed, page 765.

Offertory. Ps. 95, 11, 13

Læténtur cæli, et exsultet terra ante fáciem Dómini: quóniam venit.

Let the heavens rejoice, and let the earth be glad before the face of the Lord, because He cometh.

Offertory Prayers, page 767.

Secret

Accépta tibi sit, Dómine, quæsumus, hodiérnæ festivitátis oblátio: ut, tua grátia largiénte, per hæc sacrosáncta commércia, in illíus inveniámur forma, in

May the oblation of this day's festivity, we pray Thee, O Lord, find acceptance with Thee; that, by the bounty of Thy grace, we may, through this sacred intercourse, be

found made like unto Him in Whom our substance is united with Thee. Who with Thee.

quo tecum est nostra substántia. Qui tecum.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Ps. 109, 3

In the brightness of the saints, from the womb before the day-star I begot Thee.

In splendóribus sanctórum, ex útero ante lucíferum génui te.

Postcommunion

GRANT, we beseech Thee, O Lord our God, that we, who rejoice to celebrate with these mysteries the nativity of our Lord Jesus Christ, may deserve by worthy living to attain His companionship. Who with Thee.

DA NOBIS, quæsumus, Dómine, Deus noster: ut, qui Nativitátem Dómini nostri Jesu Christi mystériis nos frequentáre gaudémus; dignis conversatiónibus ad ejus mereámur perveníre consórtium: Qui tecum.

Concluding Prayers, page 793.

The Second or Day-Break Mass

STATION AT ST. ANASTASIA

The Beginning of Mass, page 756.

Introit. Is. 9, 2, 6

A LIGHT shall shine upon us this day: for Our Lord is born to us; and He shall be called wonderful, God, the prince of peace, the Father of the world to come; of Whose reign there shall be no end. *Ps. 92, 1.* The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. ℣. Glory.

LUX fulgébit hódie super nos: quia natus est nobis Dóminus: et vocábitur Admirábilis, Deus, Princeps pacis, Pater futúri sæculi: cujus regni non erit finis. *Ps. 92, 1.* Dóminus regnávit, decórem indútus est: indútus est Dóminus fortitúdinem, et præcínxit se. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that we who are filled with the new light of Thine Incarnate Word, may show forth in our deeds

DA NOBIS, quæsumus, omnípotens Deus: ut, qui nova incarnáti Verbi tui luce perfúndimur; hoc in nostro resplendeat ópere, quod per

fidem fulget in mente. Per eúmdem.

that which by faith shineth in our minds. Through the same.

Commemoration of St. Anastasia.

Prayer

DA, QUÆSUMUS, omnípotens Deus: ut qui beátæ Anastásiæ Mártyris tuæ solémnia cólimus; ejus apud te patrocínia sentiámus. Per Dóminum nostrum.

GRANT, we beseech Thee, O almighty God, that we who honor the solemnity of Thy blessed martyr Anastasia may experience the effect of her intercession with Thee. Through our Lord.

Epistle. Titus 3, 4-7

Léctio Epístolæ beáti Pauli Apóstoli ad Titum.

Lesson from the Epistle of blessed Paul the Apostle to Titus.

CARÍSSIME: Appáruit benígnitas, et humánitas Salvatóris nostri Dei: non ex opéribus justítiæ, quæ fécimus nos, sed secúndum suam misericórdiam salvos nos fecit per lavácrum regeneratiónis, et renovatiónis Spíritus Sancti, quem effúdit in nos abúnde per Jesum Christum Salvatórem nostrum: ut justificáti grátia ipsíus, herédes simus secúndum spem vitæ ætérnæ, in Christo Jesu Dómino nostro.

DEARLY beloved, the goodness and kindness of God our Saviour hath appeared: not by the works of justice, which we have done, but according to His mercy He saved us by the laver of regeneration, and renovation of the Holy Ghost, Whom He hath poured forth upon us abundantly through Jesus Christ our Saviour: that, being justified by His grace, we may be heirs according to hope of life everlasting: in Christ Jesus our Lord.

Gradual. Ps. 117, 26, 27, 23

Benedíctus qui venit in nómine Dómini: Deus Dóminus, et illúxit nobis. ℣. A Dómino factum est istud; et est mirábile in óculis nostris.

Blessed is He that cometh in the name of the Lord; the Lord is God, and He hath shone upon us. ℣. This is the Lord's doing; and it is wonderful in our eyes.

Allelúja, allelúja. ℣. *Ps. 92, 1.* Dóminus regnávit, decórem índuit: índuit Dóminus fortitúdinem, et præcínxit se virtúte. Allelúja.

Alleluia, alleluia. ℣. *Ps. 92, 1.* The Lord hath reigned, He is clothed with beauty; the Lord is clothed with strength, and hath girded Himself with power. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 2, 15-20

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Pastóres loquebántur ad ínvicem: Transeámus usque Béthlehem, et videámus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinántes: et invenérunt María, et Joseph, et infántem pósitum in præsépio. Vidéntes autem cognovérunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audiérunt, miráti sunt: et de his, quæ dicta erunt a pastóribus ad ipsos. María autem conservábat ómnia verba hæc, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et laudántes Deum in ómnibus, quæ audíerant, et víderant, sicut dictum est ad illos.

Creed, page 765.

Offertory. Ps. 92, 1, 2

God hath established the world, which shall not be moved: Thy throne, O God, is prepared from of old; Thou art from everlasting.

Deus firmávit orbem terræ, qui non commovébitur: paráta sedes tua, Deus, ex tunc, a sæculo tu es.

Offertory Prayers, page 767.

Secret

MAY our gifts, we pray Thee, O Lord, come forth agreeable to the mysteries of this day's nativity, and may they shower upon us peace; that as He who was begotten as man shone forth also as God, so also may this

MUNERA nostra, quæsumus, Dómine, Nativitátis hodiérnæ mystériis apta provéniant, et pacem nobis semper infúndant: ut, sicut homo génitus idem refúlsit et Deus, sic nobis terréna substántia cónferat quod diví-

num est. Per eúmdem.

earthly substance bring us that which is divine. Through the same.

Commemoration of St. Anastasia.

Secret

ACCIPE, quæsumus, Dómine, múnera dignanter obláta: et beátæ Anastásiæ Mártyris tuæ suffragántibus méritis, ad nostræ salútis auxílium proveníre concéde. Per Dóminum.

ACCEPT, we pray Thee, O Lord, the gifts duly offered to Thee, and, by the interceding merits of blessed Anastasia, Thy martyr, grant them to be profitable for the furtherance of our salvation. Through our Lord.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Zach. 9, 9

Exsulta, fília Sion, lauda, fília Jersúsalem: ecce rex tuus venit sanctus, et Salvátor mundi.

Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem; behold thy King comes, holy and the Saviour of the world.

Postcommunion

HUJUS nos, Dómine, sacraménti semper novitas natális instáuret: cujus Natívitas singuláris humánam répulit vetustátem. Per eúmdem.

MAY the Christmas renewal of this sacrament ever restore us, O Lord, Whose miraculous birth did put away the ancient things of mankind. Through the same.

Commemoration of St. Anastasia.

Postcommunion

SATIÁSTI, Dómine, famíliam tuam muneribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

THOU hast filled Thy household, O Lord, with sacred gifts; ever cherish us by the intercession of her whose feast we celebrate. Through our Lord.

Concluding Prayers, page 793.

The Third Mass

STATION AT ST. MARY MAJOR

The Beginning of Mass, page 756.

Introit. Is. 9, 6

A CHILD is born to us, and a Son is given to us; Whose government is upon His shoulder; and His name shall be called the angel of great counsel. *Ps. 97, 1.* Sing ye to the Lord a new canticle; for He hath done wonderful things. ℣. Glory.

PUER natus est nobis, et fílius datus est nobis: cujus impérium super húmerum ejus: et vocábitur nomen ejus magni consílii Angelus. *Ps. 97, 1.* Cantáte Dómino cánticum novum: quia mirabília fecit. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that the new birth, in the flesh, of Thine only-begotten Son may deliver us whom slavery from old doth keep under the yoke of sin. Through the same.

CONCÉDE, quæsumus, omnípotens Deus: ut nos Unigéniti tui nova per carnem Natívitas líberet; quos sub peccáti jugo vetústa sérvitus tenet. Per eúmdem.

Epistle. Heb. 1, 1-12

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Léctio Epístolæ beáti Pauli Apóstoli ad Hebraéos.

GOD, Who diversely and many ways spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us, by His Son, Whom He hath appointed heir of all things, by Whom also He made the world. Who being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the majesty on high; being made so much better than the angels, as He hath inherited a more excellent name than they. For to which of the angels hath He said at any time: Thou art My Son, to-day have

MULTIFÁRIAM, multísque modis olim Deus loquens pátribus in prophétis: novíssime diébus istis locútus est nobis in Fílio, quem constítuit herédem universórum, per quem fecit et sæcula: qui cum sit splendor glóriæ, et figúra substántiæ ejus, portánsque ómnia verbo virtútis suæ, purgatiónem peccatórum fáciens sedet ad déxteram majestátis in excélsis: tanto mélior Angelis efféctus, quanto differéntius præ illis nomen hereditávit. Cui enim dixit aliquándo Angelórum: Fílius meus es tu, ego hódie génui te? Et rursum: Ego ero illi in patrem, et ipse erit mihi in fílium? Et cum

íterum introdúcit primogénitum in orbem terræ, dicit: Et adórent eum omnes Angeli Dei. Et ad Angelos quidem dicit: Qui facit Angelos suos spíritus, et minístros suos flammam ignis. Ad Fílium autem: Thronus tuus, Deus, in sæculum sæculi: virga æquitátis, virga regni tui. Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo exsultatiónis præ particípibus tuis. Et: Tu in princípio, Dómine, terram fundásti: et ópera mánuum tuárum sunt cæli. Ipsi períbunt, tu autem permanébis; et omnes ut vestiméntum veteráscent: et velut amictum mutábis eos, et mutabúntur: tu autem idem ipse es, et anni tui non defícient.

I begotten Thee? And again: I will be to Him a father, and He shall be to Me a son? And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God adore Him. And to the angels indeed He saith, He that maketh His angels spirits, and His ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever; a scepter of justice is the scepter of Thy kingdom. Thou hast loved justice, and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And: Thou in the beginning, O Lord, didst found the earth; and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue: and they shall all grow old as a garment; and as a vesture shalt Thou change them, and they shall be changed; but Thou art the self-same. and Thy years shall not fail.

Gradual. Ps. 97, 3, 2

Viderunt omnes fines terræ salutáre Dei nostri: jubiláte Deo, omnes terra. ℣. Notum fecit Dóminus salutáre suum: ante conspéctum géntium revelávit justítiam suam.

All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. ℣. The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles.

Allelúja, allelúja. ℣. Dies sanctificátus illúxit nobis: veníte, gentes, et adoráte Dóminum: quia hódie descéndit lux magna super terram. Allelúja.

Alleluia, alleluia. ℣. A hallowed day hath dawned for us: come, ye Gentiles, and adore the Lord; for this day a great light hath descended upon the earth. Alleluia.

Munda Cor Meum, page 763.

The Gospel

The Gospel according to St. John, page 795.

Creed, page 765.

Offertory. Ps. 88, 12, 15

Thine are the heavens, and Thine is the earth: the world and the fulness thereof Thou hast founded: justice and judgment are the preparation of Thy throne.

Tui sunt cæli, et tua est terra: orbem terrárum, et plenitúdinem ejus tu fundásti: justítia et judícium præparátio sedis tuæ.

Offertory Prayers, page 767.

Secret

SANCTIFY our oblations, O Lord, by the new birth of Thy only-begotten Son, and cleanse us from the stains of our sins. Through the same.

OBLÁTA, Dómine, múnera, nova Unigéniti tui nativitáte sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per eúmdem.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Ps. 97, 3

All the ends of the earth have seen the salvation of our God.

Viderunt omnes fines terræ salutáre Dei nostri.

Postcommunion

GRANT, we beseech Thee, O almighty God, that, as the Saviour of the world, born this day, is unto us the author of divine generation, so He may also be the bestower of immortality. Who with Thee.

PRÆSTA, quæsumus, omnipotens Deus: ut natus hódie Salvátor mundi, sicut divínæ nobis generatiónis est auctor; ita et immortalitátis sit ipse largitor: Qui tecum.

Concluding Prayers, page 793; Last Gospel, of the Epiphany, page 176.

Dec. 26—St. Stephen, the First Martyr *(Red)*

STATION AT ST. STEPHEN'S ON THE COELIAN HILL

Double of the Second Class with a Simple Octave

When this Feast falls on a Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.

Introit. Ps. 118, 23, 86, 23

PRINCES sat, and spoke against me; and the wicked persecuted me: help

SEDERUNT príncipes, et advérsum me loquebántur: et iníqui persecúti sunt

me: ádjuva me, Dómine Deus meus, quia servus tuus exercebátur in tuis justificatiónes. *Ps. 118, 1.* Beáti immaculáti in via, qui ámbulant in lege Dómini. Glória Patri.

me, O Lord my God, for Thy servant was employed in Thy justifications. *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DA NOBIS, quæsumus, Dómine, imitári quod cólimus: ut discámus et inimícos dilígere; quia ejus natalítia celebrámus, qui novit étiam pro persecutóribus exoráre Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

GRANT us, we beseech Thee, O Lord, to imitate what we venerate, that we may learn to love even our enemies; for we celebrate the birth to life everlasting of him who knew how to pray even for his persecutors to our Lord Jesus Christ, Who with Thee.

Second Prayer of the octave of Christmas, page 144.

Lesson. Acts. 6, 8-10; 7, 54-59

Léctio Actuum Apostólorum.

IN DIÉBUS illis: Stéphanus, plenus grátia et fortitúdine, faciébat prodígia, et signa magna in pópulo. Surrexérunt autem quidam de synagóga, quæ appellátur Libertinórum, et Cyrenénsium, et Alexandrinórum, et eórum qui erant a Cilícia, et Asia, disputántes cum Stéphano: et non póterant resístere sapiéntiæ et Spirítui, qui loquebátur. Audiéntes autem hæc, dissecabántur córdibus suis, et stridébant déntibus in eum. Cum autem esset Stéphanus plenus Spíritu Sancto, inténdens in cælum, vidit glóriam Dei, et Jesum stantem a dextris Dei. Et ait: Ecce vídeo cælos apértos, et Fílium hóminis stantem a dextris Dei. Exclamántes

Lesson from the Acts of the Apostles.

IN THOSE days, Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and spirit that spoke. Now hearing these things they were cut to the heart, and they gnashed with their teeth at him. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said, Behold I see the heavens opened, and the Son of man

standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

autem voce magna continuérunt aures suas, et ímpetum fecérunt unanímiter in eum. Et ejiciéntes eum extra civitátem lapidábant: et testes deposuérunt vestiménta sua secus pedes adolescéntis, qui vocabátur Saulus. Et lapidábant Stéphanum invocántem, et dicéntem: Dómine Jesu, súscipe spíritum meum. Pósitis autem génibus clamávit voce magna, dicens: Dómine, ne státuas illis hoc peccátum, Et cum hoc dixísset, obdormívit in Dómino.

Gradual. Ps. 118, 23, 86, 117

Princes sat, and spoke against me; and the wicked persecuted me. ℣. Help me, O Lord, my God: save me for Thy mercy's sake.

Sedérunt príncipes, et adversum me loquebántur: et iníqui persecúti sunt me. ℣. Adjuva me, Dómine Deus meus: salvum me fac propter misericórdiam tuam.

Alleluia, Alleluia. ℣. *Acts 7, 56.* I see the heavens opened, and Jesus standing at the right hand of the power of God. Alleluia.

Allelúja, allelúja. ℣. *Act. 7, 56.* Vídeo cælos apertos, et Jesum stantem a dextris virtútis Dei. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 23, 34-39

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus said to the scribes and pharisees. Behold I send to you prophets, and wise men, and scribes; and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the

IN ILLO témpore: Dicébat Jesus scribis et pharisæis: Ecce ego mitto ad vos prophétas, et sapiéntes, et scribas, et ex illis occidétis, et crucifigétis, et ex eis flagellábitis in synagógis vestris, et persequémini de civitáte in civitátem: ut véniat super vos omnis sanguis justis, qui effúsus est super

terram, a sánguine Abel justi usque ad sánguinem Zacharíæ, fílii Barachíæ, quem occidístis inter templum et altáre. Amen dico vobis, vénient hæc ómnia super generatiónem istam. Jerúsalem, Jerúsalem, quæ occídis prophétas, et lápidas eos, qui ad te missi sunt, quóties vólui congregáre fílios tuos, quemádmodum gallína cóngregat pullos suos sub alas, et noluísti? Ecce relinquétur vobis domus vestra desérta. Dico enim vobis, non me vidébitis ámodo, donec dicátis: Benedíctus, qui venit in nómine Dómini.

earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldest not? Behold, your house shall be left to you, desolate. For I say to you, you shall not see Me henceforth till you say, Blessed is He that cometh in the name of the Lord.

Creed, page 765.

Offertory. Acts 6, 5; 7, 59

Elegérunt Apóstoli Stéphanum Levítam, plenum fide et Spíritu Sancto: quem lapidavérunt Judæi orántem, et dicéntem: Dómine Jesu, áccipe spíritum meum, allelúja.

The apostles chose Stephen, a levite, full of faith and of the Holy Ghost, whom the Jews stoned, praying and saying: Lord Jesus, receive my spirit. Alleluia.

Offertory Prayers, page 767.

Secret

Súscipe, Dómine, múnera pro tuórum commemoratióne Sanctórum: ut, sicut illos pássio gloriósos effécit; ita nos devótio reddat innócuos. Per Dóminum.

Receive our gifts, O Lord, for the commemoration of Thy saints, that, as suffering hath made them glorious, so devotion may render us blameless. Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Acts 7, 56, 59, 60

Vídeo cælos apértos, et Jesum stantem a dextris virtútis Dei: Dómine Jesu, ác-

I see the heavens opened, and Jesus standing on the right hand of the power of

God: Lord Jesus, receive my spirit, and lay not this sin to their charge.

cipe spíritum meum, et ne státuas illis hoc peccátum.

Postcommunion

May the mysteries we have received aid us, O Lord; and by the intercession of blessed Stephen, Thy martyr, may they confirm us in Thine everlasting protection. Through our Lord.

Auxiliéntur nobis, Dómine, sumpta mystéria: et intercedénte beáto Stéphano Mártyre tuo, sempitérna protectióne confírment. Per Dóminum.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Dec. 27—St. John, Apostle and Evangelist *(White)*

STATION AT ST. MARY MAJOR

Double of the Second Class with a Simple Octave

When this Feast falls on a Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

In the midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: and clothed him with a robe of glory. *Ps. 91, 2.* It is good to give praise to the Lord: and to sing to Thy name, O Most High. ℣. Glory.

In médio Ecclésiæ apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiæ, et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Of thy loving-kindness, O Lord, shed light upon Thy Church; that, being enlightened by the teachings of blessed John, Thine apostle and evangelist, it may attain to Thine everlasting gifts. Through our Lord.

Ecclésiam tuam, Dómine, benígnus illústra: ut beáti Joánnis Apóstoli tui et Evangelístæ illumináta doctrínis, ad dona pervéniat sempitérna. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Lesson. Ecclus. 15, 1-6

Lécto libri Sapiéntiæ.

Qui timet Deum, fáciet bona: et qui continens est justítiæ, apprehéndet illam, et obviábit illi quasi mater honorificáta. Cibábit illum pane vitæ et intelléctus, et aqua sapiéntiæ salutáris potábit illum: et firmábitur in illo, et non flectétur: et continébit illum, et non confundétur: et exaltábit illum apud próximos suos, et in médio Ecclésiæ apériet os ejus, et adimplébit illum spíritu sapiéntiæ et intelléctus, et stola glóriæ véstiet illum. Jucunditátem, et exsultatiónem thesaurizábit super illum, et nómine ætérno hereditábit illum, Dóminus Deus noster.

Lesson from the Book of Wisdom.

He that feareth God, will do good: and he that possesseth justice, shall lay hold on her, and she will meet him as an honorable mother. With the bread of life and understanding she will feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved; and she shall hold him fast, and he shall not be confounded; and she shall exalt him among his neighbors, and in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. The Lord our God shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. John 21, 23, 19

Exiit sermo inter fratres, quod discípulus ille non móritur: et non dixit Jesus: Non móritur. ℣. Sed: Sic eum volo manére, donec véniam: tu me séquere.

A saying went abroad among the brethren, that that disciple should not die: and Jesus did not say, he should not die. ℣. But: So I will have him remain till I come: follow thou Me.

Lesser Alleluia

Allelúja, allelúja. ℣. *21, 24.* Hic est discípulus ille, qui testimónium pérhibet de his: et scimus, quia verum est testimónium ejus. Allelúja.

Alleluia, alleluia. ℣. *21, 24.* This is that disciple who giveth testimony of these things: and we know that his testimony is true. Alleluia.

Munda Cor Meum, page 763.

Tract. Ps. 140, 1-3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia: ℣. This is that disciple who giveth testimony of these things: and we know that his testimony is true. Alleluia. ℣. The just man shall flourish like the palm tree: like the cedar of Libanus shall he be multiplied.

Allelúja, allelúja: ℣. Hic est discípulus ille, qui testimónium pérhibet de his: et scimus, quia verum est testimónium ejus. Allelúja. ℣. Justus ut palma florébit: sicut cedrus Libani multiplicábitur. Allelúja.

Gospel. John 21, 19-24

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to Peter, Follow Me. Peter, turning about, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and said, Lord, who is he that shall betray Thee? Him therefore when Peter had seen, he saith to Jesus, Lord, and what shall this man do? Jesus said to him, So I will have him to remain till I come, what is it to Thee? follow thou Me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, He should not die; but, So I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus Petro: Séquere me. Convérsus Petrus vidit illum discípulum, quem diligébat Jesus, sequéntem, qui et recúbuit in cœna super pectus ejus, et dixit: Dómine, quis est qui tradet te? Hunc ergo non móritur. Et non dixit Jesu: Dómine, hic autem quid? Dixit ei Jesus: Sic eum volo manére, donec véniam, quid ad te? tu me séquere. Éxiit ergo sermo iste inter fratres, quia discípulus ille non móritur. Et non dixit ei Jesus: Non móritur; sed: Sic eum volo manére, donec véniam. quid ad te? Hic est discípulus ille, qui testimónium pérhibet de his, et scripsit hæc: et scimus quia verum est testimónium ejus.

written these things: and we know that his testimony is true.

Creed, page 765.

Offertory. Ps. 91, 13

Justus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

The just man shall flourish, like the palm-tree: he shall grow up like the cedar of Libanus.

Offertory Prayers, page 767.

Secret

Súscipe, Dómine, múnera, quæ in ejus tibi solemnitáte deférimus, cujus nos confídimus patrocínio liberári. Per Dóminum.

Receive, O Lord, the gifts which we bring to Thee on the solemnity of him by whose patronage we trust to be delivered. Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. John 21, 23

Exiit sermo inter fratres, quod discípulus ille non móritur; et non dixit Jesus: Non móritur; sed: Sic eum volo manére, donec véniam.

A saying went abroad among the brethren that that disciple should not die: and Jesus did not say, he should not die: but, So I will have him remain till I come.

Postcommunion

Refécti cibo potúque cæléstі, Deus noster, te súpplices deprecámur: ut, in cujus hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Refreshed with heavenly food and drink, we humbly beseech Thee, our God, that as we have partaken of them, so by the prayers of Him Whom we thereby commemorate, we may also be fortified. Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Dec. 28—The Holy Innocents

(*Purple* but *Red* if a Sunday)

STATION AT ST. PAUL'S

Double of the Second Class with a Simple Octave

When this feast falls on Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.

Introit. Ps. 8, 3

OUT of the mouth of infants and of sucklings, O God, Thou hast perfected praise because of Thine enemies. *Ps. 8, 2.* O Lord, our Lord, how admirable is Thy name in the whole earth. ℣. Glory.

EX ORE infántium, Deus, et lacténtium perfecísti laudem propter inimícos tuos. *Ps. 8, 2.* Dómine Dóminus noster: quam admirábile est nomen tuum in univérsa terra! ℣. Glória Patri.

Kyrie, page 761; Gloria is omitted unless it be on Sunday or the octave day.

Prayer

O GOD, Whose praise the martyred innocents did this day proclaim, not by speaking, but by dying, do to death in us all the malice of sinfulness, that our lives may also proclaim Thy faith, which our tongues profess. Through our Lord.

DEUS, cujus hodiérna die præcónium Innocentes Mártyres non loquéndo, sed moriéndo confêssi sunt: ómnia in nobis vitiórum mala mortífica; ut fidem tuam, quam lingua nostra lóquitur, étiam móribus vita fateátur. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Lesson. John 14, 1-5

Lesson from the Epistle of blessed John the Apostle.

IN THOSE days I saw upon Mount Sion a Lamb standing, and with Him a hundred forty-four thousand having His name, and the name of His Father, written on their foreheads. And I heard a noise from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers, harping on their harps. And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-

Léctio libri Apocalýpsis. beáti Joánnis Apóstoli

IN DIÉBUS illis: Vidi supra montem Sion Agnum stantem, et cum eo centum quadragínta quátuor míllia, habéntes nomen ejus, et nomen Patris ejus scriptum in fróntibus suis. Et audívi vocem de cælo, tamquam vocem aquárum multárum, et tamquam vocem tonítrui magni: et vocem, quam audívi, sicut citharædórum citharizántium in cítharis suis. Et cantábant quasi cánticum novum ante sedem, et ante quátuor animália, et senióres: et nemo póterat dícere cánticum, nisi illa centum quadra-

ginta quátuor míllia, qui empti sunt de terra. Hi sunt, qui cum muliéribus non sunt coinquináti: vírgines enim sunt. Hi sequúntur Agnum, quocúmque ierit. Hi empti sunt ex homínibus primítiæ Deo, et Agno: et in ore eórum non est invéntum mendácium: sine mácula enim sunt ante thronum Dei.

four thousand who were purchased from the earth. These are they who were not defiled with women, for they are virgins. These follow the Lamb whithersoever He goeth. These were purchased from among men, the first-fruits to God and to the Lamb; and in their mouth there was found no lie; for they are without spot before the throne of God.

Gradual. Ps. 123, 7, 8

Anima nostra, sicut passer erépta est de láqueo venántium. ℣. Láqueus contrítus est, et nos liberáti sumus: adjutórium nostrum in nómine Dómini, qui fecit cælum et terram.

Our soul hath been delivered as a sparrow out of the snare of the fowlers. ℣. The snare is broken, and we are delivered; our help is in the name of the Lord, Who hath made heaven and earth.

When the feast falls on a Sunday and always on the octave day, the Tract is replaced by the alleluias following it.

Tract. Ps. 78, 3, 10

Effudérunt sánguinem sanctórum, velut aquam, in circúitu Jerúsalem. ℣. et non erat qui sepelíret. ℣. Víndica, Dómine, sanguinem sanctórum tuórum, qui effúsus est super terram.

They have poured out the blood of the saints, as water, round about Jerusalem. ℣. And there was none to bury them. ℣. Revenge, O Lord, the blood of Thy saints, which hath been poured out upon the earth.

Allelúja, allelúja. ℣. *Ps. 112, 1.* Laudáte púeri, Dóminum, laudáte nomen Dómini. Allelúja.

Alleluia, alleluia. ℣. *Ps. 112, 1.* Praise the Lord, ye children, praise the name of the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 2, 13-18

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Angelus Dómini appáruit in somnis Joseph, dicens: Surge, et

At that time an angel of the Lord appeared in sleep to Joseph, saying: Arise,

and take the child and His mother, and fly into Egypt; and be there until I tell thee: for it will come to pass that Herod will seek the child to destroy Him. Who arose, and took the child and His mother by night, and retired into Egypt; and He was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called My Son. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry; and sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.

áccipe púerum, et matrem ejus, et fuge in Ægyptum, et esto ibi usque dum dicam tibi. Futúrum est enim, ut Heródes quærat púerum ad perdéndum eum. Qui consúrgens accépit púerum, et matrem ejus nocte, et secéssit in Ægyptum: et erat ibi usque ad obitum Heródis: ut adimplerétur quod dictum est a Dómino per Prophétam dicéntem. Ex Ægypto vocávi Fílium meum. Tunc Heródes videns quóniam illúsus esset a Magis, irátus est valde, et mittens occídit omnes púeros, qui erant in Béthlehem, et in ómnibus fínibus ejus, a bimátu et infra, secúndum tempus quod exquisíerat a Magis. Tunc adimplétum est quod dictum est per Jeremíam prophétam dicéntem: Vox in Rama audíta est, plorátus, et ululátus multus: Rachel plorans fílios suos, et nóluit consolári, quia non sunt.

Creed, page 765.

Offertory. Ps. 123, 7

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

Anima nostra sicut passer erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Offertory Prayers, page 767.

Secret

LET not the gracious prayer of Thy saints fail us, O Lord, both to render our offerings acceptable to Thee and ever to obtain Thy pardon for us. Through our Lord.

SANCTÓRUM tuórum, Dómine, nobis pia non desit orátio: quæ et múnera nostra concíliet, et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Matt. 2, 18

Vox in Rama audíta est, plorátus, et ululátus: Rachel plorans fílios suos, et nóluit consolári, quia non sunt.

A voice in Rama was heard, lamentation and mourning: Rachel bewailing her children: and would not be comforted because they are not.

Postcommunion

Votíva, Dómine, dona percépimus: quæ Sanctórum nobis précibus et præséntis, quæsumus, vitæ páriter et ætérnæ tríbue conférre subsídium. Per Dóminum.

May the votive gifts, O Lord, of which we have partaken, through the intercession of the Saints gain for us help, both for this life and life eternal. Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Dec. 29—St. Thomas, Bishop and Martyr, *(Red)*

Double

When this Feast falls on a Sunday, the Mass for the Sunday within the octave of Christmas, page 160, is said, with commemoration of St. Thomas and of Christmas, page 144.

The Beginning of Mass, page 756.

Introit

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beáti Thomæ Mártyris: de cujus passióne gaudent Angeli, et colláudant Fílium Dei. *Ps. 32, 1.* Exsultáte, justi, in Dómino: rectos decet collaudátio. ℣. Glória Patri.

Let us all rejoice in the Lord, celebrating a festival-day in honor of the blessed martyr Thomas: at whose martyrdom the angels rejoice, and give praise to the Son of God. *Ps. 32, 1.* Rejoice in the Lord, ye just; praise becometh the upright. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, pro cujus Ecclésia gloriósus Póntifex Thomas gládiis impiórum occúbuit: præsta, quæsumus; ut

O God, for Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee,

that all who implore his help may obtain the effect of their petition leading to salvation. Through our Lord.

omnes, qui ejus implórant auxílium, petitiónis suæ salutárem consequántur effectum. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Epistle. Heb. 5, 1-6

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

BRETHREN, every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So Christ also did not glorify Himself that He might be made a high priest; but He that said unto Him, Thou art My Son, this day have I begotten Thee. As He saith also in another place, Thou art a priest forever, according to the order of Melchisedech.

FRATRES: Omnis Póntifex ex homínibus assúmptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut ófferat dona, et sacrifícia pro peccátis: qui condolére possit iis, qui ignórant, et errant: quóniam et ipse circúmdatus est infirmitáte: et proptérea debet, quemádmodum pro pópulo, ita étiam et pro semetípso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo tamquam Aaron. Sic et Christus non semetípsum clarificávit ut póntifex fíeret: sed qui locútus est ad eum: Fílius meus es tu, ego hódie génui te. Quemádmodum et in alio loco dicit: Tu es sacérdos in ætérnum secúndum órdinem Melchísedech.

Gradual. Ecclus. 44, 16

Behold a great priest, who in his days pleased God. ℣. There was not found the like to him, who kept the law of the Most High.

Ecce sacérdos magnus, qui in diébus suis placuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Alleluia, alleluia. ℣. *John 10, 14.* I am the good shepherd: and I know My sheep, and Mine know Me. Alleluia.

Allelúja, allelúja. ℣. *Joann. 10, 14.* Ego sum pastor bonus: et cognósco oves meas, et cognóscunt me meæ. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 10, 11-16

✠ Sequéntia sancti Evangélii secúndum Joannem.

In illo témpore: Dixit Jesus pharisæis: Ego sum pastor bonus. Bonus pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cujus non sunt oves própriæ, videt lupum veniéntem, et dimíttit oves, et fugit: et lupus rapit et dispérgit oves: mercenárius autem fugit, quia mercenárius est, et non pértinet ad eum de óvibus. Ego sum pastor bonus: et cognósco meas et cognóscunt me meæ. Sicut novit me Pater, et ego agnósco Patrem: et ánimam meam pono pro óvibus meis. Et álias oves hábeo, quæ non sunt ex hoc ovíli: et illas opórtet me addúcere, et vocem meam áudient, et fiet unum ovíle, et unus pastor.

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus said to the pharisees, I am the good shepherd. The good shepherd giveth his life for the sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth; and the wolf catcheth and scattereth the sheep: and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father; and I lay down My life for My sheep. And other sheep I have, that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd.

Creed, page 765.

Offertory. Ps. 20, 4, 5

Posuísti, Dómine, in capite ejus corónam de lápide pretióso: vitam pétiit a te, et tribuísti ei, allelúja.

Thou hast set on his head, O Lord, a crown of precious stones: he asked life of thee, and thou hast given it to him. Alleluia.

Offertory Prayers, page 767.

Secret

Múnera tibi, Dómine, dicáta sanctífica et, intercedénte beáto Thoma Mártyre tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

Sanctify, O Lord, the offerings dedicated to Thee, and, by the intercession of blessed Thomas, Thy martyr and bishop, look upon us with mercy for the sake of them. Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. John 10, 14

I am the good shepherd, and I know My sheep, and Mine know Me.

Ego sum pastor bonus: et cognósco oves meas, et cognóscunt me meæ.

Postcommunion

May this communion, O Lord, cleanse us from guilt and, by the intercession of blessed Thomas, Thy martyr and bishop, make us the companions of Him Who is our heavenly healing. Through our Lord.

Hæc nos commúnio, Dómine purget a crimine: et, intercedénte beáto Thoma Mártyre tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Sunday Within the Octave of Christmas

(White)

If the Feasts of Christmas, St. Stephen, St. John, Apostle and Evangelist, or the Holy Innocents fall on Sunday, the following Mass is said on Dec. 30. If Dec. 30 be a Monday or a Saturday, the Mass of the day within the octave of Christmas. (This is the same as the third Mass on Christmas, but Epistle and Gospel are from the second Mass.)

The Beginning of Mass, page 756.

Introit. Wis. 18, 14, 15

While all things were in quiet silence, and the night was in the midst of her course, Thy almighty word, O Lord, came from heaven, from Thy royal throne. *Ps. 92, 1.* The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. ℣. Glory.

Dum médium siléntium tenérent ómnia, et nox in suo cursu médium iter habéret, omnípotens sermo tuus, Dómine de cælis a regálibus sédibus venit. *Ps. 92, 1.* Dóminus regnavit, decórem indútus est: indútus est Dóminus fortitúdinem, et præcínxit se. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O Almighty and eternal God, direct our actions in conformity with Thy good pleasure, that in the name of

Omnípotens sempitérne Deus, dírige actus nostros in beneplácito tuo: ut in nómine dilécti Fílii tui mere-

ámur bonis opéribus abundáre: Qui tecum.

Thy beloved Son we may be worthy to abound in good works. Who with Thee.

Second Prayer of the octave of Christmas, page 144.

Epistle. Gal. 4, 1-7

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas.

Fratres: Quanto témpore heres párvulus est, nihil differt a servo, cum sit dóminus ómnium: sed sub tutóribus, et actóribus est usque ad præfinítum tempus a patre: ita et nos cum essémus párvuli, sub eleméntis mundi erámus serviéntes. At ubi venit plenitúdo témporis, misit Deus Fílium suum, factum ex muliere, factum sub lege, ut eos, qui sub lege erant, redímeret, ut adoptiónem filiórum reciperémus. Quóniam autem estis fílii, misit Deus Spíritum Fílii sui in corda vestra clamántem: Abba, Pater. Itaque jam non est servus, sed fílius: quod si fílius, et heres per Deum.

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

Brethren, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent His Son, made of a woman, made under the law: that He might redeem them who were under the law; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son; and if a son, an heir also through God.

Gradual. Ps. 44, 3, 2

Speciósus forma præ fíliis hóminum: diffúsa est grátia in lábiis tuis. ℣. Eructávit cor meum verbum bonum, dico ego ópera mea Regi: lingua mea cálamus scribæ, velóciter scribentis.

Allelúja, allelúja. ℣. *Ps. 92, 1.* Dóminus regnavit, decórem induit: induit Dóminus fortitúdinem, et præcinxit se virtúte. Allelúja.

Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. ℣. My heart hath uttered a good word, I speak my works to the King: my tongue is the pen of a scrivener that writeth swiftly.

Alleluia, alleluia. ℣. *Ps. 92, 1.* The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself with power. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 2, 33-40

✠ Continuation of the holy Gospel, according to St. Luke.

AT THAT time, Joseph and Mary, the mother of Jesus, were wondering at these things which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and waxed strong, full of wisdom and the grace of God was in Him.

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Erat Joseph et María mater Jesu, mirántes super his, quæ dicebántur de illo. Et benedíxit illis Símeon, et díxit ad Maríam matrem ejus: Ecce pósitus est hic in ruínam, et in resurrectiónem multórum in Israël: et in signum cui contradicétur: et tuam ipsíus ánimam pertransíbit gládius, ut reveléntur ex multis córdibus cogitatiónes. Et erat Anna prophetíssa, fília Phánuel, de tribu Aser: hæc procésserat in diébus multis, et víxerat cum viro suo annis septem a virginitáte sua. Et hæc vídua usque ad annos octogínta quátuor: quæ non discedébat de templo, jejúniis et obsecratiónibus sérviens nocte ac die. Et hæc, ipsa hora supervéniens, confitebátur Dómino, et loquebátur de illo ómnibus, qui exspectábant redemptiónem Israël. Et ut perfecérunt ómnia secúndum legem Dómini, revérsi sunt in Galilæam in civitátem suam Názareth. Puer autem crescébat, et confortabátur plenus sapiéntia: ex grátia Dei erat in illo.

Creed, page 765.

Offertory. Ps. 92, 1, 2

God hath established the world, which shall not be moved: Thy throne, O God, is prepared from of old; Thou art from everlasting.

Deus firmávit orbem terræ, qui non commovébitur: paráta sedes tua, Deus, eá tunc, a sæculo tu es.

Offertory Prayers, page 767.

Secret

Concéde, quǽsumus, omnípotens Deus: ut óculis tuæ majestátis munus oblátum, et grátiam nobis piæ devotiónis obtíneat, et effectum beátæ perennitátis acquírat. Per Dóminum.

Grant, we beseech Thee, O almighty God, that the gift present before the eyes of Thy majesty may both obtain for us the grace of godly devotion and win its effect in a blessed eternity. Through our Lord.

Second Secret of the octave of Christmas, page 146.
Preface No. 1, page 798.

Communion. Matt. 2, 20

Tolle púerum, et matrem ejus, et vade in terram Israël: defúncti sunt enim, qui quærébant ánimam púeri.

Take the child and His mother, and go into the land of Israel: for they are dead that sought the life of the child.

Postcommunion

Per hujus, Dómine, operatiónem mystérii, et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

By the operation of this mystery, O Lord, may our sins be purged, and our just desires fulfilled. Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.

Mass of the Octave of Christmas *(White)*

If December 30 is Monday or Saturday, the third Mass of Christmas, page 143, is celebrated, but the Epistle and Gospel are taken from the second Mass of Christmas, page 140.

Dec. 31—St. Sylvester, Pope *(White)*

Double

Station at the Cemetery of Priscilla

When this Feast falls on a Sunday the Mass within the octave of Christmas, page 160, is said, with commemoration of St. Sylvester and of Christmas, page 144.

The Beginning of Mass, page 756.

Introit. John 21, 15-17

Si díligis me, Simon Petre, pasce agnos meos, pasce oves meas. *Ps. 29, 1.* Exaltábo te, Dómine, quóniam suscepísti me, nec dele-

If thou lovest Me, Simon Peter, feed My lambs, feed My sheep. *Ps. 29, 1.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not made

my enemies to rejoice over Me. ℣. Glory.

ctásti inimícos meos super me. ℣. Glória Patri.

Kyrie, page 761.

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Sylvester, Thy Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Sylvéstrem Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Epistle. 1 Peter 5, 1-4, 10-11

Lesson from the Epistle of blessed Peter the Apostle.

Léctio Epístolæ beáti Petri Apóstoli.

BRETHREN: The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you and establish you. To Him be glory and empire for ever and ever. Amen.

CARÍSSIMI: Senióres, qui in vobis sunt, óbsecro consénior et testis Christi passiónum, qui et ejus, quæ in futúro revelánda est, glóriæ communicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontánee secúndum Deum, neque turpis lucri grátia, sed voluntárie; neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et, cum apparúerit princeps pastórum, percipiétis immarcescíbilem glóriæ corónam. Deus autem omnis grátiæ, qui vocávit nos in ætérnam suam glóriam in Christo Jesu, módicum passos ipse perfíciet, confirmábit solidabítque. Ipsi glória et impérium in sǽcula sæculórum. Amen.

Gradual. Ps. 106, 32, 31

Exáltent eum in Ecclésia plebis: et in cáthedra seniórum laudent eum. ℣. Confiteántur Dómino misericórdiæ ejus; et mirabília ejus fíliis hóminum.

Let them exalt him in the Church of the people, and praise him in the chair of the ancients. ℣. Let the mercies of the Lord give glory to him and his wonderful works to the children of men.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. Allelúja.

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter and upon this rock I will build My Church.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Venit Jesus in partes Cæsaréæ Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixérunt: Alii Joánnem Baptístam, álii autem Elíam, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dícitis? Respóndens Simon Petrus, dixit: Tu es Christus, Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es, Simon Bar Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiam meam, et portæ ínferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúm-

At that time, Jesus came into the quarters of Cæsarea Philippi, and He asked His disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some, Elias, and others, Jeremias, or one of the prophets. Jesus saith to them, But whom do you say that I am? Simon Peter answered, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven: and I say to thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it: and to thee I will give the keys of the Kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound

also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

que sólveris super terram, erit solútum et in cælis.

Creed, page 765.

Offertory. Jerem. 1, 9-10

Behold, I have given My words in thy mouth: Lo, I have set thee this day over the nations and over the kingdoms, to waste and to destroy, and to build and to plant.

Ecce dedi verba mea in ore tuo: ecce constítui te super gentes et super regna, ut evéllas et déstruas, et ædífices et plantes.

Offertory Prayers, page 767.

Secret

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

OBLÁTIS munéribus, quǽsumus Dómine, Ecclésiam tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Matt. 16, 18

Thou art Peter and upon this rock I will build My Church.

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam.

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIÓNE sancta enutrítam gubérna, quǽsumus Dómine, tuam placátus Ecclésiam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

The Circumcision of Our Lord Jesus Christ

(White)

STATION AT ST. MARY'S IN TRASTEVERE

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 9, 6

PUER natus est nobis, et fílius datus est nobis: cujus impérium super húmerum ejus: et vocábitur nomen ejus, magni consílii Angelus. *Ps. 97, 1.* Cantáte Dómino cánticum novum: quia mirabília fecit. ℣. Glória Patri.

A CHILD is born to us, and a son is given to us: Whose government is upon His shoulder: and His name shall be called the angel of great counsel. *Ps. 97, 1.* Sing ye to the Lord a new canticle: because He hath done wonderful things. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui salútis ætérnæ, beátæ Maríæ virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue, quæsumus; ut ipsum pro nobis intercédere sentiámus, per quem merúimus auctórem vitæ suscípere Dóminum nostrum Jesum Christum Fílium tuum: qui tecum.

O GOD, Who, by the fruitful virginity of blessed Mary, hast bestowed upon mankind the rewards of eternal salvation, grant, we beseech Thee, that we may evermore experience the intercession in our behalf of her through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son, Who with Thee.

Epistle. Titus 2, 11-15

Léctio Epístolæ beáti Pauli Apóstoli ad Titum.

Lesson from the Epistle of blessed Paul the Apostle to Titus.

Dearly beloved, the grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak, and exhort: in Christ Jesus our Lord.

Caríssime: Appáruit grátia Dei Salvatóris nostri ómnibus homínibus, erúdiens nos, ut abnegántes impietátem, et sæculária desidéria: sóbrie, et juste, et pie vivámus in hoc sæculo, exspectántes beátam spem, et advéntum glóriæ magni Dei, et Salvatóris nostri Jesu Christi: qui dedit semetípsum pro nobis, ut nos redímeret ab omni iniquitáte, et mundáret sibi pópulum acceptábilem, sectatórem bonórum óperum. Hæc lóquere, et exhortáre, in Christo Jesu Dómino nostro.

Gradual. Ps. 97, 3, 4, 2

All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. ℣. The Lord hath made known his salvation: He hath revealed His justice in the sight of the gentiles.

Alleluia, alleluia. ℣. *Heb. 1, 1-2.* God, Who diversely spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son. Alleluia.

Vidérunt omnes fines terræ salutáre Dei nostri: jubiláte Deo, omnis terra. ℣. Notum fecit Dóminus salutáre suum: ante conspéctum géntium revelávit justítiam suam.

Allelúja, allelúja. ℣. *Hebr. 1, 1-2.* Multifárie olim Deus loquens pátribus in prophétis, novíssime diébus istis locútus est nobis in Fílio. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 21

✠ Continuation of the holy Gospel according to St. Luke.

At that time, after eight days were accomplished that the child should be circumcised, His name was called Jesus, which was called by the angel, before He was conceived in the womb.

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Postquam consummáti sunt dies octo, ut circumciderétur puer: vocátum est nomen ejus Jesus, quod vocátum est ab Angelo, priúsquam in útero conciperétur.

Creed, page 765.

Offertory. Ps. 88, 12, 15

Tui sunt cæli, et tua est terra: orbem terrárum, et plenitúdinem ejus tu fundásti: justítia et judícium præparátio sedis tuæ.

Thine are the heavens and Thine is the earth: the world and the fulness thereof Thou hast founded; justice and judgment are the preparation of Thy throne.

Offertory Prayers, page 767.

Secret

MUNÉRIBUS nostris, quæsumus, Dómine, precibúsque suscéptis: et cæléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

ACCEPT our offerings and prayers, we beseech Thee, O Lord; cleanse us by Thy heavenly mysteries and graciously hear us. Through our Lord.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Ps. 97, 3

Vidérunt omnes fines terræ salutáre Dei nostri.

All the ends of the earth have seen the salvation of our God.

Postcommunion

HÆC nos commúnio, Dómine, purget a crímine: et intercedénte beáta Vírgine Dei Genitríce María, cæléstis remédii fáciat esse consórtes. Per eúmdem Dóminum.

MAY this communion, O Lord, cleanse us from sin and, by the intercession of the Blessed Virgin Mary, Mother of God, make us partakers of the heavenly remedy. Through the same.

Concluding Prayers, page 793.

Sunday between the Circumcision and the Epiphany

(White)

Feast of the Most Holy Name of Jesus *(White)*

Double of the Second Class

By a decree of the S. Congr. of Rites, Oct. 28, 1913, this feast is to be celebrated on the Sunday between the Circumcision and Epiphany. If no Sunday occur, it is celebrated on January 2.

The Beginning of Mass, page 756.

Introit. Philip. 2, 10, 11

IN THE name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps. 8, 2.* O Lord, our Lord, how wonderful is Thy name in the whole earth! ℣. Glory.

IN NÓMINE Jesu omne genu flectátur cæléstium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps. 8, 2.* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst appoint Thine only-begotten Son to be the Saviour of the human race, and didst command that He be called Jesus, mercifully grant that we may enjoy in heaven the vision of Him Whose holy name we venerate on earth. Through the same.

DEUS, qui unigénitum Fílium tuum constituísti humáni géneris Salvatórem, et Jesum vocári jussísti: concéde propítius; ut, cujus sanctum nomen venerámur in terris, ejus quoque aspéctu perfruámur in cælis. Per eúmdem Dóminum nostrum.

In Low Masses *a commemoration of the particular Octave-day is added, thus: Jan. 2, of* St. Stephen, *Prayer, page 173, Secret and Postcommunion, pages 149, 150; Jan. 3, of* St. John, *page 150; Jan. 4, of the* Holy Innocents, *page 154.*

Lesson. Acts 4, 8-12

Lesson from the Acts of the Apostles.

IN THOSE days, Peter, filled with the Holy Ghost, said, Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of Our Lord Jesus Christ of Nazareth, Whom ye crucified, Whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which

Léctio Actuum Apóstolorum.

IN DIÉBUS illis: Petrus replétus Spíritu Sancto, dixit: Príncipes pópuli, et senióres audíte: Si nos hódie dijudicámur in benefácto hóminis infírmi, in quo iste salvus factus est, notum sit ómnibus vobis et omni plebi Israël: quia in nómine Dómini nostri Jesu Christi Nazaréni, quem vos crucifixístis, quem Deus suscitávit a mórtuis, in hoc iste astat coram vobis sanus. Hic est lapis, qui reprobátus est a vobis ædificántibus, qui factus est in caput ánguli: et

non est in álio áliquo salus. Nec enim áliud nomen est sub cælo datum homínibus, in quo opórteat nos salvos fíeri.

was rejected by you the builders; which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 105, 47

Salvos fac nos, Dómine, Deus noster, et cóngrega nos de natiónibus: ut confiteámur nómini sancto tuo, et gloriémur in glória tua. ℣. *Isai. 63, 16.* Tu, Dómine, pater noster, et redémptor noster: a sæculo nomen tuum.

Save us, O Lord, our God, and gather us from among the nations: that we may give thanks to Thy holy name, and may glory in Thy praise. ℣. *Is. 63, 16.* Thou, O Lord, art our Father and Redeemer, Thy name is from eternity.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 144, 21.* Laudem Dómini loquétur os meum, et benedícat omnis caro nomen sanctum ejus. Allelúja.

Alleluia, alleluia. ℣. *Ps. 144, 21.* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name. Alleluia.

Tract. Ps. 79, 20

Dómine, Deus virtútum, convérte nos: et osténde fáciem tuam, et salvi érimus: sonet vox tua in áuribus meis. ℣. *Cant. 2, 4.* Vox enim tua dulcis, et fácies tua decóra nimis. ℣. *Cant. 1, 2.* Oleum effúsum nomen tuum, Jesu: ídeo adolescéntulæ dilexérunt te.

O Lord, God of hosts, convert us; and show Thy face, and we shall be saved; let Thy voice sound in my ears. ℣. *Cant. 2, 4.* For Thy voice is sweet, and Thy face exceedingly beautiful. ℣. *Cant. 1, 2.* Thy name, O Jesus, is oil poured out, therefore the maidens have loved Thee.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 144, 21.* Laudem Dómini loquétur os meum, et benedícat omnis caro nomen sanctum ejus. Allelúja. ℣. *Ps. 144, 1.* Exaltábo te, Deus meus Rex: et benedícam nómini Sancto

Alleluia, alleluia. *Ps. 144, 21.* My mouth shall speak the praise of the Lord: and let all flesh bless His holy name for ever. Alleluia. ℣. *Ps. 144, 1.* I will extol Thee, O God, my King, and I will bless Thy holy

name, Jesus, for ever; yes, for ever and ever. Alleluia.

tuo, Jesu, in sæculum et in sæculum sæculi. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 21

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, after eight days were accomplished that the child should be circumcised, His name was called Jesus, which was called by the angel, before He was conceived in the womb.

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Postquam consummáti sunt dies octo ut circumciderétur puer: vocátum est nomen ejus Jesus, quod vocátum est ab Angelo priúsquam in útero conciperétur.

Creed, page 765.

Offertory. Ps. 85, 12, 5

I will praise Thee, O Lord my God, with my whole heart, and I will glorify Thy name for ever; for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee. Alleluia.

Confitébor tibi, Dómine Deus meus, in toto corde meo, et glorificábo nomen tuum in ætérnum: quóniam tu, Dómine, suávis et mitis es: et multæ misericórdiæ ómnibus invocántibus te. Allelúja.

Offertory Prayers, page 767.

Secret

MAY Thy blessing, O most merciful God, by which the whole creation hath life, sanctify this our sacrifice, which we offer Thee to the glory of the name of Thy Son, Our Lord Jesus Christ, that it may be pleasing to Thy majesty as an act of praise and be profitable to us for our salvation. Through the same.

BENEDÍCTIO tua, clementíssime Deus, qua omnis viget creatúra, sanctíficet, quæsumus, hoc sacrifícium nostrum, quod ad glóriam nóminis Fílii tui, Dómini nostri Jesu Christi offérimus tibi: ut majestáti tuæ placére possit ad laudem et nobis profícere ad salútem. Per eúmdem Dóminum.

Preface No. 1, page 798.

Communion. Ps. 85, 9, 10

All the nations Thou hast made shall come and adore be-

Omnes gentes quascúmque fecísti, vénient, et adorábunt

coram te, Dómine, et glorificábunt nomen tuum: quóniam magnus es tu, et fáciens mirabília: tu es Deus solus. Allelúja.

fore Thee, O Lord; and they shall glorify Thy name: for Thou art great, and dost wonderful things. Thou art God alone. Alleluia.

Postcommunion

Omnípotens ætérne Deus, qui creásti et redemísti nos réspice propítius vota nostra; et sacrifícium salutáris hóstiæ, quod in honórem nóminis Fílii tui, Dómini nostri Jesu Christi Majestáti tuæ obtúlimus, plácido et benígno vultu suscípere dignéris: ut grátia tua nobis infúsa, sub glorióso nómine Jesu, ætérnæ prædestinatiónis título, gaudeámus nómina nostra scripta esse in cælis. Per eúmdem Dóminum.

Almighty, eternal God, Who hast created and redeemed us, graciously regard our desires, and deign to receive with kind and peaceful countenance the sacrifice of the saving victim, which we have offered to Thy majesty, in honor of the name of Thy Son, Our Lord Jesus Christ, that, Thy grace being poured out upon us, we may rejoice in the glorious name of Jesus, the title of eternal predestination, because our names are written in heaven. Through the same.

Concluding Prayers, page 793.

Octave-Day of St. Stephen *(Red)*

Simple

Mass of the feast, page 146.

Prayer, as below.

Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.

Third Prayer, Secret and Postcommunion for the Church or for the Pope, pages 825, 826.

Prayer

Omnípotens sempitérne Deus, qui primítias Mártyrum in beáti Levítæ Stéphani sánguine dedicásti: tríbue, quæsumus; ut pro nobis intercéssor exsístat, qui pro suis étiam persecutóribus exorávit Dóminum nostrum Jesum Christum Fílium tuum; qui tecum vivit.

Almighty, eternal God, Who didst dedicate the first-fruits of the martyrs in the blood of the blessed levite Stephen, grant, we beseech Thee, that he may ever stand as our intercessor who prayed even for his persecutors to Our Lord, Jesus Christ, Thy Son, Who with Thee.

Octave-Day of St. John *(White)*

Simple

Mass of the feast, page 150.

Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.

Third Prayers for the Church or for the Pope, pages 825, 826.

Octave-Day of Holy Innocents *(Red)*

Simple

Mass of the feast, page 153.

Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.

Third Prayer, Secret and Postcommunion for the Church or for the Pope, pages 825, 826.

Vigil of the Epiphany *(White)*

STATION AT ST. PETER'S

Privileged Vigil of the Second Class

Mass of Sunday within the octave of Christmas, page 160.

Gospel as below.

Commemoration of St. Telesphorus, from the Common of One or More Supreme Pontiffs, page 1302.

Third Prayer of our Blessed Lady (O God Who by the fruitful), page 824, with its Secret and Postcommunion.

Gospel. Matt. 2, 19-23

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time, when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child and His mother, and go into the land of Israel: for they are dead that sought the life of the child. Who arose, and took the child and His mother and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and, being warned in sleep, retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth:

✠ Sequéntia sancti Evangélii secúndum Matthæum.

IN ILLO témpore: Defúncto Heróde, ecce Angelus Dómini appáruit in somnis Joseph in Ægypto, dicens: Surge et áccipe púerum, et matrem ejus, et vade in terram Israël: defúncti sunt enim, qui quærébant ánimam púeri. Qui consúrgens, accépit púerum, et matrem ejus, et venit in terram Israël. Audiens autem, quod Archélaus regnáret in Judæa pro Heróde patre suo, tímuit illo ire: et admónitus in somnis, secéssit in partes Galilææ. Et véniens habitávit in civitáte, quæ vocátur Názareth: ut adimple-

rétur quod dictum est per Prophétas: Quóniam Nazaræus vocábitur.

that it might be fulfilled which was said by the prophets: That He shall be called a Nazarite.

Creed, page 765.

The Epiphany of Our Lord Jesus Christ *(White)*

STATION AT ST. PETER'S

Double of the First Class with a Privileged Octave of the Second Order

The Beginning of Mass, page 756.

Introit. Mal. 3, 1

Ecce advénit dominátor Dóminus: et regnum in manu ejus, et potéstas, et impérium. *Ps. 71, 1.* Deus judícium tuum regi da: et justítiam tuam Fílio Regis. ℣. Glória Patri.

Behold the Lord the Ruler is come: and a kingdom in His hand, and power and dominion. *Ps. 71, 1.* Give to the king thy judgment, O God: and to the king's son Thy justice. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui hodiérna die Unigéntum tuum géntibus stella duce revelásti: concéde propitius; ut, qui jam te ex fide cognóvimus, usque ad contemplándam spéciem tuæ celsitúdinis perducámur. Per eúmdem Dóminum.

O God, Who by the guidance of a star didst this day reveal Thine only-begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may be so led as to behold with our eyes the beauty of Thy majesty. Through the same.

Lesson. Is. 60, 1-6

Léctio Isaíæ Prophétæ.

Lesson from Isaias the Prophet.

Surge, illumináre, Jerusalem: quia venit lumen tuum, et glória Dómini super te orta est. Quia ecce ténebræ opérient terram, et caligo pópulos: super te autem oriétur Dóminus, et glória ejus in te vidébitur. Et ambulábunt gentes in lúmine tuo, et reges

Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gen-

tiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see; all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

in splendóre ortus tui. Leva in circúitu óculos tuos, et vide: omnes isti congregáti sunt, venérunt tibi: fílii tui de longe vénient, et fíliæ tuæ de látere surgent. Tunc vidébis, et áffues, mirábitur et dilatábitur cor tuum, quando convérsa fúerit ad te multitúdo maris, fortitúdo géntium vénerit tibi. Inundátio camelórum opériet te, dromedárii Mádian et Epha: omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes.

Gradual. Is. 60, 1

All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. ℣. Arise and be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee.

Alleluia, alleluia. ℣. *Matt. 2, 2.* We have seen His star in the east: and are come with gifts to adore the Lord. Alleluia.

Omnes de Saba vénient, aurum et thus deferéntes et laudem Dómino annuntiántes. ℣. Surge, et illumináre, Jerúsalem: quia glória Dómini super te orta est.

Allelúja, allelúja. ℣. *Matth. 2, 2.* Vídimus stellam ejus in Oriénte, et vénimus cum munéribus adoráre Dóminum Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 2, 1-12

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

When Jesus was born in Bethlehem of Juda, in the days of King Herod, behold there came wise men from the east to Jerusalem; saying, Where is He that is born king of the Jews? for we have seen His star in the east, and are

Cum natus esset Jesus in Béthlehem Juda in diébus Heródis regis, ecce Magi ab Oriénte venérunt Jerosólymam, dicéntes: Ubi est qui natus est rex Judeórum? Vidimus enim stellam ejus in Oriénte, et vénimus adoráre

eum. Audiens autem Heródes rex, turbátus est, et omnis Jerúsalem cum illo. Et congrégans omnes príncipes sacerdótum, et scribas pópuli, sciscitabátur ab eis ubi Christus nascerétur. At illi dixérunt ei: In Béthlehem Judæ: sic enim scriptum est per Prophétam: Et tu Béthlehem, terra Juda, nequáquam mínima es in princípibus Juda: ex te enim éxiet dux, qui regat pópulum meum Israël. Tunc Heródes, clam vocátis Magis, diligénter dídicit ab eis tempus stellæ, quæ appáruit eis: et mittens illos in Béthlehem, dixit: Ite, et interrogáte diligénter de púero: et cum invenéritis, renuntiáte mihi, ut et ego véniens adórem eum. Qui cum audíssent regem abiérunt. Et ecce stella, quam víderant in Oriénte, antecedébat eos, usque dum véniens, staret supra, ubi erat puer. Vidéntes autem stellam, gavísi sunt gáudio magno valde. Et intrántes domum, invenérunt Púerum cum María matre ejus, (*hic genuflectitur*) et procidentes adoravérunt eum. Et apértis thesáuris suis obtulérunt ei múnera, aurum, thus, et myrrham. Et respónso accépto in somnis ne redírent ad Heródem, per áliam viam revérsi sunt in regiónem suam.

come to adore Him. And King Herod, hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for so it is written by the prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler that shall rule my people Israel. Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said, Go and diligently inquire after the child, and when you have found Him bring me word again, that I also may come and adore Him. Who having heard the king, went their way; and behold the star which they had seen in the east went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary His mother *(here all kneel down)*, and falling down they adored Him. And opening their treasures, they offered Him gifts: gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

Creed, page 765.

Offertory. Ps. 71, 10, 11

Reges Tharsis, et insulæ múnera ófferent: reges Ara-

The kings of Tharsis and the islands shall offer presents: the

kings of the Arabians and of Saba shall bring gifts: and all kings of the earth shall adore Him; all nations shall serve Him.

bum et Saba dona addúcent: et adorábunt eum omnes reges terræ: omnes gentes sérvient ei.

Offertory Prayers, page 767.

Secret

FAVORABLY regard the gifts of Thy Church, O Lord, wherein no longer gold is offered, nor frankincense, nor myrrh, but He who by these gifts is signified is become our sacrifice and our food, Jesus Christ, our Lord, Who with Thee.

ECCLÉSIÆ tuæ, quæsumus Dómine, dona propítius intuére: quibus non jam aurum, thus et myrrha profértur; sed quod eísdem munéribus declarátur, immolátur et súmitur, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit.

Preface No. 2, Canon and Special Communicantes, page 800.

Communion. Matt. 2, 2

We have seen His star in the east, and are come with gifts to adore the Lord.

Vidimus stellam ejus in Oriénte, et vénimus cum munéribus adoráre Dóminum.

Postcommunion

GRANT, we beseech Thee O almighty God, by the understanding of hearts made pure we may comprehend that which by solemn rite we celebrate. Through our Lord.

PRÆSTA quæsumus, omnípotens Deus: ut quæ solémni celebrámus offício, purificátæ mentis intelligéntia consequámur. Per Dóminum.

Concluding Prayers, page 793.

This Mass is said daily during the octave, with a commemoration of our Blessed Lady, page 824, and a third prayer for the Church or for the Pope, page 826.

Sunday Within the Octave of the Epiphany

The Holy Family, Jesus, Mary, Joseph *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. Prov. 23, 24, 25

LET the father of the Just rejoice greatly; let thy father and thy mother be joy-

EXSÚLTAT gáudio pater Justi, gáudeat Pater tuus et Mater tua, et exsúltet

quæ genuit te. *Ps. 82, 2, 3.* Quam diléсta tabernácula tua, Dómine virtútum! concupíscit, et déficit ánima mea in átria Dómini. ℣. Glória Patri.

ful, and let her rejoice that bore thee. *Ps. 82, 2, 3.* How lovely are Thy tabernacles O Lord of hosts; my soul longeth and fainteth for the courts of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Dómine Jesu Christe, qui Maríæ et Joseph súbditus, doméstícam vitam ineffabílibus virtútibus consecrásti: fac nos, utriúsque auxílio, Famíliæ sanctæ tuæ exémplis ínstrui; et consórtium cónsequi sempitérnum: Qui vivis.

O Lord Jesus Christ, Who, in the days of Thy subjection to Mary and Joseph, didst consecrate home life by ineffable acts of virtue; by the intercession of Thy holy Mother and of Thy foster-Father, make us so to profit by the example they with Thee have set us, that we may be counted members of Thy household for evermore. Who livest.

Second Prayer of the Sunday within the octave of the Epiphany, page 182; third Prayer of Epiphany, page 175.

Epistle, Put ye on, *page 196.*

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 26, 4

Unam pétii a Dómino, hanc requíram, ut inhábitem in domo Dómini ómnibus diébus vitæ meæ. ℣. *Ps. 83, 5.* Beáti, qui hábitant in domo tua, Dómine: in sæcula sæculórum laudábunt te.

One thing I have asked of the Lord: this will I seek after: that I may dwell in the house of the Lord all the days of my life. ℣. *Ps. 83, 5.* Blessed are they who dwell in Thy house, O Lord; they shall praise Thee for ever and ever.

Lesser Alleluia

Allelúja, allelúja. ℣. *Is. 45, 15.* Vere tu es Rex abscónditus, Deus Israël Salvátor. Allelúja.

Alleluia, alleluia. ℣. *Isaias 45, 15.* Truly Thou art a hidden King, the God of Israel, the Saviour. Alleluia.

Tract. Heb. 10, 5

Hóstiam et oblatiónem noluísti, corpus autem aptásti mihi. ℣. Holocáustum et pro

Sacrifice and oblation Thou wouldst not, but a body Thou has fitted unto me. ℣. Burnt-

offering and sin-offering Thou didst not require: then said I: Behold I come. ℣. In the head of the book it is written of Me that I should do Thy will.

peccáto non postulásti: tunc dixi: Ecce vénio. ℣. In cápite libri scriptum est de me: Ut fáciam, Deus, voluntátem tuam.

Greater Alleluia

Alleluia, alleluia. ℣. Blessed is the man that heareth Me and that watcheth daily at My gates, and waiteth at the post of My doors. Alleluia. ℣. Our life is hidden with Christ in God.

Allelúja, allelúja. ℣. Beátus homo qui áudit me, et qui vígilat ad fores meas quotídie, et obsérvat ad postes óstii mei. Allelúja. ℣. Vita nostra est abscóndita cum Christo in Deo. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 42-52

✠ Continuation of the holy Gospel according to St. Luke.

AND when Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him, Son, why hast Thou done so to us? behold Thy father and I have sought Thee sorrowing. And

✠ Sequéntia sancti Evangélii secúndum Lucam.

CUM FACTUS esset Jesus annórum duódecim, ascendéntibus illis Jerosólymam secúndum consuetúdinem diéi festi, consummatísque diébus, cum redírent, remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos, et notos. Et non inveniéntes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos, et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis ejus. Et vidéntes admiráti sunt. Et dixit Mater ejus ad illum: Fili, quid fecísti nobis sic? ecce pater tuus, et ego doléntes quærebámus te. Et ait ad illos: quid est quod me quære-

bátis? nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locútus est ad eos. Et descéndit cum eis, et venit Názareth: et erat súbditus illis. Et mater ejus conservábit ómnia verba hæc in corde suo. Et Jesus proficiébat sapiéntia, et ætáte et grátia apud Deum, et hómines.

He said to them, How is it that you sought Me? did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth; and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and man.

Creed, page 765.

Offertory. Luke 2, 22

Tulérunt Jesum paréntes ejus in Jerúsalem, ut sisterent eum Dómino.

The parents of Jesus carried Him to the temple, to present Him to the Lord.

Offertory Prayers, page 767.

Secret

Placatiónis hóstiam offérimus tibi, Dómine, suppliciter deprecántes: ut, per intercessiónem Deiparæ Vírginis cum beáto Joseph, famílias nostras, in pace et grátia tua fírmiter constítuas. Per eúmdem Dóminum.

To appease Thee, O Lord, we offer the Victim of Salvation, humbly beseeching Thee that, through the prayers of the Virgin Mother of God and of St. Joseph, Thou wouldst establish our households in Thy peace and favor. Through the same.

Second Secret of the Sunday within the octave of the Epiphany, page 184; third Secret of the Epiphany, page 178.

Preface No. 2, Canon and Special Communicantes, page 800.

Communion. Luke 2, 51

Descéndit Jesus cum eis, et venit Názareth, et erat súbditus illis.

Jesus went down with them, and came to Nazareth and was subject to them.

Postcommunion

Quos cæléstibus réficis sacraméntis, fac, Dómine, Jesu sanctæ Famíliæ tuæ exémpla júgiter imitári: ut, in hora mortis nostræ, occurrénte gloriósa Vírgine

Do thou, O Lord, bring us whom Thou hast refreshed with heavenly mysteries to imitate the example of Thy holy Family, that at the hour of our death, with the

Virgin Mother and blessed Joseph at hand, we may be received by Thee into our everlasting home. Who livest.

Matre tua cum beáto Joseph; per te in ætérna tabernácula récipi mereámur: Qui vivis.

Second Postcommunion of the Sunday within the octave of the Epiphany, page 184; third Postcommunion of the Epiphany, page 178.

Sunday Within the Octave *(White)*

STATION AT THE TITLE OF PAMMACHIUS

Semi-Double

When the Epiphany falls on a Sunday, this Mass is said on the following Saturday.

The Beginning of Mass, page 756.

Introit

UPON a high throne I saw a man sitting, whom a multitude of angels adore singing together: Behold Him the name of Whose empire is to eternity. *Ps. 99, 1.* Sing joyfully to God, all the earth: serve the Lord with gladness. ℣. Glory.

IN EXCÉLSO throno vidi sedére virum, quem adórat multitúdo angelórum psalléntes in unum: Ecce cujus impérii nomen est in ætérnum. *Ps. 99, 1.* Jubiláte Deo omnis terra: servíte Dómino in lætítia. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

DO THOU, O Lord, out of Thy heavenly goodness foster the holy desires of Thy people; that they may both see what they ought to do and have the strength to accomplish what they have seen. Through our Lord.

VOTA quæsumus Dómine supplicántis pópuli cœlésti pietáte proséquere: ut et quæ agénda sunt, vídeant; et ad implénda quæ víderint, convaléscant. Per Dóminum.

Second Prayer of the octave of the Epiphany, page 184.

Epistle. Rom. 12, 1-5

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

BRETHREN, I beseech you by the mercy of God, that you present your bodies, a living sacrifice, holy, pleas-

FRATRES: Obsecro vos per misericórdiam Dei, ut exhibeátis córpora vestra hóstiam vivéntem, sanctam,

Deo placéntem, rationábile obséquium vestrum. Et nolíte conformári huic sæculo, sed reformámini in novitáte sensus vestri: ut probétis quæ sit volúntas Dei bona, et beneplacens, et perfécta. Dico enim per grátiam quæ data est mihi, ómnibus qui sunt inter vos: Non plus sápere, quam opórtet sápere, sed sápere ad sobrietatem: et unicuique sicut Deus divisit mensúram fidei. Sicut enim in uno córpore multa membra habémus, ómnia autem membra non eúmdem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter altérius membra: in Christo Jesu Dómino nostro.

ing unto God, your reasonable service. And be not conformed to this world; but be reformed in the newness of your mind; that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behooveth to be wise, but to be wise unto sobriety: and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members one of another in Christ Jesus our Lord.

Gradual. Ps. 71, 18, 3

Benedíctus Dóminus Deus Israël, qui facit mirabília magna solus a sæculo. ℣. Suscípiant montes pacem pópulo tuo: et colles justitiam.

Blessed be the Lord, the God of Israel, Who alone doth wonderful things from the beginning of the world. ℣. Let the mountains receive peace for Thy people: and the hills justice.

Allelúja, allelúja. ℣. *Ps. 99, 1.* Jubiláte Deo omnis terra: servíte Dómino in lætítia. Allelúja.

Alleluia, alleluia. ℣. *Ps. 99, 1.* Sing joyfully to God, all the earth: serve the Lord with gladness. Alleluia.

Munda Cor Meum, page 763.

Gospel, And when Jesus, *page 180.*

Creed, page 765.

Offertory. Ps. 99, 1, 2

Jubiláte Deo omnis terra, servíte Dómino in lætítia: intráte in conspéctu ejus in exsultatióne, quia Dóminus ipse est Deus.

Sing joyfully to God, all the earth, serve ye the Lord with gladness: come in before His presence with exceeding great joy: for the Lord He is God.

Offertory Prayers, page 767.

Secret

May the sacrifice offered to Thee, O Lord, ever vivify and fortify us. Through our Lord.

Oblátum tibi Dómine sacrifícium vivíficet nos semper, et múniat. Per Dóminum.

Second Secret of the octave of the Epiphany, page 185.

Preface No. 2, Canon and Special Communicantes, page 800.

Communion. Luke 2, 48, 49

Son, why hast Thou done so to us? Thy father and I have sought Thee sorrowing. And how is it that you sought Me? did you not know that I must be about My Father's business?

Fili quid fecísti nobis sic? ego et pater tuus doléntes quærebámus te. Et quid est quod me quærebátis? nesciebátis, quia in his quæ Patris mei sunt, opórtet me esse?

Postcommunion

Grant, we humbly beseech Thee, almighty God, that those whom Thou refreshest with Thy sacraments may serve Thee worthily by a life well pleasing to Thee. Through our Lord.

Súpplices te rogámus omnípotens Deus: ut quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

Second Postcommunion of the octave of the Epiphany, page 185.

Concluding Prayers, page 793.

Octave-Day of the Epiphany *(White)*

Double Major

Mass as on the feast, page 175, except the following:

Prayer

O God, Whose only-begotten Son, hath appeared in the substance of our flesh, grant, we beseech Thee, that we may be inwardly made in a new form by Him Whose form we have known to be outwardly like ours. Who with Thee.

Deus, cujus Unigénitus in substántia nostræ carnis appáruit: præsta, quæsumus; ut per eum, quem símilem nobis foris agnóvimus, intus reformári mereámur: Qui tecum vivit.

Gospel. John 1, 29-34

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Vidit Joánnes Jesum veniéntem ad se, et ait: Ecce Agnus Dei, ecce qui tollit peccátum mundi. Hic est, de quo dixi: Post me venit vir, qui ante me factus est: quia prior me erat. Et ego nesciébam eum, sed ut manifestétur in Israël, proptérea veni ego in aqua baptízans. Et testimónium perhíbuit Joánnes, dicens: Quia vidi Spíritum descendéntem quasi colúmbam de cælo, et mansit super eum. Et ego nesciébam eum; sed qui misit me baptizare in aqua ille mihi dixit: Super quem víderis Spíritum descendéntem, et manéntem super eum, hic est, qui baptizat in Spíritu Sancto. Et ego vidi: et testimónium perhíbuit quia hic est Fílius Dei.

AT THAT time, John saw Jesus coming to him, and he saith, Behold the Lamb of God, behold Him Who taketh away the sins of the world. This is He of Whom I said, After me there cometh a man, Who is preferred before me, because He was before me. And I knew Him not, but that He may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying, I saw the Spirit coming down as a dove from heaven, and He remained upon Him. And I knew Him not; but He who sent me to baptize with water said to me, He upon Whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth with the Holy Ghost. And I saw: and I gave testimony that this is the Son of God.

Secret

HÓSTIAS tibi, Dómine, pro nati Fílii tui apparitióne deférimus, supplíciter exorántes: ut, sicut ipse nostrórum auctor est múnerum, ita sit ipse miséricors et suscéptor, Jesus Christus Dóminus noster: Qui tecum vivit.

WE BRING Thee offerings, O Lord, for the epiphany of Thy Son that is born, humbly beseeching Thee that, as He is the author of our gifts, so also He, Jesus Christ Our Lord, may mercifully receive them. Who with Thee.

Postcommunion

CÆLÉSTI lúmine, quæsumus, Dómine, semper et ubíque nos præveni: ut mystérium, cujus nos partícipes esse voluísti, et puro cernámus intúitu, et digno percipiámus afféctu. Per Dóminum.

WE PRAY Thee, O Lord, at all times and in all places go before us with Thy heavenly light, that we may with clear sight discern the mystery of which Thou hast willed that we should partake and partake of it with fitting devotion. Through our Lord.

From this day to the Purification, on all days that are not doubles, after the Prayer of the day, are said those of our

Blessed Lady, page 824, and for the Church or for the Pope, page 826.

If Septuagesima Sunday falls on the second Sunday after the Epiphany, the following Mass is celebrated on the preceding Saturday.

Second Sunday After the Epiphany *(Green)*

STATION AT ST. EUSEBIUS

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 65, 4

LET all the earth adore Thee, O God, and sing to Thee: let it sing a psalm to Thy name, O Thou most high. *Ps. 65, 1, 2.* Shout with joy to God all the earth, sing ye a psalm to His name, give glory to His praise. ℣. Glory.

OMNIS terra adóret te, Deus, et psallat tibi: psalmum dicat nómini tuo, Altíssime. *Ps. 65, 1, 2.* Jubiláte Deo, omnis terra, psalmum dícite nómini ejus, date glóriam laudi ejus. ℣. Glória Patri.

When the Mass of this Sunday, or of the following Sundays before Septuagesima is resumed during the week on ferias, the Gloria in excelsis *is omitted.*

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, Who dost govern all things in heaven and on earth, mercifully hear the supplications of Thy people, and grant Thy peace in our times. Through our Lord.

OMNÍPOTENS sempitérne Deus, qui cæléstia simul et terréna moderáris: supplicatiónes pópuli tui cleménter exáudi; et pacem tuam nostris concéde tempóribus. Per Dóminum.

Second Prayer of our Blessed Lady, page 824; third for the Church or for the Pope, pages 825, 826.

Epistle. Rom. 12, 6-16

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Léctio Epístolæ beáti Pauli Apóstoli ad Romanos.

BRETHREN, having different gifts, according to the grace that is given us; either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he

FRATRES: Habéntes donatiónes secúndum grátiam, quæ data est nobis, differéntes: sive prophetíam secúndum ratiónem fídei, sive ministérium in ministrándo,

sive qui docet in doctrína, qui exhortátur in exhortándo, qui tríbuit in simplicitáte, qui præest in sollicitúdine, qui miserétur in hilaritáte. Diléctio sine simulatióne. Odiéntes malum, adhæréntes bono: Caritáte fraternitátis ínvicem diligéntes: Honóre ínvicem præveniéntes: Sollicitúdine non pigri: Spíritu fervéntes: Dómino serviéntes: Spe gaudéntes: In tribulatióne patiéntes: Oratióni instántes: Necessitátibus sanctórum communicántes: Hospitalitátem sectántes. Benedícite persequéntibus vos: benedícite, et nolíte maledícere. Gaudére cum gaudéntibus, flere cum fléntibus: Idípsum ínvicem sentiéntes: Non alta sapiéntes, sed humílibus consentiéntes.

that teacheth in doctrine; he that exhorteth in exhorting; he that giveth with simplicity; he that ruleth with carefulness; he that showeth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood, in honor preventing one another. In carefulness, not slothful: in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the saints; pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another; not minding high things, but consenting to the humble.

Gradual. Ps. 106, 20, 21

Misit Dóminus verbum suum, et sanávit eos: et erípuit eos de intéritu eórum. ℣. Confiteántur Dómino misericórdiæ ejus: et mirabília ejus fíliis hóminum.

Allelúja, allelúja. ℣. *Ps. 148, 2.* Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. Allelúja.

The Lord sent His word, and healed them: and delivered them out of their distresses. ℣. Let the mercies of the Lord give glory to Him; and His wonderful works to the children of men.

Alleluia, alleluia. ℣. *Ps. 148, 2.* Praise ye the Lord, all His angels: praise ye Him, all His hosts. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 2, 1-11

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Núptiæ factæ sunt in Cana Galilææ: et erat mater Jesu ibi. Vocátus est autem et Jesus, et

✠ Continuation of the holy Gospel according to St. John.

At that time, there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus

also was invited, and His disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him, They have no wine. And Jesus saith to her, Woman, what is it to Me and to thee? My hour is not yet come. His mother saith to the waiters, Whatsoever He shall say to you, do ye. Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them, Fill the waterpots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast: and they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drank, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him.

discípuli ejus ad núptias. Et deficiénte vino, dicit mater Jesu ad eum: Vinum non habent. Et dicit ei Jesus: Quid mihi et tibi est, múlier? nondum venit hora mea. Dicit mater ejus minístris: Quodcúmque díxerit vobis, fácite. Erant autem ibi lapídeæ hydriæ sex pósitæ secúndum purificatiónem Judæórum, capiéntes síngula metrétas binas vel ternas. Dicit eis Jesus: Impléte hydrias aqua. Et implevérunt eas usque ad summum. Et dicit eis Jesus: Háurite nunc, et ferte architriclíno. Et tulérunt. Ut autem gustávit architriclínus aquam vinum factam, et non sciébat unde esset, minístri autem sciébant, qui háuserant aquam: vocat sponsum architriclínus, et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriáti fúerint, tunc id, quod detérius est. Tu autem servásti bonum vinum usque adhuc. Hoc fecit initium signórum Jesus in Cana Galilææ: et manifestávit glóriam suam, et credidérunt in eum discípuli ejus.

Creed, page 765.

Offertory. Ps. 65, 1, 2, 16

Shout with joy to God, all the earth: sing ye a psalm to His name: come and hear, and I will tell you, all ye that fear God, what great things the Lord hath done for my soul. Alleluia.

Jubiláte Deo, univérsa terra: psalmum dícite nómini ejus: veníte, et audíte, et narrábo vobis, omnes qui timétis Deum, quanta fecit Dóminus ánimæ meæ, allelúja.

Offertory Prayers, page 767.

Secret

OBLÁTA, Dómine, múnera sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

SANCTIFY, O Lord, the gifts we offer, and purify us from the stains of our sins. Through our Lord.

Second Secret of our Blessed Lady, page 824; third for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. John 2, 7, 8, 9, 10, 11

Dicit Dóminus: Impléte hydrias aqua, et ferte architriclíno. Cum gustásset architriclínus aquam vinum factam, dicit sponso: Servásti bonum vinum usque adhuc. Hoc signum fecit Jesus primum coram discípulis suis.

The Lord saith: Fill the waterpots with water, and carry to the chief steward of the feast. When the chief steward had tasted the water made wine, he saith to the bridegroom: thou hast kept the good wine until now; this first miracle did Jesus before His disciples.

Postcommunion

AUGEÁTUR in nobis, quæsumus, Dómine, tuæ virtútis operátio: ut divínis vegetáti sacraméntis, ad eórum promíssa capiénda, tuo múnere præparémur. Per Dóminum.

MAY the working of Thy power, we beg Thee, O Lord, be increased in us, that, being nourished by divine sacraments, we may by Thy grace be prepared to obtain that which they promise. Through our Lord.

Second Postcommunion of our Blessed Lady, page 824; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Third Sunday After the Epiphany *(Green)*

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORÁTE Deum, omnes Angeli ejus: audívit, et lætáta est Sion: et exsultavérunt fíliæ Judæ. *Ps. 96, 1.* Dóminus regnávit, exsultet terra: læténtur insulæ multæ. ℣. Glória Patri.

ADORE God, all you His angels: Sion heard, and was glad; and the daughters of Juda rejoiced. *Ps. 96, 1.* The Lord hath reigned; let the earth rejoice: let many islands be glad. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, look with mercy upon our infirmities, and stretch forth the right hand of Thy majesty to protect us. Through our Lord.

OMNÍPOTENS sempitérne Deus, infirmitátem nostram propítius réspice: atque ad protegéndum nos, déxteram tuæ majestátis exténde. Per Dóminum.

Second Prayer of our Blessed Lady, page 824; third for the Church or Pope, pages 825, 826.

Epistle. Rom. 12, 16-21

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

BRETHREN, be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of men. If it be possible, as much as it is in you, having peace with all men. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written, Revenge is mine; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink, for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

FRATRES: Nolíte esse prudéntes apud vosmetípsos: nulli malum pro malo reddéntes: providéntes bona non tantum coram Deo. Sed étiam coram ómnibus homínibus. Si fíeri potest, quod ex vobis est, cum ómnibus homínibus pacem habéntes: Non vosmetípsos defendéntes, caríssimi, sed date locum iræ. Scriptum est enim: Mihi vindícta: ego retríbuam, dicit Dóminus. Sed si esuríerat inimícus tuus, ciba illum: si sitit, potum da illi: hoc enim fáciens, carbónes ignis cóngeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

Gradual. Ps. 101, 16, 17

The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. ℣. For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia, alleluia. ℣. *Ps. 96, 1.* The Lord hath reigned, let the earth rejoice:

Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. ℣. Quóniam ædificávit Dóminus Sion, et vidébitur in majestáte sua. Allelúja, allelúja. ℣. *Ps. 96, 1.* Dóminus regnávit, exsúltet terra: læténtur

I say to you, that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee: and the servant was healed at the same hour.

ténebras exterióres: ibi erit fletus, et stridor déntium. Et dixit Jesus centurióni: Vade et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

Creed, page 765.

Offertory. Ps. 117, 16, 17

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

Offertory Prayers, page 767.

Secret

May this offering, we beseech Thee, O Lord, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.

Hæc hóstia, Dómine, quæsumus, emúndet nostra delícta: et ad sacrifícium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

Second Secret of our Blessed Lady, page 824; third for the Church or Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Luke 4, 22

They all wondered at these things, which proceeded from the mouth of God.

Mirabántur omnes de his, quæ procedébant de ore Dei.

Postcommunion

O Lord, Who dost give freely the enjoyment of so great mysteries, we beseech Thee that Thou wouldst vouchsafe to render us truly worthy to receive their effects. Through our Lord.

Quos tantis, Dómine, largíris uti mystériis: quæsumus; ut effectibus nos eórum veráciter aptáre dignéris. Per Dóminum.

Second Postcommunion of our Blessed Lady, page 824; third for the Church or Pope, page 826.

Concluding Prayers, page 793.

Fourth Sunday After the Epiphany *(Green)*

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORÁTE Deum omnes ángeli ejus: audívit et lætáta est Sion: et exsultavérúnt fíliæ Judæ. *Ps. 96, 1.* Dóminus regnávit, exsúltet terra: læténtur ínsulæ multæ. ℣. Gloria.

ADORE God, all you His angels: Sion heard, and was glad; and the daughters of Juda rejoiced. *Ps. 96, 1.* The Lord hath reigned; let the earth rejoice: let many islands be glad. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui nos in tantis perículis constitútos, pro humána scis fragilitáte non posse subsístere: da nobis salútem mentis et córporis: ut ea, quæ pro peccátis nostris pátimur, te adjuvánte vincámus. Per Dóminum.

O GOD, Who knowest that we are beset by perils so great as to be unendurable because of our human frailty, grant us health of mind and body, so that by Thine assistance we may conquer the things with which we are afflicted because of our sins. Through our Lord.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification:

Second Prayer, A cunctis, *page 827.*

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. Rom. 13, 8-10

Léctio Epístolæ beáti Pauli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Némini quidquam debeátis, nisi ut ínvicem diligátis: qui enim díligit próximum, legem implévit. Nam: Non adulterábis: Non occídes: Non fu-

BRETHREN, owe no man any thing, but to love one another; for he that loveth his neighbor hath fulfilled the law. For thou shalt not commit adultery, thou shalt not kill,

thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is comprised in this word, thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law.

ráberis: Non falsum testimónium dices: Non concupísces: et si quod est aliud mandátum, in hoc verbo instaurátur: Díliges próximum tuum sicut teípsum. Diléctio próximi malum non operátur. Plenitúdo ergo legis est diléctio.

Gradual. Ps. 101, 16, 17

The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. ℣. For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia, alleluia. ℣. *Ps. 96, 1.* The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

Timébunt gentes nomen tuum Dómine, et omnes reges terræ glóriam tuam. ℣. Quóniam ædificávit Dóminus Sion: et vidébitur in majestáte sua. Allelúja, allelúja. ℣. *Ps. 96, 1.* Dóminus regnávit, exsúltet terra: lætentur ínsulæ multæ. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 23-27

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time, when Jesus entered into the ship, His disciples followed Him. And behold a great tempest arose in the sea, so that the ship was covered with waves, but He was asleep. And they came to Him and awaked Him, saying, Lord, save us, we perish. And Jesus saith to them, Why are ye fearful, O ye of little faith? Then rising up, He commanded the winds and the sea, and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey Him?

Creed, page 765.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

IN ILLO témpore: Ascendénte Jesu in navículam, secúti sunt eum discípuli ejus: et ecce motus magnus factus est in mari, ita ut navícula operirétur flúctibus, ipse vero dormiébat. Et accessérunt ad eum discípuli ejus, et suscitavérunt eum, dicéntes: Dómine, salva nos, perímus. Et dicit eis Jesus: Quid tímidi estis, módicæ fídei? Tunc surgens, imperávit ventis, et mari, et facta est tranquíllitas magna. Porro hómines miráti sunt, dicéntes: Qualis est hic, quia venti, et mare obédiunt ei?

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Offertory Prayers, page 767.

Secret

CONCÉDE, quæsumus, omnípotens Deus: ut hujus sacrifícii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum.

GRANT, we beseech Thee, almighty God, that this sacrifice offered to Thee, may purge us of all evil and fortify our weak nature. Through our Lord.

Second and third Secrets as directed in the foregoing for the Prayers.

Preface for Sundays, page 773.

Communion. Luke 4, 22

Mirabántur omnes de his quæ procedébant de ore Dei.

They all wondered at these things, which proceeded from the mouth of God.

Postcommunion

MÚNERA tua nos, Deus, a delectatiónibus terrénis expédiant: et cæléstibus semper instáurent aliméntis. Per Dóminum.

MAY Thy gifts, O God, free us from the allurements of earthly things, and ever restore us with heavenly nourishment. Through our Lord.

Second and third Postcommunions as directed in the foregoing for the Prayers.

Concluding Prayers, page 793.

Fifth Sunday After the Epiphany *(Green)*

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORÁTE Deum omnes Angeli ejus: audívit, et lætáta est Sion: et exsultavérunt fíliæ Judæ. *Ps. 96. 1.*

ADORE God, all you His angels: Sion heard, and was glad; and the daughters of Juda rejoiced. *Ps. 96, 1.*

The Lord hath reigned; let the earth rejoice: let many islands be glad. ℣. Glory.

Dóminus regnávit, exsúltet terra: lætentur ínsulæ multæ. ℣. Glória.

Kyrie, page 761; Gloria, page 762.

Prayer

KEEP Thy family, we beseech Thee, O Lord, with Thy continual mercy that, leaning only upon the hope of Thy heavenly grace, it may ever be defended by Thy protection. Through our Lord.

FAMILIAM tuam, quæsumus, Dómine, contínua pietáte custódi: ut quæ in sola spe grátiæ cæléstis innítitur, tua semper protectióne muniátur. Per Dóminum.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, *page 827.*

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. Col. 3, 12-17

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

Léctio Epístolæ beáti Pauli Apóstoli ad Colossénses.

BRETHREN, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another, even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word

FRATRES: Indúite vos sicut elécti Dei, sancti, et dilécti, víscera misericórdiæ, benignitátem, humilitátem, modéstiam, patiéntiam: supportántes ínvicem, et donántes vobismetípsis si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est vínculum perfectiónis et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia docéntes, et commonéntes vosmetípsos, psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúm-

que fácitis in verbo aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias agéntes Deo et Patri per Jesum Christum.

or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

Gradual as on Fourth Sunday, page 194.
Munda Cor Meum, page 763.

Gospel. Matt. 13, 24-30

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus turbis parábolam hanc: Símile factum est regnum cælórum hómini, qui seminávit bonum semen in agro suo. Cum autem dormírent hómines, venit inimícus ejus, et superseminávit zizánia, in médio trítici, et ábiit. Cum autem crevísset herba, et fructum fecísset, tunc apparuérunt et zizánia. Accedéntes autem servi patrisfamílias, dixérunt ei: Dómine, nonne bonum semen seminásti in agro tuo? Unde ergo habet zizánia? Et ait illis: Inimícus homo hoc fecit. Servi autem dixérunt ei: Vis, imus, et collígimus ea? Et ait: Non: ne forte colligéntes zizánia, eradicétis simul cum eis et tríticum. Sínite útraque créscere usque ad messem et in témpore messis dicam messóribus: Collígite primum zizánia, et alligáte ea in fascículos ad comburéndum, tríticum autem congregáte in horreum meum.

At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him, Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No: lest perhaps gathering up the cockle you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest, I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

Creed, page 765.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed

The right hand of the Lord hath wrought strength, the right hand of the Lord hath

exalted me: I shall not die, but live, and shall declare the works of the Lord. — vivam, et narrábo ópera Dómini.

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, the sacrifice of reconciliation, that Thou mayest mercifully forgive our sins and direct our wavering hearts. Through our Lord.

HOSTIAS tibi, Dómine, placatiónis offérimus: ut et delicta nostra miserátus absólvas, et mutántia corda tu dírigas. Per Dóminum.

Second and third Secrets as directed in the foregoing for the Prayers.

Preface for Sundays, page 773.

Communion. Luke 4, 22

They all wondered at these things, which proceeded from the mouth of God.

Mirabántur omnes de his, quæ procedébant de ore Dei.

Postcommunion

WE PRAY Thee, O almighty God, that we may receive the effect of that salvation of which we have received the pledge in these mysteries. Through our Lord.

QUÆSUMUS, omnípotens Deus: ut illíus salutáris capiámus efféctum, cujus per hæc mystéria pignus accépimus. Per Dóminum.

Second and third Postcommunions as directed in the foregoing for the Prayers.

Concluding Prayers, page 793.

Sixth Sunday After the Epiphany *(Green)*

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORE God, all you His angels: Sion heard, and was glad; and the daughters of Juda rejoiced. *Ps. 96, 1.* The Lord hath reigned; let the earth rejoice: let many islands be glad. ℣. Glory.

ADORÁTE Deum omnes Angeli ejus: audívit, et lætáta est Sion: et exsultavérunt fíliæ Judæ. *Ps. 96, 1.* Dóminus regnávit, exsúltet terra: læténtur ínsulæ multæ. ℣. Glória.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus, omnípotens Deus: ut semper rationabília meditántes, quæ tibi sunt plácita, et dictis exsequámur, et factis. Per Dóminum.

GRANT, we beseech Thee, almighty God, that, ever fixing our thoughts on reasonable things, we may both in word and in deed do what is pleasing to Thee. Through our Lord.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, *page 827.*

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 1 Thess. 1, 2-10

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

FRATRES: Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in oratiónibus nostris sine intermissióne, mémores óperis fídei vestræ, et labóris, et caritátis, et sustinéntiæ spei Dómini nostri Jesu Christi, ante Deum et Patrem nostrum: sciéntes fratres, dilécti a Deo, electiónem vestram: quia Evangélium nostrum non fuit ad vos in sermóne tantum, sed et in virtúte, et in Spíritu Sancto, et in plenitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipiéntes verbum in tribulatióne multa, cum gáudio Spíritus Sancti: Ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Achája. A vobis enim diffamátus est sermo Dómini, non solum in Mace-

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

BRETHREN, we give thanks to God for you all, making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of Our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia

and Achaia, but also in every place, your faith which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate to us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised from the dead), Jesus, Who hath delivered us from the wrath to come.

dónia, et in Achája, sed et in omni loco fides vestra, quæ est ad Deum, profécta est, ita ut non sit nobis necésse quidquam loqui. Ipsi enim de nobis annúntiant qualem introítum habuérimus ad vos: et quómodo convérsi estis ad Deum a simulácris, servíre Deo vivo, et vero, et expectáre Fílium ejus de cælis (quem suscitávit ex mórtuis) Jesum, qui erípuit nos ab ira ventúra.

Gradual as on Fourth Sunday, page 194.
Munda Cor Meum, page 763.

Gospel. Matt. 13, 31-35

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time, Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

IN ILLO témpore: Dixit Jesus turbis parábolam hanc: Símile est regnum cœlórum grano sinápis, quod accípiens homo seminávit in agro suo: quod mínimum quidem est ómnibus semínibus: cum autem créverit, majus est ómnibus oléribus, et fit arbor ita ut vólucres cœli véniant, et hábitent in ramis ejus. Aliam parábolam locútus est eis: Símile est regnum cœlórum ferménto, quod accéptum múlier abscóndit in farínæ satis tribus, donec fermentátum est totum. Hæc ómnia locútus est Jesus in parábolis ad turbas: et sine parábolis non loquebátur eis: ut implerétur quod dictum erat per Prophétam dicéntem: Apériam in Parábolis os meum, eructábo abscóndita a constitutióne mundi.

Creed, page 765.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Offertory Prayers, page 767.

Secret

HÆC nos oblátio, Deus, mundet, quæsumus, et rénovet, gubérnet, et prótegat. Per Dóminum.

MAY this oblation, O God, we beseech Thee, cleanse, renew, govern, and protect us. Through our Lord.

Second and third Secrets as directed in the foregoing for the Prayers.

Preface for Sundays, page 773.

Communion. Luke 4, 22

Mirabántur omnes de his, quæ procedébant de ore Dei.

They all wondered at these things, which proceeded from the mouth of God.

Postcommunion

CÆLÉSTIBUS, Dómine, pasti delíciis: quæsumus; ut semper éadem, per quæ veráciter vívimus, appetámus. Per Dóminum.

BEING fed with celestial delights, we beseech Thee, O Lord, that we may ever hunger after those things by which we truly live. Through our Lord.

Second and third Postcommunions as directed in the foregoing for the Prayers.

Concluding Prayers, page 793.



Septuagesima Sunday *(Purple)*

STATION AT ST. LAWRENCE WITHOUT THE WALLS

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 17, 5, 6, 7

THE groans of death surround me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and He heard my voice, from His holy temple. *Ps. 17, 2, 3.* I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge and my deliverer. ℣. Glory.

CIRCUMDEDÉRUNT me gémitus mortis, dolóres inférni circumdedérunt me: et in tribulatióne mea invocávi Dóminum, et exaudívit de templo sancto suo vocem meam. *Ps. 17, 2-3.* Díligam te, Dómine, fortitúdo mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

The Gloria in Excelsis *is not said from this day till Easter, except on Holy Thursday and Holy Saturday, and when the Mass is that of a feast.*

Prayer

DO THOU, we beseech Thee, O Lord, graciously hear the prayers of Thy people, that we, who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy name. Through our Lord.

PRECES pópuli tui, quæsumus, Dómine, cleménter exáudi: ut, qui juste pro peccátis nostris affligimur, pro tui nóminis glória misericórditer liberémur. Per Dóminum.

Before the feast of the Purification, Feb 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, *page 827.*

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 9, 24-27; 10, 1-5

Léctio Epístolæ beáti Pauli Apóstoli ad Corinthios.

FRATRES: Nescítis quod ii qui in stádio currunt, omnes quidem currunt, sed unus áccipit bravíum? Sic cúrrite, ut comprehendátis. Omnis autem, qui in agóne conténdit, ab ómnibus se ábstinet; et illi quidem ut corruptíbilem corónam accípiant: nos autem incorrúptam. Ego ígitur sic curro, non quasi in incértum: sic pugno, non quasi äërem vérberans: sed castígo corpus meum, et in servitútem rédigo: ne forte cum áliis prædicáverim, ipse réprobus effíciar. Nolo enim vos ignoráre, fratres, quóniam patres nostri omnes sub nube fuérunt, et omnes mare transiérunt, et omnes in Móyse baptizáti sunt in nube, et in mari: et omnes eámdem escam spiritálem manducavérunt, et omnes eúmdem potum spiritálem bibérunt: (bibébant autem de spiritáli, consequénte eos, petra: petra autem erat Christus), sed non in plúribus eórum, beneplácitum est Deo.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

BRETHREN, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud and in the sea; and all did eat the same spiritual food, and all drank the same spiritual drink; (and they drank of the spiritual rock that followed them; and the rock was Christ). But with the most of them God was not well pleased.

Gradual. Ps. 9, 10, 11, 19, 20

Adjútor in opportunitátibus, in tribulatióne: sperent in te, qui novérunt te: quóniam non derelínquis quæréntes te, Dómine. ℣. Quóniam non in finem oblívio erit páuperis: patiéntia páuperum non períbit in ætérnum:

The helper in due time, in tribulation: let them trust in Thee, who know Thee: for Thou dost not forsake them that seek Thee, O Lord. ℣. For the poor man shall not be forgotten to the end: the patience of the poor shall not

perish for ever: arise, O Lord, let not man be strengthened.

exsúrge, Dómine, non prævá-leat homo.

From this Sunday until Ash Wednesday when the Mass of the preceding Sunday is resumed on ferias, the tract is omitted.

Tract. Ps. 129, 1-4

From the depths I have cried to Thee, O Lord; Lord, hear my voice. ℣. Let Thine ears be attentive to the prayer of Thy servant. ℣. If Thou shalt observe iniquities, O Lord, Lord, Who shall endure it? ℣. For with Thee is propitiation, and by reason of Thy law I have waited for Thee, O Lord.

De profundis clamávi ad te, Dómine; Dómine, exáudi vocem meam. ℣. Fiant aures tuæ intendéntes in oratiónem servi tui. ℣. Si iniquitátes observáveris Dómine: Dómine, quis sustinébit? ℣. Quia apud te propítiatio est, et propter legem tuam sustinui te, Dómine.

Munda Cor Meum, page 763.

Gospel. Matt. 20, 1-16

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

At that time, Jesus spoke to His disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle, and he said to them, Go you also into my vineyard, and I will give you what shall be just: and they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour, he went out, and found others standing; and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go you also

In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Símile est regnum cælórum hómini patrifamílias, qui exiit primo mane condúcere operários in víneam suam. Conventióne autem facta cum operáriis ex denário diúrno, misit eos in víneam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otiósos, et dixit illis: Ite et vos in víneam meam, et quod justum fúerit, dabo vobis. Illi autem abiérunt. Iterum autem exiit circa sextum et nonam horam: et fecit simíliter. Circa undécimam vero éxiit, et invénit álios stantes, et dicit illis: Quid hic statis tota die otiósi? Dicunt ei: Quia nemo nos condúxit. Dicit illis: Ite et vos in víneam meam. Cum sero autem factum esset, dicit dóminus víneæ procuratori

suo: Voca operários, et redde illis mercédem, incípiens a novíssimis usque ad primos. Cum venissent ergo qui circa undécimam horam vénerant, accepérunt síngulos denários. Veniéntes autem et primi, arbitráti sunt quod plus essent acceptúri: accepérunt autem et ipsi síngulos denários. Et accipiéntes murmurábant advérsus patremfamílias, dicéntes: Hi novíssimi una hora fecérunt, et pares illos nobis fecísti, qui portavimus pondus diéi, et æstus. At ille respóndens uni eórum, dixit: Amíce non fácio tibi injúriam: nonne ex denário convenísti mecum? Tolle quod tuum est, et vade: volo autem et huic novíssimo dare sicut et tibi. Aut non licet mihi, quod volo, fácere? an óculus tuus nequam est, quia ego bonus sum? Sic erunt novíssimi primi, et primi novíssimi. Multi enim sunt vocáti, pauci vero elécti.

into my vineyard. And when evening was come, the lord of the vineyard saith to his steward, Call the laborers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering, said to one of them, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen.

Creed, *page 765.*

Offertory. Ps. 91, 2

Bonum est confitéri Dómino, et psállere nómini tuo, Altíssime.

It is good to give praise to the Lord, and to sing to Thy name, O Most High.

Offertory Prayers, *page 767.*

Secret

Munéribus nostris, quæsumus, Dómine, precibúsque suscéptis: et cæléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

With our gifts and prayers accepted, we beseech Thee, O Lord, both cleanse us by these heavenly mysteries and graciously hear us. Through our Lord.

The second and third Secrets as directed above for the Prayers.

Preface for Sundays, page 773.

Communion. Ps. 30, 17, 18

Make Thy face to shine upon Thy servant, and save me in Thy mercy: Let me not be confounded, O Lord, for I have called upon Thee.

Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine, non confúndar, quóniam invocávi te.

Postcommunion

May Thy faithful, O God, be strengthened by Thy gifts, that receiving them they may still desire them and desiring them may constantly receive them. Through our Lord.

Fidéles tui, Deus, per tua dona firméntur: ut éadem et percipiéndo requírant, et quæréndo sine fine percípiant. Per Dóminum.

The second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.

Sexagesima Sunday *(Purple)*

STATION AT ST. PAUL

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 43, 23-26

Arise, why sleepest Thou, O Lord? arise, and cast us not off to the end: why turnest Thou Thy face away, and forgettest our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. *Ps. 43, 2.* O God, we have heard with our ears; our fathers have declared to us. ℣. Glory.

Exsúrge, quare obdórmis, Dómine? exsúrge, et ne repéllas in finem: quare fáciem tuam avértis, oblivísceris tribulatiónem nostram? adhæsit in terra venter noster: exsúrge, Dómine, ádjuva nos, et libera nos. *Ps. 43, 2.* Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

O God, Who seest that we put not our trust in any deed of our own, mercifully grant that by the protection of

Deus, qui cónspicis quia ex nulla nostra actióne confídimus: concéde propítius; ut contra advérsa ómnia,

Doctóris géntium protectióne muniámur. Per Dóminum.

the Teacher of the gentiles we may be defended against all adversities. Through our Lord.

Before the feast of the Purification, Feb. 2.
Second Prayer of our Blessed Lady, page 824.
Third Prayer for the Church or Pope, pages 825, 826.
After the feast of the Purification.
Second Prayer, A cunctis, *page 827.*
Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 2 Cor. 11, 19-23; 12, 1-9

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Fratres: Libénter suffértis insipiéntes: cum sitis ipsi sapiéntes. Sustinétis enim si quis vos in servitútem rédigit, si quis dévorat, si quis áccipit, si quis extóllitur, si quis in fáciem vos cædit. Secúndum ignobilitátem dico, quasi nos infírmi fuérimus in hac parte. In quo quis audet (in insipiéntia dico) áudeo et ego: Hebræi sunt, et ego: Israëlitæ sunt, et ego: Semen Abrahæ sunt, et ego: Minístri Christi sunt, (ut minus sápiens dico) plus ego: in labóribus plúrimus, in carcéribus abundántius, in plagis supra modum, in mórtibus frequénter. A Judæis quínquies quadragénas, una minus, accépi. Ter virgis cæsus sum, semel lapidátus sum, ter naufrágium feci, nocte et die in profúndo maris fui: in itinéribus sæpe, perículis flúminum, perículis latronum, perículis ex génere, perículis ex géntibus, perículis in civitáte, perículis in solitúdine, perículis in mari, perículis in falsis frátribus: in labóre et ærúmna, in vigíliis multis, in fame, in siti, in jejúniis multis, in frigóre, et nuditáte:

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren, you gladly suffer the foolish; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you in the face. I speak according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews; so am I. They are Israelites: so am I. They are the seed of Abraham; so am I. They are the ministers of Christ (I speak as one less wise); I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and

painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of Our Lord Jesus Christ, Who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth); that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

præter illa quæ extrínsecus sunt, instántia mea quotidiána, sollicitúdo ómnium Ecclesiárum. Quis infirmátur, et ego non infírmor? quis scandalizátur, et ego non uror? Si gloriári opórtet: quæ infirmitátis meæ sunt, gloriábor. Deus et Pater Dómini nostri Jesu Christi, qui est benedíctus in sæcula, scit quod non méntior. Damásci præpósitus gentis Arétæ regis, custodiébat civitátem Damascenórum, ut me comprehénderet: et per fenéstram in sporta dimíssus sum per murum, et sic effúgi manus ejus. Si gloriári opórtet (non éxpedit quidem), véniam autem ad visiónes et revelatiónes Dómini. Scio hóminem in Christo ante annos quatuórdecim, sive in córpore néscio, sive extra corpus néscio, Deus scit, raptum hujúsmodi usque ad tértium cælum. Et scio hujúsmodi hóminem, sive in córpore, sive extra corpus néscio, Deus scit: quóniam raptus est in paradísum: et audívit arcána verba, quæ non licet hómini loqui. Pro hujúsmodi gloriábor: pro me autem nihil gloriábor, nisi in infirmitátibus meis. Nam, et si volúero gloriári, non ero insípiens: veritátem enim dicam: parco autem, ne quis me exístimet supra id quod videt in me, aut áliquid audit ex me. Et ne magnitúdo revelatiónem extollat me, datus est mihi stímulus carnis meæ, ángelus sátanæ, qui me colaphízet. Propter quod ter Dóminum rogávi, ut discéderet a me: et dixit mihi: Súfficit tibi grátia mea: nam

virtus in infirmitáte perfícitur. Libénter ígitur gloriábor in infirmitátibus meis, ut inhábitet in me virtus Christi.

And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And He said to me, My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

Gradual. Ps. 82, 19, 14

Sciant gentes quóniam nomen tibi Deus: tu solus Altíssimus super omnem terram. ℣. Deus meus, pone illos ut rotam, et sicut stípulam ante fáciem venti.

Let the gentiles know that God is Thy name: Thou alone art the Most High over all the earth. ℣. O my God, make them like a wheel, and as stubble before the face of the wind.

Tract. Ps. 59, 4, 6

Commovísti, Dómine, terram, et conturbásti eam. ℣. Sana contritiónes ejus, quia mota est. ℣. Ut fúgiant a fácie arcus: ut liberéntur elécti tui.

Thou hast moved the earth, O Lord, and hast troubled it. ℣. Heal Thou the breaches thereof, for it hath been moved. ℣. That Thy elect may flee from before the bow: that they may be delivered.

Munda Cor Meum, page 763.

Gospel. Luke 8, 4-15

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Cum turba plúrima convenirent, et de civitátibus properárent ad Jesum, dixit per similitúdinem: Exiit, qui séminat, semináre semen suum: et dum séminat, áliud cécidit secus viam, et conculcátum est, et vólucres cæli comedérunt illud. Et áliud cécidit supra petram: et natum áruit, quia non habébat humórem. Et áliud cécidit inter spinas, et simul exórtæ spinæ suffocavérunt illud. Et áliud cécidit in terram bonam: et ortum fecit fructum céntuplum.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, when a very great multitude was gathered together and hastened out of the cities unto Him, He spoke by a similitude; The sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some

fell upon good ground; and being sprung up, yielded fruit a hundred fold. Saying these things, He cried out, He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

Hæc dicens, clamábat: Qui habet aures audiéndi, áudiat. Interrogábant autem eum discípuli ejus, quæ esset hæc parábola. Quibus ipse dicit: Vobis datum est nosse mystérium regni Dei, céteris autem in parábolis: ut vidéntes non vídeant, et audiéntes non intélligant. Est autem hæc parábola: Semen est verbum Dei. Qui autem secus viam, hi sunt qui áudiunt: deínde venit diábolus, et tollit verbum de corde eórum, ne credéntes salvi fiant, nam qui supra petram qui cum audíerint, cum gáudio suscípiunt verbum: et hi radíces non habent: qui ad tempus credunt, et in témpore tentatiónis recédunt. Quod autem in spinas cécidit: hi sunt, qui audiérunt, et a sollicitudínibus, et divítiis, et voluptátibus vitæ eúntes, suffocántur, et non réferunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et óptimo audiéntes verbum rétinent, et fructum áfferunt in patiéntia.

Creed, page 765.

Offertory. Ps. 16, 5, 6, 7

Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thine ear, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord.

Pérfice gressus meos in sémitis tuis, ut non moveántur vestígia mea: inclína aurem tuam, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine.

Offertory Prayers, page 767.

Secret

OBLÁTUM, tibi, Dómine, sacrifícium, vivíficet nos semper, et múniat. Per Dóminum.

MAY the sacrifice we offer Thee, O Lord, ever vivify and defend us. Through our Lord.

Second and third Secrets as directed above for the Prayers.

Preface for Sundays, page 773.

Communion. Ps. 42, 4

Introíbo ad altáre Dei, ad Deum qui lætificat juventútem meam.

I will go in to the altar of God: to God Who giveth joy to my youth.

Postcommunion

SÚPPLICES te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignántur deservíre concédas. Per Dóminum.

GRANT, we humbly beseech Thee, almighty God, that those whom Thou refreshest with Thy sacraments may serve Thee worthily by a life well pleasing to Thee. Through our Lord.

The second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.

Quinquagesima Sunday *(Purple)*

STATION AT ST. PETER

Major Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 30, 3, 4

ESTO mihi in Deum protectorem, et in locum refúgii, ut salvum me fácias, quóniam firmaméntum meum, et refúgium meum es tu: et propter nomen tuum dux mihi eris, et enútries me. *Ps. 30, 2.* In te, Dómine, sperávi non confúndar in ætemum: in justítia tua líbera me et éripe me. ℣. Glória Patri.

BE THOU unto me a God, a protector, and a place of refuge, to save me: for Thou art my strength, and my refuge; and for Thy name's sake Thou wilt be my leader, and wilt nourish me. *Ps. 30, 2.* In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and set me free. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÉCES nostras, quæsumus, Dómine cleménter exáu-

OF THY clemency harken unto our prayers, O Lord,

loose us from the bonds of sin, and keep us from all adversity. Through our Lord.

di: atque a peccatórum vínculis absolútos, ab omni nos adversitáte custódi. Per Dóminum.

Before the feast of the Purification, Feb. 2.
Second Prayer of our Blessed Lady, page 824.
Third Prayer for the Church or Pope, pages 825, 826.
After the feast of the Purification.
Second Prayer, A cunctis, *page 827.*
Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 13, 1-13

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corinthios.

Brethren, if I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity; I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part

Frátres: Si linguis hóminum loquar, et Angelórum, caritátem autem non hábeam, factus sum velut æs sonans, aut cymbalum tínniens. Et si habúero prophétiam, et nóverim mystéria omnia et omnem sciéntiam: et si habúero omnem fidem, ita ut montes tránsferam, caritátem autem non habúero, nihil sum. Et si distribúero in cibos páuperum omnes facultátes meas, et si tradídero corpus meum, ita ut árdeam, caritátem autem non habúero, nihil mihi prodest. Cáritas pátiens est, benígna est: Cáritas non æmulátur, non agit pérperam, non inflatur, non est ambitiósa, non quærit quæ sua sunt, non irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas nunquam éxcidit: sive prophetíæ evacuabúntur, sive linguæ cessábunt, sive sciéntia destruétur. Ex parte enim cognóscimus, et ex parte prophetámus. Cum autem vénerit quod perféctum est,

evacuábitur quod ex parte est. Cum essem párvulus, loquébar ut párvulus, sapiébam ut párvulus, cogitábam ut párvulus. Quando autem factus sum vir, evacuávi quæ erant párvuli. Vidémus nunc per spéculum in ænígmate: tunc autem fácie ad fáciem. Nunc cognósco ex parte: tunc autem cognóscam sicut et cógnitus sum. Nunc autem manent, fides, spes, cáritas, tria hæc: major autem horum est cáritas.

shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain, faith, hope, charity, these three; but the greatest of these is charity.

Gradual. Ps. 76, 15, 16

Tu es Deus qui facis mirabília solus: notam fecísti in géntibus virtútem tuam. ℣. Liberásti in bráchio tuo pópulum tuum, fílios Israël, et Joseph.

Thou art the God that alone dost wonders: Thou hast made Thy power known among the nations. ℣. With Thy arm Thou hast redeemed Thy people, the children of Israel and of Joseph.

Tract. Ps. 99, 1, 2

Jubiláte Deo, omnis terra: servíte Dómino in lætitia. ℣. Intráte in conspéctu ejus in exsultatióne: scitóte, quod Dóminus ipse est Deus. ℣. Ipse fecit nos, et non ipsi nos: nos autem pópulus ejus, et oves páscuæ ejus.

Sing joyfully to God all the earth: serve ye the Lord with gladness. ℣. Come in before His presence with exceeding great joy: know ye that the Lord He is God. ℣. He made us, and not we ourselves: but we are His people, and the sheep of His pasture.

Munda Cor Meum, page 763.

Gospel. Luke 18, 31-43

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Assúmpsit Jesus duódecim, et ait illis: Ecce ascéndimus Jerosólymam, et consummabúntur ómnia, quæ scripta sunt per prophétis de Fílio hóminis. Tradétur enim Géntibus, et illudétur, et flagellábitur,

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus took unto Him the twelve, and said to them, Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man: for He shall be delivered

to the gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged Him, they will put Him to death; and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when He drew nigh to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace: but he cried out much more, Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto Him: and when he was come near, He asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God: and all the people when they saw it, gave praise to God.

et conspuétur: et postquam flagelláverint, occídent eum, et tértia die resúrget. Et ipsi nihil horum intellexérunt, et erat verbum istud abscónditum ab eis, et non intelligébant quæ dicebántur. Factum est autem, cum appropinquáret Jéricho, cæcus quidam sedébat secus viam, mendicans. Et cum audíret turbam prætereúntem, interrogábat quid hoc esset. Dixérunt autem ei, quod Jesus Nazarénus transíret. Et clamávit, dicens: Jesu, Fili David, miserére mei. Et qui præíbant, increpábant eum ut tacéret. Ipse vero multo magis clamábat: Fili David, miserére mei. Stans autem Jesus, jussit illum addúci ad se. Et cum appropinquásset, interrogávit illum, dicens: Quid tibi vis fáciam? At ille dixt: Dómine, ut vídeam. Et Jesus dixit illi: Réspice, fides tua te salvum fecit. Et conféstum vidit, et sequebátur illum, magníficans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

Creed, page 765.

Offertory. Ps. 118, 12, 13

Blessed art Thou, O Lord, teach me Thy justifications: with my lips I have pronounced all the judgments of Thy mouth.

Benedictus es, Dómine, doce me justificatiónes tuas: in labiis meis pronuntiávi omnia judícia oris tui.

Offertory Prayers, page 767.

Secret

May this offering, we beseech Thee, O Lord,

Hæc hóstia, Dómine, quæsumus, emúndet nostra

delicta: et ad sacrificum celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

cleanse away our sins, sanctify us in soul and body, and fit us, Thy servants, for the celebration of the sacrifice. Through our Lord.

Second and third Secrets as directed above for the Prayers.

Preface for Sundays, page 773.

Communion. Ps. 77, 29, 30

Manducavérunt, et saturáti sunt nimis, et desidérium eórum áttulit eis Dóminus: non sunt fraudáti a desidério suo.

They did eat, and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

Postcommunion

Quæsumus, omnipotens Deus: ut, qui cæléstia aliménta: percépimus, per hæc contra ómnia advérsa muniámur. Per Dóminum nostrum.

We beseech Thee, O almighty God, that we, who have partaken of heavenly nourishment, may be fortified by it against all adversities. Through our Lord.

Second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.



Ash Wednesday *(Purple)*

Station at St. Sabina

Privileged Major Feria

The Blessing of the Ashes

The priest, wearing over his alb and stole a cope of purple color, stands at the Epistle corner of the altar, having near him the vessel of ashes to be blessed, while the choir sings the following antiphon:

Exáudi nos, Dómine, quóniam benígna est misericórdia tua: secúndum multitúdinem miseratiónum tua-

Hear us, O Lord, for Thy mercy is kind: according to the multitude of Thy mercies have regard to us, O Lord.

Ps. 68, 2. Save me, O God, for the waters have come in even unto my soul. ℣. Glory. Hear us.

rum réspice nos, Dómine. *Ps. 68, 2.* Salvum me fac, Deus: quóniam intravérunt aquæ usque ad ánimam meam. ℣. Glória Patri. Exáudi nos.

The chant being terminated, the priest, without either turning toward the people or extending his hands, proceeds as follows:

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Let us pray

ALMIGHTY, eternal God, spare them that are penitent, be merciful to Thy suppliants, and vouchsafe to send Thy holy angel from heaven to bless ✠ and sanctify ✠ these ashes, that they may be a wholesome remedy to all who humbly call upon Thy holy name, and who, accusing themselves of their sins as their consciences accuse them, deplore their crimes before the face of Thy divine clemency or, eagerly and humbly entreat Thy excellence and goodness; and grant, by the invocation of Thy most holy name, that all who shall be sprinkled with these ashes, for the remission of their sins, may receive health of body and salvation of soul. Through Christ our Lord.
℟. Amen.

ORÉMUS. Omnípotens sempitérne Deus, parce pæniténtibus, propitiáre supplicántibus: et míttere dignéris sanctum Angelum tuum de cælis, qui bene✠dícat, et sancti✠ficet hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínæ cleméntiæ tuæ facínora sua deplorántibus, vel sereníssimum pietátem tuam supplíciter obnixéque flagitántibus: et præsta per invocatiónem sanctíssimi nóminis tui; ut, quicúmque per eos aspérsi fúerunt, pro redemptione peccatórum suórum, córporis sanitátem, et ánimæ tutélam percípiant. Per Christum Dóminum nostrum.
℟. Amen.

Let us pray

O GOD, Who desirest not the death of sinners, but their repentance, most graciously regard the frailty of human nature; and, of Thy loving-kindness, deign to bless ✠ these ashes, which we intend to put upon our heads to express our lowliness and win Thy pardon, that we, who

ORÉMUS. Deus, qui non mortem, sed pæniténtiam desíderas peccatórum: fragilitátem conditiónis humánæ benigníssima réspice; et hos cíneres, quos causa proferéndæ humilitátis, atque promeréndæ véniæ, capítibus nostris impóni decérnimus, bene✠dícere pro tua pietáte

dignáre: ut, qui nos cínerem esse, et ob pravitátis nostræ deméritum in púlverem reversúros cognóscimus; peccatórum ómnium véniam, et præmía pœniténtibus repromíssa, misericórditer consequi mereámur. Per Christum Dóminum nostrum. ℟. Amen.

know that we are but ashes and for the guilt of our fall shall return to dust, may be worthy to obtain, through Thy mercy, the forgiveness of all our sins and the rewards promised to the penitent. Through Christ our Lord. ℟. Amen.

Let us pray

OREMUS. Deus, qui humiliatióne fléceris et satisfactióne placáris: aurem tuæ pietátis inclína précibus nostris; et capítibus servórum tuorum, horum cínerum aspersióne contáctis, effúnde propítius grátiam tuæ benedictiónis: ut eas et spíritu compunctiónis répleas, et quæ juste postuláverint efficáciter tríbuas; et concéssa perpétuo stabilíta, et intácta manére decérnas. Per Christum Dóminum nostrum. ℟. Amen.

O GOD, Who art moved by humiliation and appeased by penance, incline the ear of Thy goodness to our prayers, and when the heads of Thy servants are touched with these ashes, graciously pour forth the grace of Thy blessing, that Thou mayest fill them with the spirit of compunction and mayest effectually grant what they righteously ask, and ordain that what Thou grantest may remain forever established and unmoved. Through Christ our Lord. ℟. Amen.

Let us pray

OREMUS. Omnípotens sempitérne Deus, qui Ninivítis in cínere et cilício pœniténtibus, indulgéntiæ tuæ remédia præstitísti: concéde propítius; ut sic eos imitémur hábitu, quátenus véniæ prosequámur obténtu. Per Dóminum. ℟. Amen.

ALMIGHTY, eternal God, Who didst bestow the healing of Thy pardon upon the Ninivites when they repented in ashes and sackcloth, mercifully grant that we may so imitate them in behavior as to be like them in obtaining pardon. Through our Lord. ℟. Amen.

He sprinkles the ashes thrice with holy water, saying the Asperges me. *Then he incenses them, afterwards sprinkling them in the figure of a cross, on his own head, and on the heads of the clergy and people, admonishing each one in these words:*

MEMÉNTO, homo, quia pulvis es, et in púlverem revertéris.

REMEMBER, O man, that thou art dust and unto dust thou shalt return.

Meanwhile the choir chants one or more of the following antiphons:

Anthem. Joel 2, 13

LET us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for our God is plenteous in mercy to forgive our sins.

IMMUTÉMUR hábitu, in cínere et cilício: jejunémus et plorémus ante Dóminum quia multum miséricors est dimíttere peccáta nostra Deus noster.

Anthem. Joel 2, 17

BETWEEN the porch and the altar, the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare Thy people; and shut not the mouths of them that sing to thee, O Lord.

INTER vestíbulum et altáre plorábunt sacerdótes minístri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne claudas ora canéntium te Dómine.

Esth. 13, Joel 2

℟. LET us amend and do better for those things in which we have sinned through ignorance lest, suddenly prevented by the day of death, we seek time for penance, and be not able to find it. Attend, O Lord, and have mercy: for we have sinned against Thee. ℣. *Ps. 78, 9.* Help us, O God, our Saviour: and for the honor of Thy name, O Lord, deliver us. Attend, O Lord. ℣. Glory be to the Father, and to the Son, and to the Holy Ghost. Attend.

℟. EMENDÁMUS in mélius, quæ ignoránter peccávimus: ne súbito præoccupáti die mortis, quærámus spátium pœniténtiæ, et inveníre non possímus. Atténde, Dómine, et miserére: quia peccávimus tibi. ℣. *Ps. 78, 9.* Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos. Atténde, Dómine. ℣. Glória Patri. Atténde, Dómine.

Returning to the altar the priest recites a concluding Prayer as follows:

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Let us pray

GRANT us, O Lord, to enter upon the duties of our Christian warfare with holy fasts, that, being about to fight against the spirits of wickedness, we may be fortified by the help of self-denial. Through Christ our Lord. ℟. Amen.

CONCÉDE, nobis, Dómine, præsídia milítiæ christiánæ sanctis inchoáre jejúniis: ut contra spiritáles nequítias pugnatúri, continéntiæ muniámur auxíliis. Per Christum Dóminum nostrum. ℟. Amen.

Mass is then celebrated.

The Beginning of Mass, page 756.

Introit. Wis. 11, 24, 25, 27

MISERÉRIS ómnium, Dómine, et nihil odísti eórum quæ fecísti, dissímulans peccáta hóminum propter pœniténtiam, et parcens illis: quia tu es Dóminus Deus noster. *Ps. 56, 2.* Miserére mei, Deus, miserére mei: quóniam in te confídit ánima mea. ℣. Glória Patri.

THOU hast mercy upon all, O Lord, and hatest none of the things which Thou hast made, winking at the sins of men for the sake of repentance, and sparing them: for Thou art the Lord our God. *Ps. 56, 2.* Have mercy on me, O God, have mercy on me; for my soul trusteth in Thee. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, Dómine, fidélibus tuis: ut jejuniórum veneránda solémnia, et cóngrua pietáte suscípiant, et secúra devotióne percúrrant. Per Dóminum nostrum.

GRANT to Thy faithful, O Lord, that they may both undertake the venerable solemnities of fasting with piety and carry them through with unwavering devotion. Through our Lord.

Then is said (until Passion Sunday): Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Joel 2, 12-19

Léctio Joélis Prophétæ.

Lesson from Joel the Prophet.

HÆC dicit Dóminus: Convertímini ad me in toto corde vestro, in jejúnio, et in fletu, et in planctu. Et scíndite corda vestra, et non vestiménta vestra, et convertímini ad Dóminum Deum vestrum: quia benígnus et miséricors est, pátiens et multæ misericórdiæ, et præstábilis super malítia. Quis scit, si convertátur, et ignóscat, et relínquat post se benedictiónem, sacrifícium, et libámen Dómino Deo vestro? Cánite tuba in Sion, sanctificáte jejúnium, vocáte cœtum, congregáte pópulum, sanctificáte ecclésiam, coadunáte senes, congregáte párvulos, et su-

THUS saith the Lord, Be converted to Me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God; for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return, and forgive, and leave a blessing behind Him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion; sanctify a fast; call a solemn assembly; gather together the people; sanctify the church; assemble the ancients; gather together the little ones, and them that

suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bridechamber. Between the porch and the altar the priests, the Lord's ministers, shall weep; and shall say, Spare, O Lord, spare Thy people; and give not Thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations, Where is their God? The Lord hath been zealous for His land, and hath spared His people. And the Lord answered, and said to His people, Behold I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations; saith the Lord almighty.

géntes úbera: egrediátur sponsus de cubíli suo, et sponsa de thálamo suo. Inter vestíbulum et altáre plorábunt sacerdótes minístri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne des hereditátem tuam in oppróbrium, ut dominéntur eis natiónes. Quare dicunt in pópulis: Ubi est Deus eórum? Zelátus est Dóminus terram suam, et pepércit pópulo suo. Et respóndit Dóminus, et dixit pópulo suo: Ecce ego mittam vobis fruméntum, et vinum, et óleum, et replebímini eis: et non dabo vos ultra oppróbrium in géntibus: dicit Dóminus omnípotens.

Gradual. Ps. 56, 2, 4

Have mercy on me, O God, have mercy on me: for my soul trusteth in Thee. ℣. He hath sent from heaven, and delivered me; He hath made them a reproach that trod upon me.

Miserére mei, Deus, miserére mei: quóniam in te confídit ánima mea. ℣. Misit de cælo, et liberávit me: dedit in oppróbrium conculcántes me.

Tract. Ps. 102, 10

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. ℣. *Ps. 78, 8, 9.* O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. ℣. (*Here all kneel down.*) Help us, O Lord our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. ℣. *Ps. 78, 8-9.* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. ℣. Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

Munda Cor Meum, page 763.

Gospel. Matt. 6, 16-21

✠ Sequéntia sancti Evangélii secúndum Matthæum.

In illo témpore: Dixit Jesus discípulis suis: Cum jejunátis, nolite fíeri sicut hypócritæ, tristes. Extérminant enim fácies suas, ut appáreant homínibus jejunántes. Amen dico vobis, quia recepérunt mercédem suam. Tu autem, cum jejúnas, unge caput tuum, et fáciem tuam lava, ne videáris homínibus jejúnans, sed Patri suo, qui est in abscóndito: et Pater tuus, qui videt in abscóndito, reddet tibi. Nolíte thesaurizáre vobis thesáuros in terra: ubi ærugo, et tínea demolítur: et ubi fures effódiunt, et furántur. Thesaurizáte autem vobis thesáuros in cælo: ubi neque ærugo, neque tínea demolítur; et ubi fures non effódiunt, nec furántur. Ubi enim est thesáurus tuus, ibi est et cor tuum.

✠ Continuation of the Holy Gospel according to St. Matthew.

At that time: Jesus said to his disciples, When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not to men to fast, but to thy Father Who is in secret, and thy Father Who seeth in secret will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

Offertory. Ps. 29, 2, 3

Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

I will extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

Offertory Prayers, page 767.

Secret

Hac nos, quæsumus, Dómine, his munéribus offeréndis conveniénter aptári: quibus ipsíus venerábilis sacraménti celebrámus exórdium. Per Dóminum.

Make us duly fit, we beseech Thee, O Lord, for the offering of these gifts, with which we celebrate the beginning of the august sacrament itself. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 1, 2, 3

He who shall meditate upon the law of the Lord, day and night, shall bring forth his fruit in due season.

Qui meditábitur in lege Dómini die ac nocte, dabit fructum suum in témpore suo.

Postcommunion

May the sacraments we have received, O Lord, give us help, that our fasts may be pleasing to Thee and profitable to us as a healing remedy. Through our Lord.

Percépta nobis, Dómine, præbeant sacraménta subsídium: ut tibi grata sint nostra jejúnia, et nobis profíciant ad medélam. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third,* Almighty and merciful God, *page 829.*

Then on this and all other weekdays of Lent (if the ferial Mass has been celebrated), is said a prayer of blessing over the people.

Prayer *over the people.*

Let us pray

Bow down your heads before God.

Look with favor, O Lord, on those who bow before Thy majesty, that they who have been refreshed with the divine gift may ever be strengthened with heavenly aids. Through our Lord.

Humiliáte cápita vestra Deo.

Inclinántes se, Dómine, majestáti tuæ, propitiátus inténde: ut qui divino múnere sunt reficti, cæléstibus semper nutriántur auxíliis. Per Dóminum.

Concluding Prayers, page 793.

During Lent at the end of ferial Masses Benedicamus Domino *is said instead of* Ite, Missa est.

Thursday After Ash Wednesday *(Purple)*

STATION AT ST. GEORGE IN VELABRO

The Beginning of Mass, page 756.

Introit. Ps. 54, 17, 19, 20, 23

When I cried to the Lord, He heard my voice from them that draw near to me; and He humbled them, Who is before all ages, and remains

Dum clamárem ad Dóminum exaudívit vocem meam ab his, qui appropínquant mihi: et humiliávit eos, qui est ante sæcula, et

manet in ætérnum: jacta cogitátum tuum in Dómino, et ipse te enútriet. *Ps. 54, 2, 3.* Exáúdi, Deus, oratiónem meam, et ne despéxeris deprecatiónem meam: intende mihi, et exáudi me. ℣. Glória Patri.

forever: cast thy care upon the Lord, and He shall sustain thee. *Ps. 50, 2, 3.* Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

Deus, qui culpa offénderis, pœniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuæ iracúndiæ, quæ pro peccátis nostris merémur, avérte. Per Dóminum.

O God, Who art offended by sin, and appeased by penance, graciously regard the prayers of Thy people making supplication to Thee, and turn aside the scourge of Thy anger, which we deserve for our sins. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Is. 38, 1-6

Léctio Isaiæ Prophétæ.

In diébus illis: Ægrotávit Ezechías usque ad mortem: et introívit ad eum Isaías fílius Amos prophéta, et dixit ei: Hæc dicit Dóminus: Dispóne dómui tuæ, quia moriéris tu, et non vives. Et convértit Ezechías fáciem suam ad paríetem, et orávit ad Dóminum, et dixit: Obsecro, Dómine, meménto quæso, quómodo ambuláverim coram te in veritáte, et in corde perfécto, et quod bonum est in óculis tuis fécerim. Et flevit Ezéchias fletu magno. Et factum est verbum Dómini ad Isaíam, dicens: Vade, et dic Ezechíæ: Hæc dicit Dóminus Deus David patris tui: Audívi oratiónem tuam, et vidi lácrimas tuas: ecce ego adjíciam super dies tuos quíndecim annos: et de

Lesson from Isaias the Prophet.

In those days, Ezechias, was sick even to death; and Isaias the son of Amos the prophet came unto him, and said to Him, Thus saith the Lord, Take order with thy house, for thou shalt die, and not live. And Ezechias turned his face toward the wall, and prayed to the Lord, and said, I beseech Thee, O Lord, remember how I have walked before Thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping. And the word of the Lord came to Isaias, saying, Go, and say to Ezechias, Thus saith the Lord, the God of David thy father: I have heard thy prayer and I have seen thy tears: behold I will add to thy days fifteen

years; and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it; said the Lord almighty.

manu regis Assyriórum éruam te, et civitátem istam, et prótegam eam, ait Dóminus omnípotens.

Gradual. Ps. 54, 23, 17, 18, 19

Cast thy care upon the Lord, and He shall sustain thee. ℣. When I cried to the Lord, He heard my voice from them that draw near to me.

Jacta cogitátum tuum in Dómino, et ipse te enútriet. ℣. Dum clamárem ad Dóminum, exaudívit vocem meam ab his, qui appropínquant mihi.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 5-13

✠ Continuation of the holy Gospel according to St. Matthew.

Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time, when Jesus had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus said to him; I will come and heal him. And the centurion making answer said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this man, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus hearing this marvelled; and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and from the west, and shall sit down with Abraham, and Isaac,

IN ILLO témpore: Cum introísset Jesus Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus jacet in domo paralyticus et male torquétur. Et ait illi Jesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit; et álii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israël. Dico autem vobis, quod multi ab Oriénte, et Occidénte vénient, et recúmbent cum Abraham, et Isaac, et Jacob in regno cælórum: fílii autem regni ejiciéntur in ténebras exterióres: ibi erit fletus, et

stridor déntium. Et dixit Jesus centurióni: Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Offertory. Ps. 24, 1-3

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei: étenim univérsi, qui te exspéctant, non confundéntur.

To Thee, O Lord, have I lifted up my soul: In Thee, O my God, I put my trust: let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

Offertory Prayers, page 767.

Secret

Sacrifíciis præséntibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ profíciant, et salúti. Per Dóminum.

Be appeased, O Lord, we beseech Thee, and look upon the sacrifices here before Thee, that they may profit both our devotion and our salvation. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 50, 21

Acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta, super altáre tuum, Dómine.

Thou wilt accept the sacrifice of justice, oblations, and holocausts, upon Thy altar, O Lord.

Postcommunion

Cæléstis doni benedictióne percépta: súpplices te, Deus omnípotens, deprecámur; ut hoc idem nobis et sacraménti causa sit, et salútis. Per Dóminum.

Having received the blessing of the heavenly gift, we beseech and supplicate Thee, O almighty God, that the same may be the cause both of the sacrament and of salvation. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Bow down your heads to God.

Spare, O Lord, spare Thy people, that while chastened with merited scourgings it may find solace in Thy pity. Through our Lord.

Humiliáte capita vestra Deo.

Parce, Dómine, parce pópulo tuo: ut dignis flagellatiónibus castigátus, in tua miseratióne respíret. Per Dóminum.

Concluding Prayers, page 793.

Friday After Ash Wednesday *(Purple)*

STATION AT SS. JOHN AND PAUL

The Beginning of Mass, page 756.

Introit. Ps. 29, 11

The Lord hath heard and hath had mercy upon me: the Lord became my helper. *Ps. 29, 2.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. ℣. Glory.

Audívit Dóminus, et misértus est mihi: Dóminus factus est adjútor meus. *Ps. 29, 2.* Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

May Thy kindly favor, we beseech Thee, O Lord, accompany the fast we have begun, that we may be able to practise with a single heart the observance which we bodily perform. Through our Lord.

Inchoáta jejúnia, quæsumus, Dómine, benígno favóre proséquere: ut observántiam, quam corporáliter exhibémus, méntibus étiam sincéris exercére valeámus. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Is. 58, 1-9

Lesson from Isaias the Prophet.

Léctio Isaiæ Prophétæ.

Thus saith the Lord God: Cry, cease not, lift up thy voice like a trumpet, and show My people their wicked doings, and the house of Jacob their sins. For they seek Me from day to day, and desire to know My ways, as a nation that hath

Hæc dicit Dóminus Deus: Clama, ne cesses: quasi tuba exálta vocem tuam: et annúntia pópulo meo scélera eórum, et dómui Jacob peccáta eórum. Me étenim de die in diem quærunt, et scire vias meas volunt: quasi gens,

quæ justítiam fécerit, et judícium Dei sui non derelíquerit: rogant me judícia justítiæ appropinquáre Deo volunt. Quare jejunámus, et non aspexísti: humiliávimus ánimas nostras, et nescísti? Ecce in die jejúnii vestri invenítur volúntas vestra, et omnes debitóres vestros repétitis. Ecce ad lites, et contentiónes jejúnátis, et percútitis pugno ímpie. Nolíte jejunáre sicut usque ad hanc diem, ut audiátur in excélso clamor vester. Numquid tale est jejúnium, quod elégi, per diem affligere hóminem ánimam suam? numquid contorquére quasi círculum caput suum, et saccum et cínerem stérnere? numquid istud vocábis jejúnium, et diem acceptábilem Dómino? Nonne hoc est magis jejúnium, quod elégi? dissólve colligatiónes impietátis, solve fascículos depriméntes: dimítte eos, qui confrácti sunt, líberos, et omne onus dirúmpe. Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua cítius oriétur, et anteíbit fáciem tuam justítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum. Quia misericors sum, Dóminus Deus tuus.

done justice, and hath not forsaken the judgment of their God: they ask of Me the judgments of justice: they are willing to approach to God. Why have we fasted, and Thou hast not regarded: have we humbled our souls, and Thou hast not taken notice? Behold in the day of your fast your own will is found, and you exact of all your debtors. Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day to make your cry to be heard on high. Is this such a fast as I have chosen: for a man to afflict his soul for a day? Is this it, to wind his head about like a circle, and to spread sackcloth and ashes? Wilt thou call this a fast, and a day acceptable to the Lord? Is not this rather the fast that I have chosen? Loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the harborless into thy house; when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say: Here I am. Because I the Lord thy God am merciful.

Gradual. Ps. 26, 4

Unam pétii a Dómino, hanc requíram, ut inhábitem

One thing I have asked of the Lord, this will I seek after:

that I may dwell in the house of the Lord. ℣. That I may see the delight of the Lord, and be protected from His holy temple.

in domo Dómini. ℣. Ut vídeam voluptátem Dómini, et prótegar a templo sancto ejus.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 5, 43-48; 6, 1-4

✠ Continuation of the holy Gospel, according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

AT THAT time, Jesus said to His disciples: You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this? Be ye therefore perfect, as also your heavenly Father is perfect. Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father Who is in heaven. Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen, I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy

IN ILLO témpore: Dixit Jesus discípulis suis: Audístis quia dictum est: Díliges próximum tuum, et ódio habébis inimícum tuum. Ego autem dico vobis: Dilígite inimícos vestros, benedícite his, qui odérunt vos: et oráte pro persequéntibus, et calumniántibus vos: ut sitis fílii Patris vestri, qui in cælis est: qui solem suum oríri facit super bonos et malos: et pluit super justos et injústos. Si enim dilígitis eos, qui vos díligunt, quam mercédem habébitis? nonne et publicáni hoc fáciunt? Et si salutavéritis fratres vestros tantum, quid ámplius fácitis? Nonne et éthnici, hoc fáciunt? Estóte ergo vos perfécti, sicut et Pater vester, cæléstis perféctus est. Atténdite ne justítiam vestram faciátis coram homínibus, ut videámini ab eis; alióquin mercédem non habébitis apud Patrem vestrum, qui in cælis est. Cum ergo facis eleemósynam, noli tuba cánere ante te, sicut hypócritæ fáciunt in synagógis, et in vicis, ut honorificéntur ab homínibus: Amen dico vobis, recepérunt mercédem suam. Te autem faciénte eleemósynam, nésciat

sinístra tua, quid fáciat déxtera tua, ut sit eleemósyna tua in abscóndito, et Pater tuus, qui videt in abscóndito, reddet tibi.

right hand doth, that thy alms may be in secret, and thy Father Who seeth in secret will repay thee.

Offertory. Ps. 118, 154, 125

Dómine, vivífica me secúndum elóquium tuum: ut sciam testimónia tua.

Quicken me, O Lord, according to Thy word: that I may know Thy testimonies.

Offertory Prayers, page 767.

Secret

SACRIFÍCIUM, Dómine, observántiæ quadragesimális, quod offérimus, præsta quæsumus: ut tibi et mentes nostras reddat accéptas, et continéntiæ promptióris nobis tríbuat facultátem. Per Dóminum.

GRANT, we pray Thee, O Lord, that the sacrifice of the Lenten observance, which we offer, may both render our souls acceptable and give us the power of a readier self-denial. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 2, 11, 12

Servite Dómino in timóre, et exsultáte ei cum tremóre: apprehéndite disciplínam, ne pereátis de via justa.

Serve ye the Lord with fear: and rejoice unto Him with trembling. Embrace discipline, lest you perish from the just way.

Postcommunion

SPIRITUM nobis, Dómine, tuére caritátis infúnde: ut, quos uno pane cælésti satiásti, tua fácias pietáte concórdes. Per Dóminum.

POUR upon us, O Lord, the spirit of Thy love, to make us of one mind, as Thou hast filled us with one heavenly bread. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

HUMILIÁTE cápita vestra Deo.

BOW down your heads to God.

Tuére, Dómine, pópulum tuum et ab ómnibus peccátis cleménter emúnda: quia nulla ei nocébit advérsitas, si

Watch over Thy people, O Lord, and of Thy clemency purge it of all its sins; for no adversity shall harm it, if no

iniquity dominate it. Through our Lord.

nulla ei dominétur iníquitas. Per Dóminum.

Concluding Prayers, page 793.

Saturday After Ash Wednesday (Purple)

STATION AT ST. TRYPHON

The Beginning of Mass, page 756.

Introit. Ps. 29, 11

THE LORD hath heard, and hath had mercy on me: the Lord became my helper. *Ps. 29, 2.* I will extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me. ℣. Glory.

AUDÍVIT Dóminus, et misértus est mihi: Dóminus factus est adjútor meus. *Ps. 29, 2.* Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. ℣. Glória Patri.

Kyrie, page 761. The Gloria is omitted.

Prayer

GIVE ear to our supplications, O Lord, and grant that we may keep with devout service this solemn fast, wholesomely instituted for the cure of soul and body. Through our Lord.

ADÉSTO, Dómine, supplicatiónibus nostris: et concéde; ut hoc solémne jejúnium, quod animábus corporibúsque curándis salúbriter institútum est, devóto servítio celebrémus. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Is. 58, 9-14

Lesson from Isaias the Prophet.

Léctio Isaiæ Prophétæ.

THUS saith the Lord God: If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day. And the Lord will give thee rest continually, and fill thy soul with brightness, and deliver

HÆC dicit Dóminus Deus: Si abstúleris de médio tui caténam, et desíeris exténdere dígitum, et loqui quod non prodest. Cum effúderis esuriénti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ sicut merídies. Et réquiem tibi dabit Dóminus semper, et implébit splendóribus ánimam tuam et ossa tua liberábit, et eris quasi hortus irríguus, et

sicut fons aquárum, cujus non defícient aquæ. Et ædificabúntur in te desérta sæculórum: fundaménta generatiónis et generatiónis suscitabis: et vocáberis ædificátor sépium, avértens sémitas in quiétem. Si avérteris a sábbato pedem tuum, fácere voluntátem tuam in die sancto meo, et vocáveris sábbatum delicátum et sanctum Dómini gloriósum, et glorificáveris eum dum non facis vias tuas, et non invenitur volúntas tua, ut loquáris sermónem tunc delectáberis super Dómino: et sustóllam te super altitúdines terræ, et cibábo te hereditáte Jacob patris tui. Os enim Dómini locútum est.

thy bones; and thou shalt be like a watered garden, and like a fountain of water, whose waters shall not fail. And the places that have been desolate for ages shall be built in thee; thou shalt raise up the foundations of generation and generation; and thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the sabbath, from doing thy own will in My holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify Him, while thou dost not thy own ways, and thy own will is not found, to speak a word; then shalt thou be delighted in the Lord, and I will lift thee above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

Gradual. Ps. 26, 4

Unam pétii a Dómino, hanc requíram, ut inhábitem in domo Dómini. ℣. Ut vídeam voluptátem Dómini, et prótegar a templo sancto ejus.

One thing I have asked of the Lord, that will I seek after, that I may dwell in the house of the Lord. ℣. That I may see the delight of the Lord, and be protected by His holy temple.

Munda Cor Meum, page 763.

Gospel. Mark 6, 47-56

✠ Sequéntia sancti Evangélii secúndum Marcum.

In illo témpore: Cum sero esset, erat navis in médio mari, et Jesus solus in terra. Et videns discípulos suos laborántes in remigándo, (erat enim ventus contrárius eis), et circa quartam vigíliam noctis venit ad eos ámbulans supra mare: et volébat præteríre eos. At illi, ut vidérunt eum ambulántem supra mare, putavérunt phantásma esse,

✠ Continuation of the holy Gospel according to St. Mark.

At that time, when it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing them laboring in rowing (for the wind was against them), and about the fourth watch of the night He cometh to them walking upon the sea: and He would have passed by them. But they seeing Him walking upon the sea, thought it was an

apparition; and they cried out: for they all saw Him, and were troubled. And immediately He spoke with them, and said to them, Have a good heart, it is I, fear ye not. And He went up to them into the ship, and the wind ceased: and they were far more astonished within themselves; for they understood not concerning the loaves, for their heart was blinded. And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the ship, immediately they knew Him. And running through that whole country, they began to carry about in beds those that were sick, where they heard He was. And withersoever He entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought Him that they might touch but the hem of His garment: and as many as touched Him were made whole.

et exclamavérunt. Omnes enim vidérunt eum, et conturbáti sunt. Et statim locútus est cum eis, et dixit eis: Confídite, ego sum, nolíte timére. Et ascéndit ad illos in navim, et cessávit ventus. Et plus magis intra se stupébant: non enim intellexérunt de pánibus: erat enim cor eórum obcæcátum. Et cum transfretássent, venérunt in terram Genésareth, et applicuérunt. Cumque egréssi essent de navi, contínuo cognovérunt eum: et percurréntes univérsam regiónem illam, cœpérunt in grabátis eos, qui se male habébant, circumférre ubi audiébant eum esse. Et quocúmque introíbat, in vicos, vel in villas, aut civitátes, in platéis ponébant infírmos, et deprecabántur eum, ut vel fímbriam vestiménti ejus tángerent, et quotquot tangébant eum, salvi fiébant.

Offertory. Ps. 118, 154, 125

O Lord, enliven me according to Thy word, that I may know Thy testimonies.

Dómine, vivífica me secúndum elóquium tuum: ut sciam testimónia tua.

Offertory Prayers, page 767.

Secret

RECEIVE, O Lord, the sacrifice with the immolation of which it hath been Thy will to be graciously appeased; grant, we beseech Thee, that, being purified by its operation, we may present such a spiritual affection as shall be well pleasing to Thee. Through our Lord.

SÚSCIPE, Dómine, sacrifícium, cujus te voluísti dignánter immolatióne placári: præsta, quæsumus; ut, hujus operatióne mundáti, beneplácitum tibi nostræ mentis offerámus affėctum. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 2, 11, 12

Servite Dómino in timóre, et exsultáte ei cum tremóre: apprehéndite disciplínam, ne pereátis de via justa.

Serve ye the Lord with fear, and rejoice unto Him with trembling; embrace discipline, lest you perish from the just way.

Postcommunion

Cæléstis vitæ múnere vegetáti, quæsumus, Dómine: ut, quod est nobis in præsénti vita mystérium, fiat æternitátis auxílium. Per Dóminum.

Nourished with the gift of the Bread of Life, we beg, O Lord, that that which is a mystery to us in the present life may become an aid of the eternal. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Fidéles tui, Deus, per tua dona firméntur: ut éadem et percipiéndo requírant, et quæréndo sine fine percípiant. Per Dóminum.

Bow down your heads to God.

Let Thy faithful, O God, be confirmed through Thy gifts, that, receiving the same, they may still seek them and, seeking them, may receive them without end. Through our Lord.

Concluding Prayers, page 793.

First Sunday of Lent *(Purple)*

Station at St. John Lateran

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 90, 15, 16

Invocábit me, et ego exáudiam eum: erípiam eum, et glorificábo eum: longitúdine dierum adimplébo eum. *Ps. 90, 1.* Qui hábitat in adjutório Altíssimi: in protectióne Dei cæli commorábitur. ℣. Glória Patri.

He shall call upon Me, and I will hear him; I will deliver him, and glorify him; I will fill him with length of days. *Ps. 90, 1.* He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

O GOD, Who dost purify Thy Church with the annual observance of Lent, grant to Thy household that what it strives to obtain from Thee by abstinence it may secure with good works. Through our Lord.

DEUS, qui Ecclésiam tua ánnua quadragesim observatióne puríficas: pr sta famíliæ tuæ; ut, quod te obtinére abstinéndo ní tur, hoc bonis opéribus exs quátur. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipote *page 828.*

Epistle. 2 Cor. 6, 1-10

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

BRETHREN, we exhort you that you receive not the grace of God in vain. For He saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time, behold now is the day of salvation. Giving no offense to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enrich-

Léctio Epístolæ beáti Pa Apóstoli ad Corínthios.

FRATRES: Exhortamur v ne in vácuum grátia Dei recipiátis. Ait enin Témpore accépto exaudívi et in die salútis adjúvi Ecce nunc tempus accept bile, ecce nunc dies salút Némini dantes ullam offe siónem, ut non vituperét ministérium nostrum: sed ómnibus exhibeámus nosm típsos sicut Dei minístros multa patiéntia, in tribul tiónibus, in necessitátibus, angústiis, in plagis, in ca céribus, in seditiónibus, labóribus, in vigíliis, in jej niis, in castitáte, in sciént in longanimitáte, in suav táte, in Spíritu Sancto, caritáte non ficta, in ver veritátis, in virtúte Dei, p arma justítiæ a dextris, et sinístris: per glóriam, et i nobilitátem: per infámia et bonam famam: ut sedu tóres, et veráces: sicut qui i nóti, et cógniti: quasi mor éntes, et ecce vívimus: ut ca tigáti, et non mortificát quasi tristes, semper aute

gaudéntes: sicut egéntes, multos autem locupletántes: tamquam nihil habéntes, et ómnia possidéntes.

ing many; as having nothing, and possessing all things.

Gradual. Ps. 90, 11, 12

Angelis suis Deus mandávit de te, ut custódiant te in ómnibus viis tuis. ℣. In mánibus portábunt te, ne umquam offendas ad lápidem pedem tuum.

God hath given His angels charge over thee, to keep thee in all thy ways. ℣. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

Tract. Ps. 90, 1-7, 11-16

Qui hábitat in adjutório Altíssimi in protectióne Dei cæli commorábitur. ℣. Dicet Dómino: Suscéptor meus es tu, et refúgium meum: Deus meus, sperábo in eum. ℣. Quóniam ipse liberávit me de láqueo venántium et a verbo áspero. ℣. Scápulis suis obumbrábit tibi, et sub pennis ejus sperábis. ℣. Scuto circúmdabit te véritas ejus: non timébis a timóre noctúrno. ℣. A sagítta volánte per diem, a negótio perambulánte in ténebris: a ruína et dæmónio meridiáno. ℣. Cadent a látere tuo mille, et decem míllia a dextris tuis: tibi autem non appropinquábit. ℣. Quoniam Angelis suis mandávit de te, ut custódiant te in ómnibus viis tuis. ℣. In mánibus portábunt te, ne unquam offendas ad lápidem pedem tuum. ℣. Super áspidem et basilíscum ambulábis, et conculcábis leónem et dracónem. ℣. Quóniam in me sperávit, liberábo eum: prótegam eum, quóniam cognóvit nomen meum. ℣. Invocábit me, et ego exáudiam eum: cum ipso sum in tribulatióne. ℣. Erípiam eum, et

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. ℣. He shall say to the Lord, Thou art my protector and my refuge: my God, in Him will I trust. ℣. For He hath delivered me from the snare of the hunters, and from the sharp word. ℣. He will overshadow thee with His shoulders, and under His wings thou shalt trust. ℣. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night. ℣. Of the arrow that flieth in the day; of the business that walketh about in the dark: of ruin and the noonday devil. ℣. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh to thee. ℣. For He hath given His angels charge over thee, to keep thee in all thy ways. ℣. In their hands they shall bear thee up, lest thou dash thy foot against a stone. ℣. Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon. ℣. Because he hath hoped in Me, I will deliver him; I will

protect him, because he hath known My name. ℣. He shall call upon me, and I will hear him: I am with him in tribulation. ℣. I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him My salvation.

glorificábo eum: longitúdine diérum adimplébo eum, et osténdam illi salutáre meum.

Munda Cor Meum, page 763.

Gospel. Matt. 4, 1-11

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

AT THAT time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming said to Him, If Thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city, and set Him upon the pinnacle of the temple, and said to Him, If Thou be the Son of God, cast Thyself down: for it is written, That He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to Him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain; and showed Him all the kingdoms of the world, and the glory of them; and said to Him, All these will I give Thee, if falling down Thou wilt adore me. Then Jesus said to him, Begone, Satan, for it is written,

IN ILLO témpore: Ductus est Jesus in desértum a Spíritu, ut tentarétur a diábolo. Et cum jejunásset quadraginta diébus, et quadragínta nóctibus, póstea esúriit. Et accédens tentátor, dixit ei: Si Fílius Dei es, dic ut lápides isti panes fiant. Qui respóndens, dixit: Scriptum est: Non in solo pane vivit homo: sed in omni verbo, quod procédit de ore Dei. Tunc assúmpsit eum diábolus in sanctam civitátem, et státuit eum super pináculum templi, et dixit ei: Si Fílius Dei es mitte te deórsum. Scriptum est enim: Quia Angelis suis mandávit de te, et in mánibus tollent te, ne forte offéndas ad lápidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentábis Dóminum Deum tuum. Iterum assúmpsit eum diábolus in montem excélsum valde: et osténdit ei ómnia regna mundi, et glóriam eórum, et dixit ei: Hæc ómnia tibi dabo, si cadens adoráveris me. Tunc dicit ei Jesus: Vade, Sátana: scriptum est enim: Dóminum Deum tuum adorábis, et illi soli sérvies. Tunc relíquit

eum diábolus: et ecce Angeli accessérunt, et ministrábant ei.

The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him; and behold angels came, and ministered to Him.

Creed, page 765.

Offertory. Ps. 90, 4, 5

Scápulis suis obumbrábit tibi Dóminus, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus.

The Lord, will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

Offertory Prayers, page 767.

Secret

Sacrifícium quadragesimális inítii solémniter immolámus, te, Dómine, deprecántes: ut, cum epulárum restrictióne carnálium, a nóxiis quoque voluptátibus temperémus. Per Dóminum.

We solemnly offer the sacrifice at the beginning of Lent, beseeching Thee, O Lord, that, while we restrict ourselves in the use of bodily food, we may also refrain from indulgence in harmful pleasures. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 90, 4, 5

Scápulis suis obumbrábit tibi Dóminus, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus.

The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

Postcommunion

Qui nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transíre consórtium. Per Dóminum.

May the holy partaking of Thy sacrament strengthen us, O Lord, and purify us from the old life, and make us sharers in the mystery of salvation. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Concluding Prayers, page 793.

Monday, First Week of Lent *(Purple)*

STATION AT ST. PETER'S CHAINS

The Beginning of Mass, page 756.

Introit. Ps. 122, 2

AS THE eyes of servants are on the hands of their masters, so are our eyes unto the Lord our God, until He have mercy on us: have mercy on us, O Lord, have mercy on us. *Ps. 12, 1.* To Thee have I lifted up my eyes: Who dwellest in heaven. ℣. Glory.

SICUT óculi servórum in mánibus dominórum suórum: ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nobis: miserére nobis, Dómine, miserére nobis. *Ps. 122, 1.* Ad te levávi óculos meos: qui hábitas in cælis. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

CONVERT us, O God, our salvation, and, that the Lenten fast may profit us, instruct our minds with Thy heavenly instruction. Through our Lord.

CONVÉRTE nos, Deus salutáris noster: et, ut nobis jejúnium quadragesimále profíciat, mentes nostras cæléstibus ínstrue disciplínis. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 829.*

Lesson. Ez. 34, 11-16

Lesson from Ezechiel the Prophet.

THUS saith the Lord, Behold, I Myself will seek My sheep, and will visit them. As the shepherd visiteth his flock, in the day when he shall be in the midst of his sheep that were scattered; so will I visit My sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land; and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land. I will feed

Léctio Ezechiélis Prophétæ.

HÆC dicit Dóminus Deus: Ecce ego ipse requíram oves meas, et visitábo eas. Sicut vísitat pastor gregem suum in die, quando fúerit in médio óvium suárum dissipatárum: sic visitábo oves meas, et liberábo eas de ómnibus locis, in quibus dispérsæ fúerant, in die nubis et calíginis. Et edúcam eas de pópulis, et congregábo eas de terris, et indúcam eas in terram suam: et pascam eas in móntibus Israël, in rivis, et in cunctis sédibus terræ. In pascuis ubérrimis pascam eas, et in móntibus excélsis Israël erunt páscua eárum·

ibi requiéscent in herbis viréntibus, et in páscuis pínguibus pascéntur super montes Israël. Ego pascam oves meas, et ego eas accubáre fáciam, dicit Dóminus Deus. Quod períerat, requíram; et quod abjéctum erat, redúcam; et quod confráctum fúerat, alligábo, et quod infírmum fúerat, consolidábo; et quod pingue et forte, custódiam: et pascam illas in judício dicit Dóminus omnípotens.

them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost: and that which was driven away I will bring again; and I will bind up that which was broken: and I will strengthen that which was weak; and that which was fat and strong I will preserve: and I will feed them in judgment, saith the Lord almighty.

Gradual. Ps. 83, 10, 9

Protéctor noster áspice, Deus, et réspice super servos tuos. ℣. Dóminus Deus virtútum, exáudi preces servórum tuórum.

Behold, O God, our protector, and look upon Thy servants. ℣. O Lord God of hosts, graciously hear the prayers of Thy servants.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 31-46

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus discípulis suis: Cum vénerit Fílius hóminis in majestáte sua, et omnes Angeli cum eo, tunc sedébit super sedem majestátis suæ: et congregabúntur ante eam omnes gentes, et separábit eos ab ínvicem, sicut pastor ségregat oves ab hædis: et státuet oves quidem a dextris suis, hædos autem a sinístris. Tunc dicet rex his, qui a dextris ejus erunt: Veníte benedícti Patris mei, possidéte parátum vobis regnum a con-

At that time, Jesus said to His disciples, When the Son of man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty; and all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on His left. Then shall the King say to them that shall be on His right hand,

Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked, and you covered Me; sick, and you visited Me: I was in prison, and you came to Me. Then shall the just answer Him, saying, Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink; and when did we see Thee a stranger, and took Thee in; and naked, and covered Thee: or when did we see Thee sick or in prison, and came to Thee? And the King answering, shall say to them, Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me. Then He shall say to them also that shall be on His left hand, Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat; I was thirsty, and you gave Me not to drink; I was a stranger, and you took Me not in; naked, and you covered Me not; sick, and in prison, and you did not visit Me. Then they also shall answer Him, saying, Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying, Amen I say to you, as long as you did it not to one of these least, neither did you it to Me. And these shall go into everlasting punishment; but the just, into life everlasting.

stitutióne mundi. Esurívi enim, et dedístis mihi manducáre: sitívi, et dedístis mihi bíbere: hospes eram, et collegístis me: nudus, et cooperuístis me: infírmus, et visitástis me: in cárcere eram, et venístis ad me. Tunc respondébunt ei justi, dicéntes: Dómine, quando te vídimus esuriéntem, et pávimus te: sitiéntem, et dédimus tibi potum? quando autem te vídimus hóspitem, et collégimus te: aut nudum, et cooperúimus te? aut quando te vídimus infírmum, aut in cárcere, et vénimus ad te? Et respóndens rex, dicet illis: Amen dico vobis, quámdiu fecístis uni ex his frátribus meis mínimis, mihi fecístis. Tunc dicet et his, qui a sinístris erunt: Discédite a me, maledícti, in ignem ætérnum, qui parátus est diábolo, et ángelis ejus. Esurívi enim, et nos dedístis mihi manducáre: sitívi, et non dedístis mihi potum: hospes eram, et non collegístis me: nudus, et non cooperuístis me: infírmus, et in cárcere, et non visitástis me. Tunc respondébunt ei et ipsi, dicéntes: Dómine, quando te vídimus esuriéntem, aut sitiéntem, aut hóspitem, aut nudum, aut infírmum, aut in cárcere et non ministrávimus tibi? Tunc respondébit illis, dicens: Amen dico vobis: quámdiu non fecístis uni de minóribus his, nec mihi fecístis. Et ibunt hi in supplícium ætérnum: justi autem in vitam ætérnam.

Offertory. Ps. 118, 18, 26, 73

Levabo óculos meos, et considerábo mirabília tua, Dómine, ut dóceas me justítias tuas: da mihi intelléctum, et discam mandáta tua.

I will lift up my eyes, and consider Thy wonders, O Lord, that Thou mayest teach me Thy justices: give me understanding, and I will learn Thy commandments.

Offertory Prayers, page 767.

Secret

Múnera tibi, Dómine, obláta sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

Sanctify the gifts offered to Thee, O Lord, and cleanse us from the stains of our sins. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Matt. 25, 40, 34

Amen dico vobis: quod uni ex mínimis meis fecístis, mihi fecístis: veníte, benedícti Patris mei, possidéte parátum vobis regnum ab inítio sæculi.

Amen I say to you: what you did to one of My least ones, you did to Me: come ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world.

Postcommunion

Salutáris tui, Dómine, múnere satiáti, súpplices exorámus: ut, cujus lætámur gustu, renovémur efféctu. Per Dóminum.

Regaled with the gift of Thy salvation, O Lord, we, Thy suppliants, pray to be renewed by the effect of that by the taste of which we are gladdened. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Bow down your heads to God.

Absólve, quæsumus, Dómine, nostrórum víncula peccatórum: et quidquid pro eis merémur, propitiátus avérte. Per Dóminum.

Loose the bonds of our sins, we beseech Thee, O Lord, and whatever we deserve for them, do Thou mercifully avert it. Through our Lord.

Concluding Prayers, page 793.

Tuesday, First Week of Lent *(Purple)*

STATION AT ST. ANASTASIA

The Beginning of Mass, page 756.

Introit. Ps. 89, 1, 2

LORD, Thou hast been our refuge from generation to generation: from eternity and to eternity Thou art. *Ps. 89, 2.* Before the mountains were made, or the earth and the world was formed: from eternity and to eternity Thou art God. ℣. Glory.

DÓMINE, refúgium factus es nobis a generatióne et progénie: a sæculo et in sæculum tu es. *Ps. 89, 2.* Priúsquam montes fíerent, aut formarétur terra, et orbis: a sæculo, et usque in sæculum tu es, Deus. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

LOOK down upon Thy household, O Lord, and grant that our minds may be made glow by the desire of Thee, which have been chastened by the tormenting of their bodies. Through our Lord.

RÉSPICE, Dómine, famíliam tuam: et præsta; ut apud te mens nostra tuo desidério fúlgeat, quæ se carnis maceratióne castígat. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 829.

Lesson. Is. 55, 6-11

Lesson from Isaias the Prophet.

IN THOSE days the prophet Isaias spoke, saying, Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him; and to our God, for He is bountiful to forgive. For My thoughts are not your thoughts: nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts.

Léctio Isaíæ Prophétæ.

IN DIÉBUS illis: Locútus est Isaías prophéta, dicens: Quærite Dóminum, dum inveníri potest: invocáte eum, dum prope est. Derelínquat ímpius viam suam, et vir iníquus cogitatiónes suas, et revertátur ad Dóminum: et miserébitur ejus, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltátæ sunt viæ meæ a viis vestris, et cogita-

tiónes meæ a cogitatiónibus vestris. Et quómodo descéndit imber, et nix de cælo, et illuc ultra non revértitur, sed inébriat terram, et infúndit eam, et germináre eam facit, et dat semen seménti, et panem comedénti: sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vácuum, sed fáciet quæcúmque vólui, et posperábitur in his, ad quæ misi illud: ait Dóminus omnípotens.

And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower and bread to the eater; so shall My word be which shall go forth from My mouth: it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord almighty.

Gradual. Ps. 140, 2

Dirigátur orátio mea sicut incénsum in conspéctu tuo, Dómine. ℣. Elevátio mánuum meárum, sacrifícium vespertínum.

Let my prayer be directed as incense in Thy sight, O Lord. The lifting up of my hands as evening sacrifice.

Munda Cor Meum, page 763.

Gospel. Matt. 21, 10-17

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Cum intrásset Jesus Jerosólymam, commóta est univérsa cívitas, dicens: Quis est hic? Pópuli autem dicébant: Hic est Jesus prophéta a Názareth Galilææ. Et intrávit Jesus in templum Dei, et ejiciébat omnes vendéntes, et eméntes in templo; et mensas nummulariórum, et cáthedras vendéntium colúmbas evértit: et dicit eis: Scriptum est: Domus mea domus oratiónis vocábitur: vos autem fecístis illam spelúncam latrónum. Et accessérunt ad eum cæci, et claudi in templo: et sanávit eos. Vidéntes autem príncipes sacerdótum, et Scribæ mira-

At that time, when Jesus was come into Jerusalem, the whole city was moved, saying, Who is this? And the people said, This is Jesus the prophet, from Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves, and He saith to them, It is written, My house shall be called the house of prayer, but you have made it a den of thieves. And there came to Him the blind and the lame, in the temple; and He healed them. And the chief priests and scribes seeing the

wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the son of David, were moved with indignation, and said to Him, Hearest Thou what these say? And Jesus said to them, Yea, have you never read, Out of the mouth of infants and of sucklings Thou hast perfected praise? And leaving them, he went out of the city in Bethania and remained there.

bília, quæ fecit, et púeros clamántes in templo, et dicentes: Hosánna, fílio David: indignáti sunt, et dixérunt ei: Audis quid isti dicunt? Jesus autem dixit eis: Utique. Numquam legístis: Quia ex ore infántium et lacténtium perfecísti laudem? Et relíctis illis, ábiit foras extra civitátem in Bethániam: ibíque mansit.

Offertory. Ps. 30, 15, 16

In Thee, O Lord, have I hoped: I said: Thou art my God, my times are in Thy hands.

In te sperávi, Dómine, dixi: Tu es Deus meus: in mánibus tuis témpora mea.

Offertory Prayers, page 767.

Secret

Be appeased, we beseech Thee, O Lord, with the gifts we offer, and defend us from all dangers. Through our Lord.

Oblátis, quæsumus, Dómine, placáre munéribus: et a cunctis nos defénde perículis. Per Dóminum.

Second Secret, Gracıously hear us, *page 828; third Secret* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 4, 2

When I called upon Thee, Thou didst hear me, O God of my justice: when I was in distress, Thou hast enlarged me: have mercy on me, O Lord, and hear my prayer.

Cum invocárem te, exaudísti me, Deus justítiæ meæ: in tribulatióne dilatásti me: miserére mihi, Dómine, et exáudi oratiónem meam.

Postcommunion

We beg, O almighty God, that we may lay hold upon the effect of that salvation whose pledge we have received through these mysteries. Through our Lord.

Quæsumus, omnipotens Deus: ut illíus salutáris capiámus effectum, cujus per hæc mystéria pignus accépimus. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

HUMILIÁTE cápita vestra Deo.

Ascéndant ad te, Dómine, preces nostræ: et ab Ecclésia tua cunctam repélle nequítiam. Per Dóminum.

BOW down your heads to God.

Let our prayers ascend unto Thee, O Lord, and repel all evil from Thy Church. Through our Lord.

Concluding Prayers, page 793.

Wednesday, First Week of Lent *(Purple)*

STATION AT ST. MARY MAJOR

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 24, 6, 3, 22

REMINÍSCERE miseratiónum tuárum, Dómine, et misericórdiæ tuæ quæ a sæculo sunt: ne umquam dominéntur nobis inimíci nostri: líbera nos, Deus Israël ex ómnibus angústiis nostris. *Ps. 24, 1-2.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. ℣. Glória Patri.

REMEMBER, O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world; lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. *Ps. 24, 1, 2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; Let me not be ashamed. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

After Kyrie eleison, *is said:*

Orémus.
Flectámus génua.
℟. Leváte.

Let us pray.
Let us kneel.
℟. Arise.

PRECES nostras, quæsumus, Dómine, clementer exáudi: et contra cuncta nobis adversántia, déxteram tuæ majestátis extende. Per Dóminum.

OF THY mercy hear our prayers, O Lord, and stretch forth the right hand of Thy majesty against all things that work against us. Through our Lord.

Lesson. Ex. 24, 12-18

Lesson from the Book of Exodus.

Léctio líbri Exodi.

IN THOSE days, the Lord said to Moses, Come up to Me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments which I have written that thou mayest teach them. Moses rose up, and his minister Josue; and Moses going up into the mount of God, said to the ancients, Wait ye here till we return to you. You have Aaron and Hur with you; if any question shall arise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount; and the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day He called him out of the midst of the cloud. And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses entering into the midst of the cloud, went up into the mountain: and he was there forty days and forty nights.

IN DIÉBUS illis: Dixit Dóminus ad Móysen: Ascénde ad me in montem, et esto ibi: dabóque tibi tábulas lapídeas, et legem ac mandáta quæ scripsi: ut dóceas fílios Israël. Surrexérunt Móyses et Jósue miníster ejus: ascendénsque Móyses in montem Dei, senióribus ait: Exspectáte hic donec revertámur ad vos. Habétis Aaron et Hur vobíscum: si quid natum fúerit quæstionis, referétis ad eos. Cumque ascendísset Móyses, opéruit nubes montem, et habitávit glória Dómini super Sínai, tegens illum nube sex diébus: séptimo autem die vocávit eum de médio calíginis. Erat autem spécies glóriæ Dómini, quasi ignis ardens super vérticem montis, in conspéctu filiórum Israël. Ingressúsque Móyses médium nébulæ, ascéndit in montem: et fuit ibi quadragínta diébus, et quadragínta nóctibus.

Gradual. Ps. 24

The troubles of my heart are multiplied: deliver me from my necessities, O Lord. ℣. See my abjection and my labor, and forgive me all my sins.

Tribulatiónes cordis mei dilatátæ sunt: de necessitátibus meis éripe me, Dómine. ℣. Vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea.

Here Let us kneel *is not said; but the prayer is preceded by the salutation: The Lord be with you.*

Prayer

BEHOLD with kindness, we beseech Thee, O Lord, the devotion of Thy people,

DEVOTIÓNEM pópuli tui, quæsumus, Dómine, benígnus inténde: ut, qui per

abstinéntiam macerántur in córpore, per fructum boni óperis reficiántur in mente. Per Dóminum.

that they, who now are mortified in body by abstinence, may be refreshed in soul by the fruit of their good work. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. 3 Kings 19, 3-8

Léctio libri Regum.

IN DIÉBUS illis: Venit Elias in Bersabée Juda, et dimísit ibi púerum suum, et perréxit in desértum, viam uníus diéi. Cumque venísset, et sedéret subter unam juníperum, petívit ánimæ suæ ut morerétur, et ait: Súfficit mihi, Dómine, tolle ánimam meam; neque enim mélior sum, quam patres mei. Projecítque se, et obdormívit in umbra juníperi: et ecce Angelus Dómini tétigit eum, et dixit illi: Surge, et cómede. Respéxit, et ecce ad caput suum subcinerícius panis, et vas aquæ: comédit ergo, et bibit, et rursum obdormívit. Reversúsque est Angelus Dómini secúndo, et tétigit eum, dixitque illi: Surge, cómede: grandis enim tibi restat via. Qui cum surrexísset, comédit et bibit, et ambulávit in fortitúdine cibi illíus quadragínta diébus, et quadragínta nóctibus, usque ad montem Dei Horeb.

Lesson from the Book of Kings.

IN THOSE days Elias came to Bersabee of Juda, and left his servant there, and he went forward, one day's journey into the desert. And when he was there, and sat under a juniper-tree, he requested for his soul that he might die, and said, It is enough for me, Lord, take away my soul, for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper-tree; and behold an angel of the Lord touched him, and said to him, Arise and eat. He looked, and, behold, there was at his head a hearth-cake and a vessel of water, and he ate and drank, and fell asleep again. And the angel of the Lord came again the second time, and touched him, and said to him, Arise, eat, for thou hast yet a great way to go. And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

Tract. Ps. 24, 17, 18, 1, 2, 3, 4

De necessitátibus meis eripe me, Dómine: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea. ℣. Ad te, Dómine,

Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. ℣. To Thee, O Lord, have I lifted up my soul: in

Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me. ℣. For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inímici mei. ℣. Etenim univérsi qui te exspéctant, non confundéntur: confundántur omnes faciéntes vana.

Munda Cor Meum, page 763.

Gospel. Matt. 12, 38-50

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

At that time, some of the scribes and pharisees answered Him, saying, Master, we would see a sign from Thee. Who answering, said to them, An evil and adulterous generation seeketh a sign; and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did pennance at the preaching of Jonas: and behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it; because she came from the ends of the earth to hear the wisdom of Solomon: and behold a greater than Solomon here. And when an unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and coming he findeth it empty, swept, and garnished. Then he goeth, and taketh with him

In illo témpore: Respondérunt Jesu quidam de scribis et pharisæis, dicéntes: Magíster, vólumus a te signum vidére. Qui respóndens, ait illis: Generátio mala et adúltera signum quærit: et signum non dábitur ei, nisi signum Jonæ prophétæ. Sicut enim fuit Jonas in ventre ceti tribus diébus, et tribus nóctibus; sic erit Fílius hóminis in corde terræ tribus diébus, et tribus nóctibus. Viri Ninivítæ surgent in judício cum generatióne ista, et condemnábunt eam: quia pœniténtiam egérunt in prædicatióne Jonæ. Et ecce plus quam Jonas hic. Regína Austri surget in judício cum generatióne ista, et condemnábit eam: quia venit a fínibus terræ audíre sapiéntiam Salomónis, et ecce plus quam Sálomon hic. Cum autem immúndus spíritus exíerit ab hómine, ámbulat per loca árida, quærens réquiem, et non ínvenit. Tunc dicit: Revértar in domum meam, unde exívi. Et véniens ínvenit eam vacántem, scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álios spíritus secum nequióres se, et in-

trántes hábitant ibi: et fiunt novíssima hóminis illíus pejóra prióribus. Sic erit et generatióni huic péssimæ. Adhuc eo Loquénte ad turbas, ecce mater ejus, et fratres stabant foris, quæréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant quæréntes te. At ipse respóndens dicénti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et exténdens manum in discípulos, suos, dixit: Ecce mater mea, et fratres mei. Quicúmque enim fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est.

seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation. As He was yet speaking to the multitudes, behold His mother and His brethren stood without, seeking to speak to Him. And one said unto Him, Behold Thy mother and Thy brethren stand without, seeking Thee. But He answering him that told Him, said, Who is My mother, and who are My brethren? And stretching forth His hands towards His disciples, He said, Behold My mother and My brethren: for whosoever shall do the will of My Father, that is in heaven, He is My brother, and sister, and mother.

Offertory. Ps. 118, 47, 48

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

Offertory Prayers, page 767.

Secret

Hóstias tibi, Dómine, placatiónis offérimus: ut et delícta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

We offer Thee, O Lord, the sacrifice of reconciliation, both that Thou mayest take pity and pardon our sins, and that Thou mayest direct our wavering hearts. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 5, 2, 4

Intéllige clamórem meum: inténde voci oratiónis meæ,

Understand my cry: harken to the voice of my prayer, my

King, and my God: for to Thee will I pray, O Lord.

Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Postcommunion

By the reception of Thy sacrament, O Lord, may we both be cleansed of our secret sins and delivered from the snares of the enemy. Through our Lord.

Tui, Dómine, perceptióne sacraménti, et a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Concluding Prayers, page 793.

Prayer *over the people.*

Let us pray

Bow down your heads to God.

Enlighten our minds, we beseech Thee, O Lord, with the light of Thy brightness, that we may be able to see what things ought to be done and have strength to perform the things that are just. Through our Lord.

Humiliáte cápita vestra Deo.

Mentes nostras quæsumus, Dómine, lúmine tuæ claritátis illústra: ut vidére possímus, quæ agénda sunt; et, quæ recta sunt, ágere valeámus. Per Dóminum.

Thursday, First Week of Lent *(Purple)*

STATION AT ST. LAWRENCE'S IN PANISPERNA

The Beginning of Mass, page 756.

Introit. Ps. 95, 6

Praise and beauty are before Him: holiness and majesty in His sanctuary. *Ps. 95, 1.* Sing ye to the Lord a new canticle: sing to the Lord all the earth. ℣. Glory.

Conféssio et pulchritúdo in conspéctu ejus: sánctitas, et magnificéntia in sanctificatióne ejus. *Ps. 95, 1.* Cantate Dómino cánticum novum : cantáte Dómino, omnis terra. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

Behold with kindness, we beseech Thee, O Lord, the devotion of Thy people,

Devotiónem populi tui, quæsumus, Dómine, benígnus inténde: ut, qui per

abstinéntiam macerántur in córpore, per fructum boni óperis reficiántur in mente. Per Dóminum.

that they, who are now mortified in body by abstinence, may be refreshed in soul by the fruit of their good work. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Ezech. 18, 1-9

Léctio Ezechiélis Prophétæ.

Lesson from Ezechiel the Prophet.

In diébus illis: Factus est sermo Dómini ad me, dicens: Quid est, quod inter vos parábolam vértitis in provérbium istud in terra Israël, dicéntes: Patres comedérunt uvam acérbam, et dentes filiórum obstupéscunt! Vivo ego, dicit Dóminus Deus, si erit ultra vobis parábola hæc in provérbium in Israël. Ecce omnes ánimæ, meæ sunt: ut ánima patris, ita et ánima filii, mea est: ánima, quæ peccáverit, ipsa moriétur. Et vir si fúerit justus, et fécerit judicium, et justítiam, in móntibus non coméderit, et óculos suos non leváverit ad idóla domus Israël: et uxórem próximi sui non violáverit, et ad mulíerem menstruátam non accésserit: et hóminem non contristáverit: pignus debitóri reddíderit, per vim nihil rapúerit: panem suum esuriénti déderit, et nudum operúerit vestiménto: ad usúram non commodáverit, et amplius non accéperit: ab iniquitáte avérterit manum suam, et judícium verum fécerit inter virum et virum: in præcéptis meis ambuláverit, et judícia mea custodíerit, ut fáciat veritátem: hic justus

In those days, the word of the Lord came to me, saying, What is the meaning that you use among you this parable as a proverb in the land of Israel, saying, The fathers have eaten sour grapes, and the teeth of the children are set on edge? As I live, saith the Lord, this parable shall be no more to you a proverb in Israel. Behold all souls are Mine: as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, the same shall die. And if a man be just, and do justice, and hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel; and hath not defiled his neighbor's wife, nor come near to a menstruous woman; and hath not wronged any man, but hath restored the pledge to the debtor; hath taken nothing away by violence; hath given his bread to the hungry, and hath covered the naked with a garment; hath not lent upon usury, nor taken any increase; hath withdrawn his hand from iniquity, and hath executed true judgment between man and man; hath walked in My commandments, and kept My judgments,

to do truth; he is just, he shall surely live, saith the Lord almighty.

est, vita vivet, ait Dóminus omnípotens.

Gradual. Ps. 16, 8, 2

Keep me, O Lord, as the apple of Thy eye; protect me under the shadow of Thy wings. ℣. Let my judgment come forth from Thy countenance; let Thy eyes behold the things that are equitable.

Custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. ℣. De vultu tuo judícium meum pródeat: óculi tui vídeant æquitátem.

Munda Cor Meum, page 763.

Gospel. Matt. 15, 21-28

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

AT THAT time, Jesus went forth, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to Him, Have mercy on me, O Lord, Thou son of David: my daughter is grievously troubled by a devil. Who answered her not a word. And His disciples came and besought Him, saying, Send her away, for she crieth after us: and He answering, said, I was not sent but to the sheep that are lost of the house of Israel. But she came and adored Him, saying, Lord, help me. Who answering, said, It is not good to take the bread of the children, and to cast it to the dogs. But she said, Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her, O woman, great is thy faith; be it done to thee as thou wilt: and her daughter was cured from that hour.

IN ILLO tempore: Egréssus Jesus secéssit in partes Tyri et Sidónis. Et ecce múlier Chananæa a fínibus illis egréssa clamávit, dicens ei: Miserére mei, Dómine, fili David: fília mea male a dæmónio vexátur. Qui non respóndit ei verbum. Et accedéntes discípuli ejus rogábant eum, dicéntes: Dimitte eam; quia clamat post nos. Ipse autem respóndens, ait: Non sum missus nisi ad oves, quæ periérunt domus Israël. At illa venit, et adorávit eum, dicens: Dómine, ádjuva me. Qui respóndens, ait: Non est bonum súmere panem filiórum, et míttere cánibus. At illa dixit: Etiam Dómine: nam et catélli edunt de micis, quæ cadunt de mensa dominórum suórum. Tunc respóndens Jesus, ait illi: O múlier, magna est fides tua: fiat tibi sicut vis: Et sanáta est fília ejus ex illa hora.

Offertory. Ps. 33, 8, 9

Immíttet Angelus, Dómini in circúitu timéntium eum, et erípiet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them: taste and see that the Lord is sweet

Offertory Prayers, page 767.

Secret

Sacrifícia, Dómine, quæsumus propénsius ista nos salvent, quæ medicinálibus sunt institúta jejúniis. Per Dóminum.

Mercifully grant, we beseech Thee, O Lord, that these sacrifices, offered up with wholesome fasting, may insure our salvation. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. John 6, 52

Panis, quem ego dédero, caro mea est pro sæculi vita.

The bread that I will give, is My flesh for the life of the world.

Postcommunion

Tuorum nos Dómine largitáte donórum, et temporálibus attólle præsídiis, et rénova sempitérnis. Per Dóminum.

By the plenteous bestowal of Thy gifts, O Lord, sustain us by temporal aids and renew us by those that are eternal. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Da, quæsumus, Dómine, pópulis christiánis; et quæ profiténtur agnóscere, et cæléste munus dilígere, quod frequéntant. Per Dóminum.

Bow down your heads to God.

Grant unto the Christian peoples, we beseech Thee, O Lord, both to acknowledge the things they profess and to love heavenly mysteries which they frequent. Through our Lord.

Concluding Prayers, page 793.

Friday, First Week of Lent *(Purple)*

STATION AT THE TWELVE HOLY APOSTLES

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 24, 17, 18

DELIVER me from my necessities O Lord: see my abjection and my labor, and forgive me all my sins. *Ps. 24, 1, 2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed. ℣. Glory.

DE NECESSITÁTIBUS meis eripe me, Dómine: vide humilitátem meam et labórem meum, et dimítte ómnia peccáta mea. *Ps. 24, 1-2.* Ad te, Dómine, levávi ánimam meam Deus meus, in te confído, non erubéscam. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

BE THOU, O Lord, gracious to Thy people, and as Thou dost make them devoted to Thee, mercifully cherish them with Thy benign assistance. Through our Lord.

ESTO, Dómine, propítius, plebi tuæ: et, quam tibi facis esse devótam, benígno réfove miserátus auxílio. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Ezech. 18, 20-28

Lesson from Ezechiel the Prophet.

THUS saith the Lord God: The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked do penance for all his sins which he hath committed, and keep all My commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live. Is it My

Léctio Ezechiélis Prophétæ.

HÆC dicit Dóminus Deus: Anima, quæ peccáverit, ipsa moriétur: fílius non portábit iniquitátem patris, et pater non portábit iniquitátem fílii: justítia justi super eum erit, et impíetas ímpii erit super eum. Si autem ímpius égerit pœniténtiam ab ómnibus peccátis suis, quæ operátus est, et custodíerit ómnia præcépta mea, et fécerit judícium et justítiam: vita vivet, et non moriétur. Omnium iniquitátum ejus, quas operátus est, non recordábor: in justítia sua, quam operátus est, vivet. Numquid voluntátis meæ, est mors ímpii, dicit Dó-

minus Deus, et non ut convertátur a viis suis, et vivat? Si autem avérterit se justus a justítia sua, et fécerit iniquitátem secúndum omnes abominatiónes, quas operári solet impius, numquid vivet? omnes justítiæ ejus, quas fécerat non recordabúntur: in prævaricatióne, qua prævaricátus est, et in peccáta suo, quod peccávit, in ipsis moriétur Et dixistis: Non est æqua via Dómini. Audíte ergo domus Israël: Numquid via mea non est æqua, et non magis viæ vestræ pravæ sunt? Cum enim avérterit se justus a justítia sua, et fécerit iniquitátem, moriétur in eis: in injustitia, quam operátus est moriétur. Et cum avérterit se ímpius ab impietáte sua, quam operátus est, et fécerit judícium et justítiam: ipse ánimam suam vivificábit. Consíderans enim, et avértens se ab ómnibus iniquitátibus suis, quas operátus est, vita vivet, et non moriétur, ait Dóminus omnípotens.

will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? All his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die. And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it My way that is not right, and are not rather your ways perverse? For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein; in the injustice that he hath wrought he shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die, saith the Lord almighty.

Gradual. Ps. 85, 2, 6

Salvum fac servum tuum, Deus meus sperántem in te. ℣. Auribus pércipe, Dómine, oratiónem meam.

Save Thy servant, O my God, that trusteth in Thee. ℣. Give ear, O Lord, to my prayer.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 5, 1-15

✠ Sequéntia sancti Evangélii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

In illo témpore: Erat dies festus Judæórum, et as-

At that time there was a festival-day of the Jews,

and Jesus went up to Jerusalem. Now there is at Jerusalem a pond called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond, and the water was moved: and he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, He saith to him, Wilt thou be made whole? The infirm man answered Him, Sir, I have no man, when the water is troubled, to put me into the pond; for whilst I am coming, another goeth down before me. Jesus saith to him, Arise, take up thy bed and walk: and immediately the man was made whole, and he took up his bed and walked. And it was the sabbath that day. The Jews therefore said to him that was healed, It is the sabbath; it is not lawful for thee to take up thy bed. He answered them, He that made me whole, He said to me, Take up thy bed and walk. They asked him therefore, Who is that man who said to thee, Take up thy bed and walk? But he who was healed knew not who it was: for Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him, Be-

céndit Jesus Jerosólymam. Est autem Jerosólymis Probática piscína, quæ cognominátur hebráice Bethsáida quinque pórticus habens. In his jacébat multitúdo magna languéntium, cæcórum, claudórum, aridórum exspectántium aquæ motum. Angelus autem Dómini descendébat secúndum tempus in piscínam, et movebátur aqua. Et qui prior descendísset in piscínam post motiónem aquæ, sanus fiébat a quacúmque detinebátur infirmitáte. Erat autem quidam homo ibi, trigínta et octo annos habens in infirmitáte sua. Hunc cum vidísset Jesus jacéntem, et cognovisset quia jam multum tempus habéret, dicit ei: Vis sanus fíeri? Respóndit ei lánguidus: Domine, hóminem non hábeo, ut cum turbáta fúerit aqua mittat me in piscínam: dum vénio enim ego, álius ante me descéndit. Dicit ei Jesus: Surge, tolle grabátum tuum, et ámbula. Et statim sanus factus est homo ille: et sústulit grabátum suum, et ambulábat. Erat autem sábbatum in die illo. Dicébant ergo Judæi illi qui sanátus fúerat: Sábbatum est, non licet tibi tóllere grabátum tuum. Respóndit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabátum tuum, et ámbula. Interrogavérunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabátum tuum et ámbula? Is autem, qui sanus fúerit efféctus nesciébat quis esset. Jesus enim declinávit a turba constitúta in loco. Póstea invénit eum Jesus in templo et dixit illi: Ecce sanus factus es: jam

noli peccáre, ne detéribus tibi aliquid. Contingat abiit ille homo, et nuntiávit Judæis, quia Jesus esset, qui fecit eum sanum.

hold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way, and told the Jews that it was Jesus Who had made him whole.

Offertory. Ps. 102, 2, 5

Bénedic, ánima mea, Dómino, et noli oblivísci, omnes retributiónes ejus: et renovábitur, sicut áquilæ, juvéntus tua.

Bless the Lord, O my soul, and never forget all He hath done for thee, and thy youth shall be renewed like the eagle's.

Offertory Prayers, page 767.

Secret

Súscipe, quæsumus, Dómine, múnera nostris obláta servítiis: et tua propítius dona sanctífica. Per Dóminum nostrum.

Receive, we beseech Thee, O Lord, the offerings of our homage, and graciously sanctify our gifts. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 6, 11

Erubéscant, et conturbéntur omnes inimíci mei: avertántur retrórsum, et erubéscant valde velóciter.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

Postcommunion

Per hujus, Dómine, operatiónem mystérii, et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

By the operation of this mystery, O Lord, may our sins be purged, and our righteous desires be accomplished. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo. Exáudi nos, miséricors Deus: et méntibus nostris grátiæ tuæ lumen osténde. Per Dóminum.

Bow down your heads to God. Harken unto us, O merciful God, and show to our minds the light of Thy grace. Through our Lord.

Concluding Prayers, page 793.

Saturday, First Week of Lent *(Purple)*

STATION AT ST. PETER

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 87, 3

LET my prayer come in before Thee: incline Thy ear to my petition, O Lord. *Ps. 87, 2.* O Lord, the God of my salvation: I have cried in the day, and in the night before Thee. ℣. Glory.

INTRET orátio mea in conspéctu tuo: inclína aurem tuam ad precem meam, Dómine. *Ps. 87, 2.* Dómine, Deus salútis meæ: in die clamávi, et nocte coram te. ℣. Glória Patri.

Kyrie, page 761.

After the Kyrie eleison *is said:*

Let us pray.
Let us kneel.
℟. Arise.

Orémus.
Flectámus génua.
℟. Leváte.

LOOK favorably upon Thy people, we beseech Thee, O Lord, and of Thy mercy turn aside from it the scourges of Thy wrath. Through our Lord.

PÓPULUM tuum, quæsumus, Dómine, propítius réspice: atque ab eo flagélla tuæ iracúndiæ cleménter avérte. Per Dóminum.

Lesson. Deut. 26, 12-19

Lesson from the Book of Deuteronomy.

Léctio libri Deuteronómii.

IN THOSE days, Moses spoke to the people, saying, When thou hast made an end of tithing all thy fruits, thou shalt speak thus in the sight of the Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the levite and to the stranger, and to the fatherless and to the widow, as Thou hast commanded me: I have not transgressed Thy commandments, nor forgotten Thy precepts. I have obeyed the voice of the Lord my God, and have done all things as Thou hast commanded me. Look from Thy sanctuary, and

IN DIÉBUS illis: Lócutus est Móyses ad pópulum, dicens: Quando compléveris décimam cunctárum frugum tuárum, loquéris in conspéctu Dómini Dei tui: Abstúli quod sanctificátum est de domo mea, et dedi illud levítæ, et ádvenæ, et pupíllo, ac víduæ et sicut jussísti mihi: non præterívi mandáta tua, nec sum oblítus impérii tui. Obedívi voci Dómini Dei mei, et feci ómnia sicut præcepísti mihi. Réspice de sanctuário tuo, et de excélso cælórum habitáculo, et bénedic pópulo tuo Israël, et terræ, quam dedísti nobis, sicut jurásti

pátribus nostris, terræ lacte et melle manánti. Hódie Dóminus Deus tuus præcépit tibi, ut fácias mandáta hæc atque judícia: et custódias, et ímpleas ex toto corde tuo, et ex tota ánima tua. Dóminum elegísti hódie, ut sit tibi Deus, et ámbules in viis ejus, et custódias ceremónias illíus, et mandáta atque judícia, et obédias ejus império. Et Dóminus elégit te hódie, ut sis ei pópulus peculiáris, sicut locútus est tibi, et custódias ómnia præcépta illíus: et fáciat te excelsiórum cunctis géntibus, quas creávit in laudem, et nomen, et glóriam suam: ut sis pópulus sanctus Dómini Dei tui, sicut locútus est.

Thy habitation of heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear to our fathers, a land flowing with milk and honey. This day the Lord thy God hath commanded thee to do these commandments and judgments; and to keep and fulfill them with all thy heart and with all thy soul. Thou hast chosen the Lord this day to be thy God and to walk in His ways, and keep His ceremonies, and precepts and judgments, and obey His command. And the Lord hath chosen thee this day, to be His peculiar people, as He hath spoken to thee, and to keep all His commandments; and to make thee higher than all nations which He hath created, to His own praise, and name, and glory: that thou mayest be a holy people of the Lord thy God; as He hath spoken.

Gradual. Ps. 78, 9, 10

Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? ℣. Ádjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libéra nos.

Forgive us our sins, O Lord: Lest the gentiles should say, Where is their God? ℣. Help us, O God our Saviour; and, for the honor of Thy name, O Lord, deliver us.

Orémus.
Fléctamus génua.
℟. Leváte.

Let us pray.
Let us kneel.
℟. Arise.

Protéctor noster áspice, Deus: ut, qui malórum nostrórum póndere prémimur, percépta misericórdia, líbera tibi mente famulémur. Per Dóminum.

Look upon us, O God, our protector; that we, who are weighed down by the burden of our own sins, having received Thy mercy with free minds may serve Thee. Through our Lord.

Lesson. Deut. 11, 22-25

Léctio libri Deuteronómii.

Lesson from the Book of Deuteronomy.

In those days, Moses said to the children of Israel, if you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all His ways, cleaving unto Him; the Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you. Every place that your foot shall tread upon, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea shall be your borders. None shall stand against you: The Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as He hath spoken to you: the Lord your God.

In diébus illis: Dixit Móyses filiis Israël: Si custodiéritis mandáta, quæ ego præcípio vobis, et fecéritis ea, ut dilligátis Dóminum Deum vestrum, et ambulétis in ómnibus viis ejus, adhæréntes ei, dispérdet Dóminus omnes gentes istas ante fáciem vestram, et possidébitis eas, quæ majóres et fortióres vobis sunt. Omnis locus quem calcáverit pes vester, vester erit. A desérto, et a Líbano, a flúmine magno Euphráte usque ad mare Occidentále erunt término vestri. Nullus stabit contra vos: terrórem vestrum et formídinem dabit Dóminus Deus vester super ómnem terram, quam calcatúri estis, sicut locútus est vobis Dóminus Deus vester.

Gradual. Ps. 83, 10, 9

Behold, O God, our protector, and look upon Thy servants. O Lord God of hosts, graciously hear the prayers of Thy servants.

Protéctor noster áspice, Deus, et réspice super servos tuos. ℣. Dómine Deus virtútum, exáudi preces servórum tuórum.

Let us pray.
Let us kneel.
℟. Arise.

Orémus.
Flectámus génua.
℟. Leváte.

Give ear to our supplications, we beseech Thee, O Lord, that we may have the grace to be humble in prosperity and calm in adversity. Through our Lord.

Adésto, quæsumus, Dómine, supplicationibus nostris ut esse, te largiénte, mereámur et inter próspera húmiles, et inter advérsa secúri. Per Dóminum.

Lesson. 2 Mach. 1, 23-27

Lesson from the Book of Machabees.

Léctio líbri Machabæórum.

In those days all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest

In diébus illis: Oratiónem faciébant omnes sacerdótes, dum consummarétur sacrifícium, Jónatha incho-

ánte, céteris autem respondéntibus. Et Nehemíæ erat orátio hunc habens modum: Dómine, Deus ómnium creátor, terríbilis, et fortis, justus et miséricors, qui solus es bonus rex, solus præstans, solus justus, et omnípotens, et ætérnus, qui líberas Israël de omni malo, qui fecísti patres eléctos, et sanctificásti eos: áccipe sacrifícium pro univérso pópulo tuo Israël, et custódi partem tuam, et sanctífica: ut sciant gentes, quia tu es Deus noster.

answering. And the prayer of Nehemias was after this manner: O Lord God, creator of all things, dreadful and strong, just and merciful, Who alone art the good King, Who alone art gracious, Who alone art just, and almighty, and eternal, Who deliverest Israel from all evil, Who didst choose the fathers, and didst sanctify them; receive the sacrifice for all Thy people Israel, and preserve Thy own portion, and sanctify it; that the gentiles may know that Thou art our God.

Gradual. Ps. 89, 13, 1

Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. ℣. Dómine, refúgium factus es nobis, a generatióne et progénie.

Return, O Lord, how long? and be entreated in favor of Thy servants. ℣. Lord, Thou hast been our refuge from generation to generation.

Orémus.
Flectámus génua.
℟. Leváte.

Let us pray.
Let us kneel.
℟. Arise.

Preces populi tui, quæsumus Dómine, cleménter exáudi: ut, qui juste pro peccátis nostris afflígimur, pro tui nóminis glória misericórditer liberémur. Per Dóminum.

Of Thy clemency, O Lord, we beseech Thee, harken to the prayers of Thy people, that we, who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy name. Through our Lord.

Lesson. Ecclus. 36, 1-10

Léctio líbri Sapiéntiæ.

Lesson from the Book of Wisdom.

MISERÉRE nostri Deus ómnium, et réspice nos, et osténde nobis lucem miseratiónum tuárum: et immítte timórem tuum super gentes, quæ non exquisiérunt te, ut cognóscant, quia non est Deus nisi tu, et enárrent magnália tua. Alleva manum tuam super gentes aliénas, ut vídeant

HAVE mercy upon us, O God of all, and behold us, and show us the light of Thy mercies: and send Thy fear upon the nations, that have not sought after Thee; that they may know that there is no God beside Thee, and that they may show forth Thy wonders. Lift up Thy hand over the

strange nations, that they may see Thy power. For as Thou hast been sanctified in us in their sight, so Thou shalt be magnified among them in our presence, that they may know Thee, as we also have known that there is no God beside Thee, O Lord. Renew Thy signs, and work new miracles. Glorify Thy hand, and Thy right arm. Raise up indignation, and pour out wrath. Take away the adversary, and crush the enemy. Hasten the time, and remember the end, that they may declare Thy wonderful works, O Lord our God.

poténtiam tuam. Sicut enim in conspéctu eórum sanctificátus es in nobis, sic in conspéctu nostro magnificáberis in eis, ut cognóscant te, sicut et nos cognóvimus, quóniam non est Deus præter te, Dómine. Innova signa, et immúta mirabília. Glorífica manum, et bráchium dextrum. Excita furórem, et effúnde iram. Tolle adversárium, et afflíge inimícum. Festína tempus, et meménto finis, ut enarrent mirabília tua, Dómine Deus noster.

Gradual. Ps. 140, 2

Let my prayer be directed as incense in Thy sight, O Lord. ℣. The lifting up of my hands as even sacrifice.

Dirigátur orátio mea sicut incénsum in conspéctu tuo, Dómine. ℣. Elevátio mánuum meárum sacrifícium vespertinum.

Let us pray.
Let us kneel.
℟. Arise.

Orémus.
Flectámus génua.
℟. Leváte.

Be at hand, O Lord, we beseech Thee, before our actions with the movements of Thy grace and in their doing follow them with Thy help, that every prayer and wish of ours may begin in Thee, and begun in Thee, through Thee we may finish them. Through our Lord.

Actiónes nostras, quæsumus, Dómine, aspirando præveni, et adjuvándo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finiátur. Per Dóminum.

Lesson, Dan. 3, 47-51; Canticle, Dan. 3, 52-56: *Saturday in Ember-week of Advent, pages 125, 126.*

Prayer, O God Who didst subdue, *page 127.*

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Epistle. 1 Thess. 5, 14-23

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

FRATRES: Rogámus vos, corrípite inquiétos, consolámini pusillánimes, suscípite infírmos, patiéntes estóte ad omnes. Vidéte ne quis malum pro malo alícui reddat: sed semper quod bonum est sectámini in invicem, et in omnes. Semper gaudéte. Sine intermissióne oráte. In ómnibus grátias ágite: hæc est enim volúntas Dei in Christo Jesu in ómnibus vobis. Spíritum nolíte exstínguere. Prophetías nolíte spérnere. Omnia autem probáte: quod bonum est tenéte. Ab omni spécie mala abstinéte vos. Ipse autem Deus pacis sanctíficet vos per ómnia: ut íntegер spíritus vester, et ánima, et corpus sine queréla, in advéntu Dómini nostri Jesu Christi servétur.

BRETHREN, we beseech you, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil to any man; but ever follow that which is good toward each other, and toward all men. Always rejoice. Pray without ceasing. In all things give thanks: for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things; hold fast that which is good. From all appearance of evil refrain yourselves. And may the God of peace Himself sanctify you in all things that your whole spirit, and soul, and body, may be preserved blameless, for the coming of Our Lord Jesus Christ.

Tract. Ps. 116, 1, 2

Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. ℣. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

O praise the Lord, all ye nations: and praise Him together, all ye people. ℣. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Munda Cor Meum, page 763.

Gospel, Matt. 17, 1-9. *Second Sunday of Lent, page 266.*

Offertory. Ps. 87, 2, 3

Dómine, Deus salutis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo. Dómine.

O Lord, the God of my salvation, I have cried in the day, and in the night before Thee: let my prayer come in before Thee, O Lord.

Offertory Prayers, page 767.

Secret

PRÆSÉNTIBUS sacrifíciis, quæsumus, Dómine, jejúnia nostra sanctífica: ut

SANCTIFY our fasts by the sacrifices here before Thee, we beseech Thee, O Lord,

that what our observance doth outwardly profess may be inwardly accomplished. Through our Lord.

quod, observántia nostra profitétur extrínsecus, intérius operétur. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 7, 2

O Lord, my God, in Thee have I put my trust; save me from all them that persecute me, and deliver me.

Dómine Deus meus, in te sperávi: líbera me ab ómnibus persequéntibus me, et éripe me.

Postcommunion

By thy sanctifying power, O almighty God, let our evil dispositions be cured, and let the eternal remedies profit us. Through our Lord.

Sanctificatiónibus tuis, omnípotens Deus, et vítia nostra curéntur, et remédia nobis ætérna provéniant. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Bow down your heads to God.

May the desired blessing strengthen Thy faithful, O God. May it keep them from sinful transgressions and grant them ever to rejoice in thy gifts. Through our Lord.

Humiliáte cápita vestra Deo.

Fidéles tuos, Deus, benedíctio desideráta confírmet: quæ eos et, a tua voluntáte numquam fáciat discrepáre, et tuis semper indúlgeat benefíciis gratulári. Per Dóminum.

Concluding Prayers, page 793.

Second Sunday of Lent *(Purple)*

STATION AT ST. MARY'S IN DOMINICA

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 24, 6, 3, 22

Remember, O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribula-

Reminíscere miseratiónum tuárum, Dómine, et misericórdiæ tuæ, quæ a sæculo sunt: ne umquam dominéntur nobis inimíci nostri: líbera nos, Deus Israël, ex ómnibus angústiis nostris.

Ps. 24, 1-2. Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. ℣. Glória Patri.

tions. *Ps. 24, 1-2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

Deus, qui cónspicis omni nos virtúte destítui: intérius exteriúsque custódi; ut ab ómnibus adversitátibus muniámur in córpore, et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

O God, Who seest how we are destitute of all strength, keep us inwardly and outwardly, that in body we may be defended from all adversities, and in mind cleansed of evil thoughts. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Epistle. 1 Thess. 4, 1-7

Léctio Epístolæ béati Pauli Apóstoli ad Thessalonicénses.

Fratres: Rogámus vos, et obsecrámus in Dómino Jesu: ut, quemadmodum accepístis a nobis, quómodo opórteat vos ambuláre et placére Deo, sic et ambulétis, ut abundétis magis. Scitis enim quæ præcépta déderim vobis per Dóminum Jesum. Hæc est enim volúntas Dei, sanctificátio vestra: ut abstineátis vos a fornicatióne, ut sciat unusquísque vestrum vas suum possidére in sanctificatióne, et honóre: non in passióne desidérii, sicut et gentes, quæ ignórant Deum: et ne quis supergrediátur neque circumvéniat in negótio fratrem suum: quóniam vindex est Dóminus de his ómnibus, sicut prædiximus vobis, et testificáti sumus. Non enim vocavit nos Deus in im-

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

Brethren, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor; not in the passion of lust, like the gentiles that know not God: and that no man overreach, nor deceive his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but

unto sanctification; in Christ Jesus our Lord.

mundítiam, sed in sanctificationem in Christo Jesu Dómino nostro.

Gradual. Ps. 24, 17, 18

The troubles of my heart are multiplied; deliver me from my necessities, O Lord. ℣. See my abjection and my labor, and forgive all my sins.

Tribulatiónes cordis mei dilatátæ sunt: de necessitátibus meis éripe me, Dómine. ℣. Vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea.

Tract. Ps. 105, 1-4

Give glory to the Lord, for He is good: for His mercy endureth forever. ℣. Who shall declare the powers of the Lord? Who shall set forth all His praises? ℣. Blessed are they that keep judgment, and do justice at all times. ℣. Remember us, O Lord, in the favor of Thy people: visit us with Thy salvation.

Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. ℣. Quis loquétur poténtias Dómini: audítas fáciet omnes laudes ejus? ℣. Beáti qui custódiunt judícium, et fáciunt justítiam in omni tempore. ℣. Meménto nostri, Dómine, in beneplácito pópuli tui: vísita nos in salutári tuo.

Munda Cor Meum, page 763.

Gospel. Matt. 17, 1-9

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

At that time, Jesus took Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun, and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was

In illo témpore: Assumpsit Jesus Petrum, et Jacóbum, et Joánnem fratrem ejus, et duxit illos in montem excélsum seórsum: et transfigurátus est ante eos. Et resplénduit fácies ejus sicut sol: vestiménta autem ejus facta sunt alba sicut nix. Ecce apparuérunt illis Móyses, et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Jesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Elíæ unum. Adhuc eo loquénte, ec-

ce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácui: ipsum audíte. Et audiéntes discípuli cecidérunt in fáciem suam et timuérunt valde. Et accéssit Jesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem oculos suos, néminem vidérunt, nisi solum Jesum. Et descendéntibus illis de monte, præcépit eis Jesus, dicens: Némini dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat.

yet speaking, behold a bright cloud overshadowed them; and lo, a voice out of the cloud, saying, This is My beloved Son, in Whom I am well pleased; hear ye Him. And the disciples hearing, fell upon their face and were very much afraid. And Jesus came and touched them, and said to them, Arise and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead.

Creed, page 765.

Offertory. Ps. 118, 47, 48

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

Offertory Prayers, page 767.

Secret

Sacrifíciis præséntibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ profíciant, et salúti. Per Dóminum.

Look graciously, we beg, O Lord, upon the sacrifices here before Thee, that they may profit both our devotion and our salvation. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 5, 2, 4

Intéllige clamórem meum: inténde voci oratiónis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Understand my cry: harken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Postcommunion

Súpplices te rogámus, omnípotens Deus: ut quos

Grant, we beseech Thee, O almighty God, that we,

whom Thou refreshest with Thy sacraments, may also serve Thee worthily with conduct to Thy liking. Through our Lord.

tuis réficis Sacraméntis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Concluding Prayers, page 793.

Monday, Second Week of Lent *(Purple)*

STATION AT ST. CLEMENT

The Beginning of Mass, page 756.

Introit. Ps. 25, 11, 12

REDEEM me, O Lord, and have mercy on me; for my foot hath stood in the direct way: in the churches I will bless the Lord. *Ps. 25, 1.* Judge me, O Lord, for I have walked in my innocence; and hoping in the Lord, I shall not be weakened. ℣. Glory.

RÉDIME me, Dómine, et miserére mei: pes enim meus stetit in via recta: in ecclésiis benedícam Dóminum. *Ps. 25, 1.* Júdica me, Dómine, quóniam ego in innocéntia mea ingréssus sum: et in Dómino sperans, non infirmábor. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

GRANT, we beseech Thee, O almighty God, that Thy household, which, to afflict the flesh, abstains from food, may, by following justice, fast from sin. Through our Lord.

PRÆSTA, quæsumus, omnípotens Deus: ut família tua, quæ se, affligéndo carnem, ab aliméntis ábstinet; sectándo justítiam, a culpa jejúnet. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Dan. 9, 15-19

Lesson from Daniel the Prophet.

Léctio Daniélis Prophétæ.

IN THOSE days, Daniel prayed to the Lord, saying, O Lord, our God, Who hast brought forth Thy people out of the land of Egypt with a strong hand, and hast made Thee a name as at this day; we have sinned, we have com-

IN DIÉBUS illis: Orávit Dániel Dóminum, dicens: Dómine, Deus noster, qui eduxísti pópulum tuum de terra Ægypti in manu forti, et fecísti tibi nomen secúndum diem hanc: peccávimus, iniquitátem fécimus, Dómine,

in omnem justítiam tuam: avertátur, óbsecro, ira tua, et furor tuus a civitáte tua Jerúsalem, in monte sancto tuo. Propter peccáta enim nostra, et iniquitátes patrum nostrórum, Jerúsalem, et pópulus tuus in oppróbrium sunt ómnibus per circúitum nostrum. Nunc ergo exáudi, Deus noster, oratiónem servi tui, et preces ejus: et osténde fáciem tuam super sanctuárium tuum, quod desértum est, propter temetípsum. Inclína, Deus meus, aurem tuam, et audi: áperi óculos tuos, et vide desolatiónem nostram, et civitátem, super quam invocátum est nomen tuum: neque enim in justificatiónibus nostris prostérnimus preces ante fáciem tuam, sed in miseratiónibus tuis multis. Exáudi, Dómine, placáre, Dómine: atténde et fac: ne moréris propter temetípsum Deus meus: quia nomen tuum invocátum est super civitátem, et super pópulum tuum Dómine Deus noster.

mitted iniquity, O Lord, against all Thy justice: let Thy wrath and Thy indignation be turned away, I beseech Thee, from Thy city Jerusalem, and from Thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem and Thy people are a reproach to all that are round about us. Now, therefore, O our God, hear the supplication of Thy servant, and his prayers; and show Thy face upon Thy sanctuary which is desolate, for Thy own sake. Incline, O my God, Thy ear, and hear; open Thine eyes, and see our desolation, and the city upon which Thy name is called: for it is not for our justifications that we present our prayers before Thy face, but for the multitude of Thy tender mercies. O Lord, hear; O Lord, be appeased; harken and do; delay not for Thy own sake, O my God: because Thy name is invocated upon Thy city and upon Thy people, O Lord our God.

Gradual. Ps. 69, 6, 3

Adjútor meus, et liberator meus esto: Dómine, ne tardáveris. ℣. Confundántur, et revereántur inimíci mei, qui quærunt ánimam meam.

Be Thou my helper and my deliverer; O Lord, make no delay. Let my enemies be confounded and ashamed, that seek my soul.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 8, 21-29

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Dixit Jesus turbis Judæórum: Ego vado, et quærétis me, et

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus said to the multitudes of the Jews, I go and you shall seek

me, and you shall die in your sin. Whither I go, you can not come. The Jews therefore said, Will He kill Himself? because He said, Whither I go, you can not come. And He said to them, You are from beneath, I am from above; you are of this world, I am not of this world. Therefore I say to you, that you shall die in your sins; for if you believe not that I am He, you shall die in your sin. They said therefore to Him, Who art thou? Jesus said to them, The beginning, Who also speak to you. Many things I have to speak and judge of you; but he that sent Me is true, and the things I have heard of him, these same I speak in the world. And they understood not that He called God His Father. Jesus therefore said to them, When you shall have lifted up the Son of man, then shall you know that I am He, and that I do nothing of Myself, but as the Father hath taught Me, these things I speak: and He that sent Me is with Me, and He hath not left Me alone: for I do always the things that please Him.

in peccáto vestro moriémini. Quo ego vado, vos non potéstis veníre. Dicébant ergo Judæi: Numquid interfíciet semetípsum, quia dixit: Quo ego vado, vos non potéstis veníre? Et dicébat eis: Vos de deórsum estis, ego de supérnis sum. Vos de mundo hos estis, ego non sum de hoc mundo. Dixit ergo vobis quia moriémini in peccátis vestris: si enim non credidéritis quia ego sum, moriémini in peccáto vestro. Dicébant ergo ei: Tu quis es? Dixit eis Jesus: Principium, qui et loquor vobis. Multa hábeo de vobis loqui, et judicáre. Sed qui me misit, verax est: et ego quæ audívi ab eo, hæc loquor in mundo. Et non cognovérunt quia Patrem ejus dicébat Deum. Dixit ergo eis Jesus: Cum exaltavéritis Fílium hóminis, tunc cognoscétis quia ego sum, et a meípso fácio nihil: sed sicut dócuit me Pater, hæc loquor: et qui me misit, mecum est, et non relíquit me solum: quia ego quæ plácita sunt ei, fácio semper.

Offertory. Ps. 15, 7, 8

I will bless the Lord Who hath given me understanding: I set the Lord always in my sight; for He is at my right hand, that I be not moved.

Benedícam Dóminum, qui tríbuit mihi intelléctum: providébam Dóminum in conspéctu meo semper: quóniam a dextris est mihi, ne commóvear.

Offertory Prayers, page 767.

Secret

MAY this sacrifice of reconciliation and praise, O Lord, render us worthy of Thy protection. Through our Lord.

HÆC hóstia, Dómine, placatiónis et laudis, tua nos protectióne dignos effíciat. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 8, 2

Dómine, Dóminus noster, quam admirábile est nomen tuum in univérsa terra!

O Lord, our Lord, how wonderful is Thy name in all the earth!

Postcommunion

Hæc nos commúnio, Dómine, purget a crímine: et cæléstis remédii fáciat esse consórtes. Per Dóminum.

May this communion, O Lord, purge us of guilt and make us to be the partakers of Him Who is our heavenly healing. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Adésto supplicatiónibus nostris, omnípotens Deus: et, quibus fidúciam sperándæ pietátis indúlges: consuétæ misericórdiæ tríbue benígnus efféctum. Per Dóminum.

Bow down your heads to God.

Be present to our supplications, O almighty God, and kindly grant the effect of Thy wonted mercy to those whom Thou dost permit confidently to rely on Thy goodness. Through our Lord.

Concluding Prayers, page 793.

Tuesday, Second Week of Lent *(Purple)*

STATION AT ST. BALBINA

The Beginning of Mass, page 756.

Introit. Ps. 26, 8, 9

Tibi dixit cor meum, quæsívi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me. *Ps. 26, 1.* Dóminus illuminátio mea, et salus mea: quem timébo? ℣. Glória Patri.

My heart hath said to Thee, I have sought Thy face; Thy face, O Lord, will I seek: turn not away Thy face from me. *Ps. 26, 1.* The Lord is my light and my salvation: whom shall I fear? ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

Of thy kindness, we beseech Thee, O Lord, to perfect the support of Thy holy observance in us, that what we know by Thy authority should be done, may be fulfilled by Thy operation. Through our Lord.

Perfice, quæsumus, Dómine, benígnus in nobis observántiæ sanctæ subsídium: ut, quæ te auctóre faciénda cognóvimus, te operánte impleámus. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. 3 Kings 17, 8-16

Lesson from the Book of Kings.

In those days the word of the Lord came to Elias the Thesbite, saying, Arise and go to Sarephta of the Sidonians, and dwell there; for I have commanded a widow-woman there to feed thee. He arose, and went to Sarephta: and when he was come to the gate of the city, he saw the widow-woman gathering sticks, and he called her, and said to her, Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her, saying, Bring me also, I beseech thee, a morsel of bread in thy hand; and she answered, As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse; behold I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it, and die. And Elias said to her, Fear not, but go and do as thou hast said; but first make for me of the same meal a little hearth-cake, and bring it to me; and after make for thyself and thy son. For thus saith the Lord

Léctio libri Regum.

In diébus illis: Factus est sermo Dómini ad Elíam Thesbíten, dicens: Surge et vade in Saréphta Sidoniórum, et manébis ibi: præcépi enim ibi mulíeri víduæ, ut pascat te. Surréxit, et ábiit in Saréphta. Cumque venísset ad portam civitátis, appáruit ei múlier vídua cólligens ligna, et vocávit eam, dixítque ei: Da mihi páululum aquæ in vase, ut bibam. Cumque illa pérgeret ut afférret, clamávit post tergum ejus, dicens: Affer mihi, óbsecro, et buccéllam panis in manu tua. Quæ respóndit: Vivit Dóminus Deus tuus, quia non hábeo panem, nisi quantum pugíllus cápere potest farínæ in hydria, et páululum ólei in lécytho: en cólligo duo ligna, ut ingrédiar, et fáciam illum mihi, et fílio meo, ut comedámus, et moriámur. Ad quam Elías ait: Noli timére, sed vade, et fac sicut dixísti: verúmtamen mihi primum fac de ipsa farínula subcinerícium panem párvulum, et affer ad me: tibi autem et fílio tuo fácies póstea. Hæc

autem dicit Dóminus Deus Israël: Hydria farínæ non defíciet, nec lécythus ólei minuétur usque ad diem, in qua Dóminus datúrus est plúviam super fáciem terræ. Quæ ábiit, et fecit juxta verbum Elíæ: et comédit ipse, et illa, et domus ejus: et ex illa die hydria farínæ non defécit, et lécythus ólei non est imminútus, juxta verbum Dómini, quod locútus fúerat in manu Elíæ.

the God of Israel, The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. She went, and did according to the word of Elias; and he ate, and she, and her house; and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which He spoke in the hand of Elias.

Gradual. Ps. 54, 23, 17, 18, 19

Jacta cogitátum tuum in Dómino, et ipse te enútriet. ℣. Dum clamárem ad Dóminum, exaudívit vocem meam ab his, qui appropínquant mihi.

Cast thy care upon the Lord, and He shall sustain thee. ℣. When I cried to the Lord, He heard my voice from them that draw near to me.

Munda Cor Meum, page 763.

Gospel. Matt. 23, 1-12

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Locútus est Jesus ad turbas, et ad discípulos suos, dicens: Super cáthedram Móysi sedérunt scribæ, et pharisæi. Omnia ergo quæcúmque díxerint vobis, serváte, et fácite: secúndum ópera vero eórum nolíte fácere: dicunt enim, et non fáciunt. Alligant enim ónera grávia, et importabília, et impónunt in húmeros hóminum: dígito autem suo nolunt ea movére. Omnia vero ópera sua fáciunt, ut videántur ab homínibus: dilátant enim phylactéria sua, et magníficant fímbrias. Amant autem primos recúbi-

At that time, Jesus spoke to the multitudes and to His disciples, saying, The scribes and the pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not: for they say and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do for to be seen of men; for they make their phylacteries broad, and enlarge their fringes; and they love the first

places at feasts, and the first chairs in the synagogues and salutations in the market-place, and to be called by men Rabbi. But be not you called Rabbi; for one is your master, and all you are brethren; and call none your father upon earth, for one is your Father, Who is in heaven; neither be ye called masters; for one is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

tus in cœnis, et primas cáthedras in synagógis, et salutatiónes in foro, et vocári ab homínibus Rabbi. Vos autem nolíte vocári Rabbi: unus est enim Magíster vester, omnes autem vos fratres estis. Et patrem nolíte vocáre vobis super terram, unus est enim Pater vester, qui in cælis est. Nec vocémini magístri: quia Magíster vester unus est, Christus. Qui major est vestrum, erit miníster vester. Qui autem se exaltáverit, humiliábitur: et qui se humiliáverit, exaltábitur.

Offertory. Ps. 50, 3

Have mercy on me, O Lord, according to Thy great mercy: O Lord, blot out my iniquity.

Miserére mei, Dómine, secúndum magnam misericórdiam tuam: dele, Dómine, iniquitátem meam.

Offertory Prayers, page 767.

Secret

Graciously work Thy sanctification in us, O Lord, by these mysteries, both to purge us of earthly wickedness and to bring us to heavenly gifts. Through our Lord.

Sanctificatiónem tuam nobis, Dómine, his mystériis operáre placátus: quæ nos et a terrénis purget vítiis, et ad cæléstia dona perdúcat. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 9, 2, 3

I will relate all Thy wonders: I will be glad and rejoice in Thee: I will sing praise to Thy name, O Thou Most High.

Narrábo ómnia mirabília tua: lætábor, et exsultábo in te: psallam nómini tuo, Altíssime.

Postcommunion

That we, O Lord, may be made worthy of Thy

Ut sacris, Dómine, reddámur digni munéribus·

fac nos tuis, quæsumus, semper obedíre mandátis. Per Dóminum nostrum.

sacred gifts, make us, we beseech Thee, ever to obey Thy commandments. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Propitiáre Dómine, supplicatíonibus nostris et animárum nostrárum medére languóribus: ut, remissióne percépta, in tua semper benedictióne lætémur. Per Dóminum.

Bow down you heads to God.

Mercifully listen to our supplications, O Lord, and heal the maladies of our souls, that, having received remission, we may ever rejoice in Thy blessing. Through our Lord.

Concluding Prayers, page 793.

Wednesday, Second Week of Lent *(Purple)*

Station at St. Cecilia

The Beginning of Mass, page 756.

Introit. Ps. 37, 22, 23

Ne derelínquas mé, Dómine, Deus meus, ne discédas a me: inténde in adjutórium meum, Dómine, virtus salútis meæ. *Ps. 29, 2.* Dómine, ne in furóre tuo árguas me: neque in ira tua corrípias me. ℣. Glória Patri.

Forsake me not, O Lord my God, do not Thou depart from me; attend unto my help, O Lord, the power of my salvation. *Ps. 29, 2.* Rebuke me not, O Lord, in Thy indignation: nor chastise me in Thy wrath. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

Pópulum tuum, quæsumus, Dómine, propítius réspice: et quos ab escis carnálibus præcipis abstinére, a nóxiis quoque vítiis cessáre concéde. Per Dóminum.

Look upon Thy people with favor, we beseech Thee, O Lord, and grant that they whom Thou dost command to abstain from food may also cease from baneful vices. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Esther 13, 8-11; 15-17

Léctio libri Esther.

Lesson from the Book of Esther.

In diébus illis: Orávit Mardochæus ad Dóminum,

In those days Mardochai prayed to the Lord, saying,

O Lord, Lord, almighty King, for all things are in Thy power; and there is none that can resist Thy will, if Thou determine to save Israel. Thou hast made heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all, and there is none that can resist Thy majesty. And now, O Lord, O King, O God of Abraham, have mercy on Thy people, because our enemies resolve to destroy us, and extinguish Thy inheritance. Despise not Thy portion, which Thou hast redeemed for Thyself out of Egypt. Hear my supplication and be merciful to Thy lot and inheritance, and turn our mourning into joy, that we may live and praise Thy name, O Lord: and shut not the mouths of them that sing to Thee, O Lord our God.

dicens: Dómine, Dómine rex omnípotens, in ditióne enim tua cuncta sunt pósita, et non est qui possit tuæ resístere voluntáti, si decréveris salváre Israël. Tu fecísti cælum et terram, et quidquid cæli ámbitu continétur. Dóminus ómnium es, nec est qui resístat majestáti tuæ. Et nunc, Dómine rex, Deus Abraham, miserére pópuli tui, quia volunt nos inimíci nostri pérdere, et hereditátem tuam delére. Ne despícias partem tuam, quam redemísti tibi de Ægypto. Exáudi deprecatiónem meam, et propítius esto sorti et funículo tuo, et convérte luctum nostrum in gáudium, ut vivéntes laudémus nomen tuum, Dómine, et ne claudas ora te canéntium, Dómine, Deus noster.

Gradual. Ps. 27, 9, 1

Save Thy people, O Lord, and bless thy inheritance. ℣. Unto Thee have I cried, O Lord my God; be not Thou silent to me, lest I become like to them that go down into the pit.

Salvum fac pópulum tuum, Dómine, et bénedic hereditáti tuæ. ℣. Ad te, Dómine, clamávi, Deus meus, ne síleas a me, et ero símilis descendéntibus in lacum.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 20, 17-28

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time, Jesus going up to Jerusalem, took the twelve disciples apart, and said to them, Behold, we go up to Jerusalem, and the Son of man

IN ILLO témpore: Ascéndens Jesus Jerosólymam, assúmpsit duódecim discípulos secréto, et ait illis: Ecce ascéndimus Jerosólymam, et

Fílius hóminis tradétur princípibus sacerdótum, et scribis, et condemnábunt eum morte, et tradent eum géntibus ad illudéndum, et flagellándum, et crucifigéndum, et tértia die resúrget. Tunc accéssit ad eum mater filiórum Zebedæi cum fíliis suis, adórans et petens áliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sédeant hi duo fílii mei, unus ad déxteram tuam, et unus ad sinístram in regno tuo. Respóndens autem Jesus, dixit: Nescítis quid petátis. Potéstis bíbere cálicem quem ego bibitúrus sum? Dicunt ei: Póssumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad déxteram meam vel sinístram, non est meum dare vobis, sed quibus parátum est a Patre meo. Et audiéntes decem, indignáti sunt de duóbus frátribus. Jesus autem vocávit eos ad se, et ait: Scitis quia príncipes géntium dominántur eórum: et qui majóres sunt, potestátem exércent in eos. Non ita erit inter vos: sed quicúmque volúerit inter vos major fíeri, sit vester minister: et qui volúerit inter vos primus esse, erit vester servus. Sicut Fílius hóminis non venit ministrári, sed ministráre, et dare ánimam suam, redemptiónem pro multis.

shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him to the gentiles to be mocked, and scourged, and crucified: and the third day He shall rise again. Then came to Him the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her, What wilt thou? She saith to Him, Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. And Jesus answering, said, You know not what you ask. Can you drink the chalice that I shall drink? They say to Him, We can. He saith to them, My chalice indeed you shall drink: but to sit on My right or left hand, is not Mine to give to you, but to them for whom it is prepared by My Father. And the ten hearing it, were moved with indignation against the two brethren. But Jesus called them to Him, and said, You know that the princes of the gentiles lord it over them; and they that are the greater, exercise power upon them. It shall not be so among you: but whosoever will be the greater among you, let him be your minister; and he that will be first among you, shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give His life a redemption for many.

Offertory. Ps. 24, 1-3

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam:

To Thee, O Lord, have I lifted up my soul; in Thee, O my God, I put my trust, let me

not be ashamed: neither let my enemies laugh at me; for none of them that wait on Thee shall be confounded.

neque irrídeant me inimíci mei: étenim univérsi qui te exspéctant, non confundéntur.

Offertory Prayers, page 767.

Secret

LOOK propitiously, O Lord, upon the sacrifices we offer Thee, and through these holy dealings loose the bonds of our sins. Through our Lord.

HÓSTIAS, Dómine, quas tibi offérimus, propítius réspice: et per hæc sancta commércia, víncula peccatórum nostrórum absólve. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 10, 8

The Lord is just, and hath loved justice: His countenance hath beheld righteousness.

Justus Dóminus, et justitiam diléxit: æquitátem vidit vultus ejus.

Postcommunion

MAY we derive profit unto the increase of our everlasting salvation, O Lord, from Thy sacrament which we have received. Through our Lord.

SUMPTIS, Dómine, sacraméntis: ad redemptiónis ætérnæ, quæsumus, proficiámus augméntum. Per Dóminum nostrum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

BOW down your heads to God.

O God, the restorer and lover of innocence, direct the hearts of Thy servants unto Thee, that, being filled with the fervor of Thy spirit, they may be found steadfast in faith and efficacious in works. Through our Lord.

HUMILIÁTE cápita vestra Deo.

Deus, innocéntiæ restitútor et amátor, dírige ad te tuórum corda servórum: ut, spíritus tui fervóre concépto, et in fide inveniántur stábiles, et in ópere efficáces. Per Dóminum.

Concluding Prayers, page 793.

Thursday, Second Week of Lent *(Purple)*

STATION AT ST. MARY IN TRASTEVERE

The Beginning of Mass, page 756.

Introit. Ps. 69, 2, 3

DEUS in adjutórium meum inténde, Dómine ad adjuvándum me festína: confundántur et revereántur inimíci mei, qui quærunt ánimam meam. *Ps. 69.* Avertántur retrósum et erubéscant, qui cógitant mihi mala. ℣. Glória.

O GOD, come to my assistance; O Lord, make haste to help me: let my enemies be confounded and ashamed that seek my soul. *Ps. 69.* Let them be turned backward and blush for shame, that desire evils to me. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA nobis, quæsumus, Dómine, auxílium grátiæ tuæ: ut jejúniis et oratiónibus conveniénter inténti, liberémur ab hóstibus mentis et córporis. Per Dóminum.

GRANT us, we beseech Thee, O Lord, the assistance of Thy grace, that, being intent, as becometh us, upon fasting and prayer, we may be delivered from the enemies of soul and of body. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Jer. 17, 5-10

Léctio Jeremíæ Prophétæ.

Lesson from Jeremias the Prophet.

HÆC dicit Dóminus Deus: Maledíctus homo, qui confídit in hómine, et ponit carnem bráchium suum, et a Dómino recédit cor ejus. Erit enim quasi myrícæ in desérto, et non vidébit cum vénerit bonum: sed habitábit in siccitáte in desérto, in terra salsúginis, et inhabitábili. Benedíctus vir, qui confídit in Dómino, et erit Dóminus fidúcia ejus. Et erit quasi lignum quod transplantátur super aquas, quod ad humórem mittit radíces suas: et non

THUS saith the Lord God: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert, in a salt land, and not inhabited. Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its

roots towards moisture; and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit. The heart is perverse above all things, and unsearchable; who can know it? I am the Lord Who search the heart, and prove the reins: Who give to every one according to his way, and according to the fruit of his devices: saith the Lord almighty.

timébit cum vénerit æstus. Et erit fólium ejus víride, et in témpore siccitátis non erit sollícitum, nec aliquándo désinet fácere fructum. Pravum est cor ómnium, et inscrutábile: quis cognóscet illud? Ego Dóminus scrutans cor, et probans renes: qui do unicuíque juxta viam suam, et juxta fructum adinventiónem suárum: dicit Dóminus omnípotens.

Gradual. Ps. 78, 9, 10

Forgive us our sins, O Lord, lest the Gentiles should say, Where is their God? ℣. Help us, O God, our Saviour; and for the honor of Thy name, O Lord, deliver us.

Propítius esto, Dómine, peccátis nostris, ne quando dicant gentes: Ubi est Deus eórum? ℣. Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos.

Munda Cor Meum, page 763.

Gospel. Luke 16, 19-31

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus said to the pharisees, There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate full of sores; desiring to be filled with the crumbs that fell from the rich man's table: and no one did give him: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus pharisæis: Homo quidam erat dives, qui induebátur púrpura et bysso: et epulabátur quotídie splèndide. Et erat quidam mendícus, nómine Lázarus, qui jacébat ad jánuam ejus, ulcéribus plenus, cúpiens saturári de micis, quæ cadébant de mensa dívitis, et nemo illi dabat: sed et canes veniébant, et lingébant úlcera ejus. Factum est autem ut moreréretur mendícus, et portarétur ab Angelis in sinum Abrahæ. Mórtuus est autem et dives, et sepúltus est in inférno.

Elevans autem óculos suos, cum esset in torméntis, vidit Abraham a longe, et Lázarum in sinu ejus: et ipse clamans, dixit: Pater Abraham, miserére mei, et mitte Lázarum ut intíngat extrémum dígiti sui in aquam, ut refrígeret linguam meam, quia crúcior in hac flamma. Et dixit illi Abraham: Fili, recordáre quia recepísti bona in vita tua, et Lázarus simíliter mala: nunc autem hic consolátur, tu vero cruciáris. Et in his ómnibus, inter nos et vos chaos magnum firmátum est: ut hi, qui volunt hinc transíre ad vos, non possint, neque inde huc transmeáre. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei. Hábeo enim quinque fratres, ut testétur illis, ne et ipsi véniant in hunc locum tormentórum. Et ait illi Abraham: Fili, recordáre prophétas: áudiant illos. At ille dixit: Non, pater Abraham: sed si quis ex mórtuis íerit ad eos, pœniténtiam agent. Ait autem illi: Si Móysen et prophétas non audiant, neque si quis ex mórtuis resurréxerit, credent.

buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame. And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither. And he said; Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him, They have Moses and the prophets: let them hear them. But he said, No, father Abraham, but if one shall go to them from the dead, they will do penance. And he said to him, if they hear not Moses and the prophets, neither will they believe if one rose again from the dead.

Offertory. Ex. 32, 11, 13, 14

Precatus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? parce iræ ánimæ tuæ: meménto Abraham, Isaac, et Jacob, quibus jurásti dare terram fluéntem lac et mel. Et placátus est

Moses prayed in the sight of the Lord his God, and said: Why, O Lord, art Thou angry with Thy people? let the anger of Thy soul be appeased: remember Abraham, Isaac, and Jacob, to whom Thou sworest that Thou wouldst give the

land flowing with milk and honey. And the Lord was appeased from the evil which He had threatened to do to His people.

Dóminus de malignitáte, quam dixit fácere pópulo suo.

Offertory Prayers, page 767.

Secret

By the sacrifice here before Thee, O Lord, may the fasts dedicated to Thy name sanctify us, and inwardly effect that which it outwardly professeth. Through our Lord.

Præsénti sacrifício, nómini tuo nos, Dómine, jejúnia dicáta sanctíficent: ut, quod observántia nostra profitétur extérius, intérius operétur efféctu. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. John 6, 57

He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him, saith the Lord.

Qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in eo, dicit Dóminus.

Postcommunion

May Thy grace, we beseech Thee, O Lord, not depart from us, but render us devoted to Thy sacred service and ever obtain for us Thine aid. Through our Lord.

Grátia tua nos, quæsumus, Dómine, non derelínquat: quæ et sacræ nos dédítos fáciat servitúti, et tuam nobis opem semper acquírat. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Bow down your heads to God.

Be present with Thy servants, O Lord, and shower perpetual kindness upon those who ask it; that to those, who glory in Thee, their creator and ruler, Thou mayest restore good things heaped up, and preserve what Thou dost restore. Through our Lord.

Humiliáte cápita vestra Deo.

Adésto, Dómine, fámulis tuis, et perpétuam benignitátem largíre poscéntibus: ut iis, qui te auctóre et gubernatóre gloriántur, et congregáta restáures, et restauráta consérves. Per Dóminum.

Concluding Prayers, page 793.

Friday, Second Week of Lent *(Purple)*

STATION AT ST. VITALIS

The Beginning of Mass, page 756.

Introit. Ps. 16, 15

EGO autem cum justítia apparébo in conspécto tuo: satiábor dum manifestábitur glória tua. *Ps. 16, 1.* Exáudi, Dómine, justítiam meam: inténde deprecatióni meæ. ℣. Glória Patri.

BUT as for me, I will appear before Thy sight in justice: I shall be satisfied when Thy glory shall appear. *Ps. 16, 1.* Hear, O Lord, my justice: attend to my supplication. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

DA, QUÆSUMUS, omnípotens Deus: ut, sacro nos purificánte jejúnio, sincéris méntibus ad sancta ventúra fácias perveníre. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, with the sacred fast to purify us, Thou mayest cause us to come with sincere minds to the holy things that are before us. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Gen. 37, 6-22

Léctio libri Génesis.

IN DIÉBUS illis: Dixit Joseph frátribus suis: Audíte sómnium meum, quod vidi: Putábam nos ligáre manípulos in agro: et quasi consúrgere manípulum meum, et stare, vestrósque manípulos circumstántes adoráre manípulum meum. Respondérunt fratres ejus: Numquid rex noster eris? aut subjiciémur ditióni tuæ? Hæc ergo causa somniórum atque sermónum, invídiæ et ódii fómitem ministrávit. Aliud quoque vidit sómnium, quod narrans frátribus, ait: Vidi per sómnium quasi solem,

Lesson from the Book of Genesis.

IN THOSE days Joseph said to his brethren: Hear my dream which I dreamed. I thought we were binding sheaves in the field: and my sheaf rose as it were, and stood, and your sheaves standing about, bowed down before my sheaf. His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred. He dreamed also another dream, which he told to his brethren saying: I saw in a dream, as it

were the sun, and the moon, and eleven stars worshipping me. And when he had told this to his father, and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth? His brethren therefore envied him: but his father considered the thing with himself. And when his brethren abode in Sichem, feeding their father's flocks, Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he had answered: I am ready; he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem: and a man found him there wandering in the field, and asked what he sought. But he answered: I seek my brethren, tell me where they feed the flocks. And the man said to him: They are departed from this place: for I heard them say: Let us go down to Dothain. And Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him. And said one to another: Behold the dreamer cometh. Come, let us kill him, and cast him into some old pit; and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams shall avail him: and Ruben hearing this, endeavored to deliver him out of their hands,

et lunam, et stellas undecim adoráre me. Quod cum patri suo et frátribus retulísset, increpávit eum pater suus, et dixit: Quid sibi vult hoc sómnium, quod vidísti? Num ego et mater tua et fratres tui adorábimus te super terram? Invidébant et ígitur fratres sui: pater vero rem tácitus considerábat. Cumque fratres illíus in pascéndis grégibus patris moraréntur in Sichem, dixit ad eum Israël: Fratres tui pascunt oves in Síchimis: veni, mittam te ad eos. Quo respondénte: Præsto sum, ait ei: Vade, et vide si cuncta próspera sint erga fratres tuos, et pécora: et renúntia mihi quid agátur. Missus de valle Hebron, venit in Sichem: invenítque eum vir errántem in agro, et interrogávit quid quæreret. At ille respóndit: Fratres meos quæro: índica mihi ubi pascant greges. Dixítque ei vir: Recessérunt de loco isto: audívi autem eos dicéntes: Eámus in Dóthain. Perréxit ergo Joseph post fratres suos, et invénit eos in Dóthain. Qui cum vidíssent eum procul, ántequam accéderet ad eos, cogitavérunt illum occídere: et mútuo loquebántur: Ecce somniátor venit: veníte, occidámus eum, et mittámus in cistérnam véterem, dicemúsque: Fera péssima devorávit eum: et tunc apparébit quid illi prosint sómnia sua. Audiens autem hoc Ruben, nitebátur liberáre eum de mánibus eórum, et dicébat: Non interficiátis ánimam ejus, nec effundátis sánguinem: sed projícite eum in

cistérnam hanc, quæ est in solitúdine, manúsque vestras serváte innóxias: hoc autem dicébat, volens erípere eum de mánibus eórum, et réddere patri suo.

and said: Do not take away his life, nor shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father.

Gradual. Ps. 119, 1, 2

Ad Dóminum cum tribulárer clamávi, et exaudívit me. ℣. Dómine, líbera ánimam meam a lábiis iníquis, et a lingua dolósa.

In my trouble I cried to the Lord: and He heard me. ℣. O Lord, deliver my soul from wicked lips, and a deceitful tongue.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 21, 33-46

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus turbis Judæórum, et princípibus sacerdótum parábolam hanc: Homo erat paterfamílias, qui plantávit víneam, et sepem circúmdedit ei, et fodit in ea tórcular, et ædificávit turrim, et locávit eam agrícolis, et péregre proféctus est. Cum autem tempus frúctuum appropinquásset, misit servos suos ad agrícolas, ut accíperent fructus ejus. Et agrícolæ, apprehénsis servis ejus, álium cecidérunt, álium occidérunt, álium vero lapidavérunt. Iterum misit álios servos plures prióribus, et fecérunt illis simíliter. Novíssime autem misit ad eos fílium suum, dicens: Verebúntur fílium meum. Agrícolæ autem vidéntes fílium, dixérunt intra se: Hic est heres, veníte, occi-

At that time, Jesus spoke this parable to the multitude of the Jews and the chief priests: There was a certain householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof: and the husbandmen laying hands on the servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former, and they did to them in like manner; and last of all he sent to them his son, saying, They will reverence my son. But the husbandmen seeing the son, said

among themselves, This is the heir: come, let us kill him, and we shall have his inheritance; and taking him, they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to Him, He will bring those evil men to an evil end, and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them, Have you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? By the Lord this hath been done, and it is wonderful in our eyes. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and pharisees had heard His parables, they knew that He spoke of them; and seeking to lay hands on Him, they feared the multitudes, because they held Him as a prophet.

dámus eum, et habébimus hereditátem ejus. Et apprehénsum eum ejecérunt extra víneam, et occidérunt. Cum ergo vénerit dóminus víneæ, quid fáciet agrícolis illis? Aiunt illi: Malos male perdet: et víneam suam locábit áliis agrícolis, qui reddant ei fructum tempóribus suis. Dicit illis Jesus: Numquam legístis in Scriptúris: Lápidem, quem reprobavérunt ædificántes, hic factus est in caput ánguli? A Dómino factum est istud, et est mirábile in óculis nostris. Ideo dico vobis, quia auferétur a vobis regnum Dei, et dábitur genti faciénti fructus ejus. Et qui cecíderit super lápidem istum, confringétur: super quem vero cecíderit, cónteret eum. Et cum audíssent príncipes sacerdótum, et pharisæi parábolas ejus, cognovérunt quod de ipsis díceret. Et quæréntes eum tenére, timuérunt turbas: quóniam sicut prophétam eum habébant.

Offertory. Ps. 39, 14, 15

Look down, O Lord, to help me: let them be confounded and ashamed together, that seek after my soul to take it away: look down, O Lord, to help me.

Dómine, in auxílium meum réspice: confundántur et revereántur, qui quærunt ánimam meam, ut áuferant eam: Dómine, in auxílium meum réspice.

Offertory Prayers, page 767.

Secret

May this sacrifice, O God, both remain in us by its

Hæc in nobis sacrifícia, Deus, et actióne per-

máneant, et operatióne firméntur. Per Dóminum.

action and be made strong in operation. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 11, 8

Tu Dómine, servábis nos, et custódies nos a generatióne hac in ætérnum.

Thou, O Lord, wilt preserve us: and keep us from this generation for ever.

Postcommunion

Fac nos, quæsumus, Dómine: accépto pígnore salútis ætérnæ, sic téndere congruénter; ut ad eam perveníre possímus. Per Dóminum.

Make us, we beseech Thee, O Lord, direct our course so that we who have received the pledge of eternal salvation may be able to attain it. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Da, quæsumus, Dómine, pópulo tuo salútem mentis et córporis: ut bonis opéribus inhæréndo, tuæ semper virtútis mereátur protectióne deféndi. Per Dóminum.

Bow down your heads to God.

Grant unto Thy people, we beseech Thee, O Lord, health of soul and body, that, by persevering in good works, we may deserve to be defended by the protection of Thy power. Through our Lord.

Concluding Prayers, page 793.

Saturday, Second Week of Lent *(Purple)*

STATION AT STS. MARCELLINUS AND PETER

The Beginning of Mass, page 756.

Introit. Ps. 18, 8

Lex Dómini irreprehensíbilis, convértens ánimas: testimónium Dómini fidéle, sapiéntiam præstans párvulis. *Ps. 18, 2.* Cæli enárrant glóriam Dei: et ópera

The law of the Lord is unspotted, converting souls; the testimony of the Lord is faithful, giving wisdom to little ones. *Ps. 82, 2.* The heavens show forth the glory of God;

and the firmament declareth the work of His hands. ℣. Glory.

mánuum ejus annúntiat firmaméntum. ℣. Glória Patri.

Kyrie, page 761: Gloria is omitted.

Prayer

GRANT salutary effect to our fasts, we beseech Thee, O Lord, that the chastising of our bodies which we have undertaken may be transformed into the growth of our souls. Through our Lord.

DA, QUÆSUMUS, Dómine, nostris efféctum jejúniis salutárem: ut castigátio carnis assúmpta, ad nostrárum vegetatiónem tránseat animárum. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Gen. 27, 6-40

Lesson from the Book of Genesis.

Léctio libri Génesis.

IN THOSE days, Rebecca said to her son Jacob, I heard thy father talking with Esau thy brother, and saying to him, Bring me of thy hunting, and make me meats, that I may eat, and bless thee in the sight of the Lord, before I die. Now, therefore, my son, follow my counsel; and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth; which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her, Thou knowest that Esau my brother is a hairy man, and I am smooth: if my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him, Upon me be this curse, my son: only hear thou my

IN DIÉBUS illis: Dixit Rebécca fílio suo Jacob: Audívi patrem tuum loquéntem cum Esau fratre tuo, et dicéntem ei: Affer mihi de venatióne tua, et fac cibos ut cómedam, et benedícam tibi coram Dómino ántequam móriar. Nunc ergo, fili mi, acquiésce consíliis meis: et pergens ad gregem, affer mihi duos hædos óptimos, ut fáciam ex eis escas patri tuo, quibus libénter véscitur: quas cum intúleris, et coméderit, benedícat tibi priúsquam moriátur. Cui ille respóndit: Nosti quod Esau frater meus homo pilósus sit, et ego lenis: si attrectáverit me pater meus, et sénserit, tímeo ne putet me sibi voluísse illúdere, et indúcam super me maledictiónem pro benedictióne. Ad quem mater: In me sit, ait, ista maledíctio, fili mi: tantum audi vocem meam, et pergens affer quæ dixi. Abiit,

et áttulit, dedítque matri. Parávit illa cibos, sicut velle nóverat patrem illíus. Et véstibus Esau valde bonis, quas apud se habébat domi, induit eum: pelliculásque hædórum circúmdedit mánibus, et colli nuda protéxit. Dedítque pulméntum, et panes, quos cóxerat, trádidit. Quibus illátis, dixit: Pater mi! At ille respóndit: Audio. Quis es tu, fili mi? Dixítque Jacob: Ego sum primogénitus tuus Esau: feci sicut præcepísti mihi: surge, sede, et cómede de venatióne mea, ut benedícat mihi ánima tua. Rursúmque Isaac ad fílium suum: Quómodo, inquit, tam cito inveníre potuísti, fili mi? Qui respóndit: Volúntas Dei fuit, ut cito occúrreret mihi quod volébam. Dixítque Isaac: Accéde huc, ut tangam te, fili mi, et probem utrum tu sis fílius meus Esau, an non. Accéssit ille ad patrem, et palpáto eo, dixit Isaac: Vox quidem, vox Jacob est, sed manus, manus sunt Esau. Et non cognóvit eum, quia pilósæ manus similitúdinem majóris expresserant. Benedícens ergo illi, ait: Tu es fílius meus Esau? Respóndit: Ego sum. At ille: Affer mihi, inquit, cibos de venatióne tua, fili mi, ut benedícat tibi ánima mea. Quos cum oblátos comedísset óbtulit eí étiam vinum. Quo hausto, dixit ad eum: Accéde ad me, et da mihi ósculum, fili mi. Accéssit, et osculátus est eum. Statímque ut sensit vestimentórum illíus fragrántiam, benedícens illi, ait: Ecce odor fílii mei sicut odor agri pleni,

voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked; and she put on him very good garments of Esau, which she had at home with her; and the little skins of the kids she put about his hands, and covered the bare of his neck; and she gave him the savory meat, and delivered him bread, that she had baked. Which when he had carried in, he said, My father! But he answered, I hear. Who art thou, my son? And Jacob said, I am Esau thy first-born: I have done as thou didst command me: arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son, How couldst thou find it so quickly, my son? He answered, It was the will of God, that what I sought came quickly in my way: and Isaac said, Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau or not. He came near to his father, and when he had felt him, Isaac said, The voice indeed is the voice of Jacob, but the hands are the hands of Esau; and he knew him not, because his hairy hands made him like to the elder; then blessing him, he said, Art thou my son Esau? He answered, I am. Then he said, Bring me the meats of thy hunting, my son, that my soul may bless thee: and when they were brought, and he had eaten, he offered him wine also, which after he had drunk, he said to him, Come near me, and give

me a kiss, my son. He came near, and kissed him; and immediately as he smelled the fragrant smell of his garments, blessing him, he said, Behold the smell of my son is as the smell of a plentiful field which the Lord hath blessed. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine; and let people serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee, and let him that blesseth thee be filled with blessings. Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came, and brought in to his father meats made of what he had taken in hunting, saying, Arise, my father, and eat of thy son's venison, that thy soul may bless me. And Isaac said to him, Why! who art thou? He answered, I am thy first-born son, Esau. Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said, Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed. Esau having heard his father's words, roared out with a great cry; and being in a great consternation, said, Bless me also, my father: and he said, Thy brother came deceitfully, and got thy blessing. But he said again, Rightly is his name called Jacob, for he hath supplanted me lo this second time;

cui benedíxit Dóminus. Det tibi Deus de rore cæli, et de pinguédine terræ abundántiam fruménti et vini. Et sérviant tibi pópuli, et adórent te tribus: esto dóminus fratrum tuórum, et incurvéntur ante te fílii matris tuæ. Qui maledíxerit tibi, sit ille maledíctus: et qui benedíxerit tibi, benedictiónibus repleátur. Vix Isaac sermónem impléverat: et egrésso Jacob foras, venit Esau, coctósque de venatióne cibos íntulit patri, dicens: Surge, pater mi, et cómede de venatióne fílii tui, ut benedícat mihi ánima tua. Dixítque illi Isaac: Quis enim es tu? Qui respóndit: Ego sum fílius tuus primogénitus Esau. Expávit Isaac stupóre veheménti, et ultra quam credi potest, admírans, ait: Quis ígitur ille est, qui dudum captam venatiónem áttulit mihi, et comédi ex ómnibus priúsquam tu veníres? Benedixíque ei, et erit benedíctus. Audítis Esau sermónibus patris, irrúgiit clamóre magno, et consternátus, ait: Bénedic étiam, et mihi pater mi. Qui ait: Venit germánus tuus fraudulénter, et accépit benedictiónem tuam. At ille subjúnxit: Juste vocátus est nomen ejus Jacob: supplantávit enim me in áltera vice: primogénita mea ante tulit, et nunc secúndo surrípuit benedictiónem meam. Rursúmque ad patrem: Numquid non reservásti, ait, et mihi benedictiónem? Respóndit Isaac: Dóminum tuum illum constítui, et omnes fratres ejus servitúti illíus subjugávi: fruménto et vino stabilívi

eum, et tibi post hæc, fili mi, ultra quid fáciam? Cui Esau: Num unam, inquit, tantum benedictiónem habes, pater? mihi quoque óbsecro ut benedícas. Cumque ejulátu magno fleret, motus Isaac, dixit ad eum: In pinguédine terræ, et in rore cæli désuper erit benedíctio tua.

my first birthright he took away before, and now this second time he hath stolen away my blessing. And again he said to his father, Hast thou not reserved me also a blessing? Isaac answered, I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son? And Esau said to him, Hast thou only one blessing, father? I beseech thee, bless me also; and when he wept with a loud cry, Isaac being moved, said to him, In the fat of the earth, and in the dew of heaven from above, shall thy blessing be.

Gradual. Ps. 91, 2, 3

Bonum est confitéri Dómino, et psállere nómini tuo Altíssime. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

It is good to give praise to the Lord, and to sing to Thy name, O Most High. ℣. To show forth Thy mercy in the morning, and Thy truth in the night.

Munda Cor Meum, page 763.

Gospel. Luke 15, 11-32

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus pharisæis, et scribis parábolam ístam: Homo quidam hábuit duos fílios: et dixit adolescéntior ex illis patri: Pater, da mihi portiónem substántiæ, quæ me contíngit. Et divísit illis substántiam. Et non post multos dies, congregátis ómnibus, adolescéntior fílius péregre profécus est in regiónem longínquam, et ibi dissipávit substántiam suam vivéndo luxurióse. Et postquam ómnia consummásset, facta est fames válida in regióne illa.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus spoke to the pharisees and scribes this parable: A certain man had two sons; and the younger of them said to his father, Father, give me the portion of substance that falleth to me: and he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country, and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be

in want; and he went, and cleaved to one of the citizens of that country, and he sent him into his farm to feed swine; and he would fain have filled his belly with the husks the swine did eat, and no man gave unto him. And returning to himself, he said, How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him, Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son, make me as one of thy hired servants. And rising up, he came to his father: and when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him; and the son said to him, Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. And the father said to his servants, Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet; bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again; he was lost, and is found. And they began to be merry. Now his elder son was in the field; and when he came, and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, be-

et ipse cœpit egére. Et ábiit, et adhæsit uni cívium regiónis illíus. Et misit illum in villam suam, ut pásceret porcos. Et cupiébat implére ventrem suum de síliquis, quas porci manducábant: et nemo illi dabat. In se autem revérsus, dixit: Quanti mercenárii in domo patris mei abúndant pánibus, ego autem hic fame péreo! Surgam, et ibo ad patrem meum, et dicam ei: Pater, peccávi in cælum, et coram te: jam non sum dignus vocári fílius tuus: fac me sicut unum de mercenáriis tuis. Et surgens venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipsíus, et misericórdia motus est, et accúrrens cécidit super collum ejus, et osculátus est eum. Dixítque ei fílius: Pater, peccávi in cælum, et coram te, jam non sum dignus vocári fílius tuus. Dixit autem pater ad servos suos: Cito proférte stolam primam, et indúite illum, et date ánnulum in manum ejus, et calceaménta in pedes ejus: et addúcite vítulum saginátum, et occídite, et manducémus, et epulémur, quia hic fílius meus mórtuus erat, et revíxit: períerat, et invéntus est. Et cœpérunt epulári. Erat autem fílius ejus sénior in agro: et cum veniret, et appropinquáret dómui, audívit symphóniam, et chorum: et vocávit unum de servis, et interrogávit, quid hæc essent. Isque dixit illi: Frater tuus venit, et occídit pater tuus vítulum saginátum, quia salvum illum recépit. Indignátus est autem.

et nolébat introíre. Pater ergo illíus egréssus, cœpit rogáre illum. At ille respóndens, dixit patri suo: Ecce tot annis sérvio tibi, et numquam mandátum tuum prætérivi, et numquam dedísti mihi hædum, ut cum amícis meis epulárer: sed postquam fílius tuus hic, qui devorávit substántiam suam cum meretrícibus, venit, occidísti illi vítulum saginátum. At ipse dixit illi: Fili, tu semper mecum es, et ómnia mea tua sunt: epulári autem, et gaudére oportébat, quia frater tuus hic mórtuus erat, et revíxit: períerat, et invéntus est.

cause he hath received him safe. And he was angry, and would not go in. His father therefore coming out, began to entreat him: and he answering, said to his father, Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends. But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him, Son, thou art always with me, and all I have is thine; but it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

Offertory. Ps. 12, 4, 5

Illúmina óculos meos, ne umquam obdórmiam in morte: ne quando dicat inimícus meus: Præválui advérsus eum.

Enlighten my eyes, that I never sleep in death: lest at any time my enemy say, I have prevailed against him.

Offertory Prayers, page 767.

Secret

His sacrifíciis, Dómine, concéde placátus: ut, qui própriis orámus absólvi delíctis, non gravémur extérnis. Per Dóminum.

Be appeased, O Lord with this sacrifice and grant that we, who pray to be pardoned our own sins, may not suffer for those of others. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret*, O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Luke 15, 32

Opórtet te, fili, gaudére, quia frater tuus mórtuus fúerat, et revíxit: períerat, et invéntus est.

Thou oughtest to rejoice, my son, because thy brother was dead, and is come to life again: he was lost, and is found.

Postcommunion

May the divine outpouring of Thy sacrament, O Lord, flow unto the recesses of our hearts and make us sharers thereof in strength. Through our Lord.

Sacraménti tui, Dómine, divína libátio, penetrália nostri cordis infúndat: et sui nos partícipes poténter effíciat. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Bow down your heads to God.

Keep Thy household, we beseech Thee, O Lord, with continual loving-kindness that, as it leans only on the hope of heavenly grace, it may also be fortified by heavenly protection. Through our Lord.

Humiliáte cápita vestra Deo.

Famíliam tuam, quæsumus, Dómine, contínua pietáte custódi: ut, quæ in sola spe grátiæ cæléstis innítitur, cælésti étiam protectióne muniátur. Per Dóminum.

Concluding Prayers, page 793.

Third Sunday of Lent *(Purple)*

STATION AT ST. LAWRENCE WITHOUT THE WALLS

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 24, 15, 16

My eyes are ever towards the Lord: for He shall pluck my feet out of the snare: look Thou upon me, and have mercy on me, for I am alone and poor. *Ps. 24, 1-2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. ℣. Glory.

Oculi mei semper ad Dóminum, quia ipse evéllet de láqueo pedes meos: réspice in me, et miserére mei, quóniam únicus et pauper sum ego. *Ps. 24, 1-2.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

Have regard to the desires of the lowly, O almighty God, we beseech Thee, and stretch forth the right hand of

Quæsumus, omnípotens Deus, vota humílium réspice: atque ad defensiónem nostram, déxteram tuæ

majestátis exténde. Per Dóminum.

Thy majesty in our defense. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Epistle. Ephes. 5, 1-9

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

FRATRES: Estóte imitatóres Dei, sicut fílii caríssimi: et ambuláte in dilectióne, sicut et Christus diléxit nos, et trádidit semetípsum pro nobis oblatiónem, et hóstiam Deo in odórem suavitátis. Fornicátio autem, et omnis immundítia, aut avarítia, nec nominétur in vobis, sicut decet sanctos: aut turpitúdo, aut stultilóquium, aut scurrílitas, quæ ad rem non pértinet: sed magis gratiárum áctio. Hoc enim scitóte intelligéntes, quod omnis fornicátor, aut immúndus, aut avárus, quod est idolórum sérvitus, non habet hereditátem in regno Christi, et Dei. Nemo vos sedúcit inánibus verbis: propter hæc enim venit ira Dei in fílios diffidéntiæ. Nolíte ergo éffici partícipes eórum. Erátis enim aliquándo ténebræ: nunc autem lux in Dómino. Ut fílii lucis ambuláte: fructus enim lucis est in omni bonitáte, et justítia, et veritáte.

BRETHREN, be ye followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God, for an odor of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks: for know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness; but now light in the Lord. Walk ye as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

Gradual. Ps. 9, 20, 4

Exsúrge, Dómine, non præváleat homo: judicéntur gentes in conspéctu tuo. ℣. In converténdo inimícum meum retrórsum, infirmabúntur, et períbunt a fácie tua.

Arise, O Lord, let not man be strengthened; let the gentiles be judged in Thy sight. ℣. When my enemy shall be turned back, they shall be weakened and perish before Thy face.

Tract. Ps. 122, 1, 3

To Thee have I lifted up my eyes, Who dwellest in heaven. ℣. Behold as the eyes of servants are on the hands of their masters. ℣. And as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until He have mercy on us. ℣. Have mercy on us, O Lord, have mercy on us.

Ad te levávi óculos meos, qui hábitas in cælis. ℣. Ecce sicut óculi servórum in mánibus dominórum suórum. ℣. Et sicut óculi ancíllæ in mánibus dóminæ suæ: ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nostri. ℣. Miserére nobis, Dómine, miserére nobis.

Munda Cor Meum, page 763.

Gospel. Luke 11, 14-28

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus was casting out a devil, and the same was dumb; and when He had cast out the devil the dumb spoke, and the multitude were in admiration at it, but some of them said, He casteth out devils by Beelzebub the prince of devils. And others tempting, asked of Him a sign from heaven. But He seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall; and if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace: but if a stronger than

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Erat Jesus ejíciens dæmónium, et illud erat mutum. Et cum ejecísset dæmónium, locútus est mutus, et admirátæ sunt turbæ. Quidam autem ex eis dixérunt: In Beélzebub príncipe dæmoniórum éjicit dæmónia. Et alii tentántes, signum de cælo quærébant ab eo. Ipse autem, ut vidit cogitatiónes eórum, dixit eis: Omne regnum in seípsum divísum desolábitur, et domus supra domum cadet. Si autem et sátanas in seípsum divísus est, quómodo stabit regnum ejus? quia dícitis, in Beélzebub me ejícere dæmónia. Si autem ego in Beélzebub ejício dæmónia: fílii vestri in quo ejíciunt? Ideo ipsi júdices vestri erunt. Porro si in dígito Dei ejício dæmónia profécto pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea, quæ póssidet. Si autem fórtior eo supervéniens vícerit eum, univérsa arma ejus áuferet, in quibus confidébat,

et spólia ejus distríbuet. Qui non est mecum, contra me est: et qui non cólligit mecum, dispérgit. Cum immúndus spíritus exíerit de hómine, ámbulat per loca inaquósa, quærens réquiem: et non invéniens, dicit: Revértar in domum meam, unde exívi. Et cum vénerit, ínvenit eam scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álios spíritus secum nequióres se, et ingréssi hábitant ibi. Et fiunt novíssima hóminis illíus pejóra prióribus. Factum est autem, cum hæc díceret: extóllens vocem quædam múlier de turba, dixit illi: Beátus venter, qui te portávit, et úbera quæ suxisti. At ille dixit: Quinímmo beáti, qui áudiunt verbum Dei, et custódiunt illud.

he come upon him, and overcome him, he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with Me, is against Me: and he that gathereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith, I will return into my house whence I came out: and when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becometh worse than the first. And it came to pass, as He spoke these things, that a certain woman from the crowd, lifting up her voice, said to Him, Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said, Yea, rather blessed are they who hear the word of God, and keep it.

Creed, page 765.

Offertory. Ps. 18, 9-12

Justítiæ Dómini rectæ lætificántes corda, et judícia ejus dulcióra super mel et favum: nam et servus tuus custódit ea.

The justices of the Lord are right, rejoicing hearts, and His judgments are sweeter than honey and the honeycomb; for Thy servant keepeth them.

Offertory Prayers, page 767.

Secret

Hæc hóstia, Dómine, quæsumus, emúndet nostra delícta: et ad sacrifícium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

May this offering, O Lord, we beseech Thee, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 83, 4, 5

The sparrow hath found herself a house, and the turtle a nest, where she may lay her young ones: Thy altars, O Lord of hosts, my King, and my God: blessed are they that dwell in Thy house, they shall praise Thee forever and ever.

Passer invénit sibi domum, et turtur nidum, ubi repónat pullos suos: altária tua, Dómine virtútum, Rex meus, et Deus meus: beáti qui hábitant in domo tua in sæculum sæculi laudábunt te.

Postcommunion

BE MERCIFUL, O Lord, we beseech Thee, and free us from all sins and dangers, as Thou dost grant us to be sharers in this great mystery. Through our Lord.

A CUNCTIS nos, quæsumus, Dómine, reátibus et perículis propitiátus absólve: quos tanti mystérii tríbuis esse partícipes. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Concluding Prayers, page 793.

Monday, Third Week of Lent *(Purple)*

STATION AT ST. MARK

The Beginning of Mass, page 756.

Introit. Ps. 55, 5

IN GOD I will praise the word, in the Lord I will praise His speech: in God I will trust, I will not fear what man can do against me. *Ps. 55, 2.* Have mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. ℣. Glory.

IN DEO laudábo verbum, in Dómino laudábo sermónem: in Deo sperábo, non timébo quid fáciat mihi homo. *Ps. 55, 2.* Miserére mei, Deus, quóniam conculcávit me homo: tota die bellans tribulávit me. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

O LORD, we beseech Thee, pour Thy grace into our hearts, that, as we abstain from carnal food, so also we may withdraw our senses from harmful excesses. Through our Lord.

CÓRDIBUS nostris, quæsumus, Dómine, grátiam tuam bénignus infúnde: ut, sicut ab escis carnálibus abstinémus; ita sensus quoque nostros a nóxiis retrahámus excéssibus. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. 4 Kings 5, 1-15

Léctio líbri Regum.

IN DIÉBUS illis: Náaman princeps milítiæ regis Syriæ, erat vir magnus apud dóminum suum, et honorátus: per illum enim dedit Dóminus salútem Syriæ: erat autem vir fortis et dives, sed leprósus. Porro de Syria egréssi fúerant latrúnculi, et captívam dúxerant de terra Israël puéllam párvulam, quæ erat in obséquio uxóris Náaman, quæ ait ad dóminam suam: Utinam fuisset dóminus meus ad prophétam, qui est in Samaria: profécto curásset eum a lepra quam habet. Ingréssus est ítaque Náaman ad dóminum suum, et nuntiávit ei, dicens: Sic et sic locúta est puélla de terra Israël. Dixítque ei rex Syriæ. Vade, et mittam líttcras ad regem Israël. Qui cum proféctus esset, et tulísset secum decem talénta argénti, et sex míllia áureos, et decem mutatória vestimentórum, détulit lítteras ad regem Israël in hæc verba: Cum accéperis epístolam hanc, scito quod miserim ad te Náaman servum meum, ut cures eum a lepra sua. Cumque legísset rex Israël lítteras, scidit vestiménta sua, et ait: Numquid Deus ego sum, ut occídere possim, et vivificáre, quia iste misit ad me, ut curem hóminem a lepra sua? animadvértite, et vidéte quod occasiónes quærat advérsum me. Quod cum audísset Eliséus vir Dei, scidísse vidélicet regem Israël vestiménta sua, misit ad eum,

Lesson from the Book of Kings.

IN THOSE days, Naaman, general of the army of the king of Syria, was a great man with his master, and honorable; for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife: and she said to her mistress, I wish my master had been with the prophet that is in Samaria; He would certainly have healed him of the leprosy which he hath. Then Naaman went in to his lord, and told him saying, Thus and thus said the girl from the land of Israel: and the king of Syria said to him, Go, and I will send a letter to the king of Israel; and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment; and brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his garments, and said, Am I God, to be able to kill, and give life, that this man hath sent to me, to heal a man of his leprosy? mark and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, to wit, that the king of Israel

had rent his garments, he sent to him, saying, Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus: and Eliseus sent a messenger to him, saying, Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry, and went away saying, I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana, and the Pharphar rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him, Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee, Wash, and thou shalt be clean? Then he went down, and washed in the Jordan seven times according to the word of the man of God; and his flesh was restored, like the flesh of a little child, and he was made clean: and returning to the man of God with all his train, he came, and stood before him, and said, In truth, I know there is no other God in all the earth, but only in Israel.

dicens: Quare scidísti vestiménta tua? véniat ad me, et sciat esse prophétam in Israël. Venit ergo Náaman cum equis, et cúrribus, et stetit ad óstium domus Eliséi: misítque ad eum Eliséus núntium, dicens: Vade, et laváre sépties in Jordáne et recípiet sanitátem caro tua, atque mundáberis. Irátus Náaman recedébat, dicens: Putábam quod egrederétur ad me, et stans invocáret nomen Dómini Dei sui, et tángeret manu sua locum lepræ, et curáret me. Numquid non melióres sunt Abana et Pharphar flúvii Damásci, ómnibus aquis Israël, ut laver in eis, et munder? Cum ergo vertísset se, et abíret indígnans, accessérunt ad eum servi sui, et lócuti sunt ei: Pater, et si rem grandem dixísset tibi prophéta, certe fácere debúeras: quanto magis quia nunc dixit tibi: Laváre, et mundáberis? Descéndit, et lavit in Jordáne sépties, juxta sermónem viri Dei, et restitúta est caro ejus, sicut caro púeri parvuli, et mundátus est. Reversúsque ad virum Dei cum univérso comitátu suo, venit, et stetit coram eo, et ait: Vere scio, quod non sit álius Deus in univérsa terra, nisi tantum in Israël.

Gradual. Ps. 55, 9, 2

O God, I have declared to Thee my life: Thou hast set my

Deus, vitam meam annuntiávi tibi: posuísti lácri-

mas meas in conspéctu tuo. ℣. Miserére mei, Dómine, quóniam conculcávit me homo: tota die bellans tribulávit me.

tears in Thy sight. ℣. Have mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Luke 4, 23-30

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Dixit Jesus pharisæis: Utique dicétis mihi hanc similitúdinem: Médice, cura teípsum: quanta aúdívimus facta in Caphárnaum, fac et hic in pátria tua. Ait autem: Amen dico vobis, quia nemo prophéta accéptus est in pátria sua. In veritáte dico vobis, multæ víduæ erant in diébus Elíæ in Israël, quando clausum est cælum annis tribus, et ménsibus sex, cum facta esset fames magna in omni terra: et ad nullam illárum missus est Elías, nisi, in Sarépta Sidóniæ, ad mulíerem víduam. Et multi leprósi erant in Israël sub Eliséo prophéta: et nemo eórum mundátus est nisi Náaman Syrus. Et repléti sunt omnes in synagóga ira, hæc audiéntes. Et surrexérunt et ejecérunt illum extra civitátem et duxérunt illum usque ad supercílium montis, super quem cívitas illórum erat ædificáta ut præcipitárent eum. Ipse autem tránsiens per médium illórum, ibat.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to the pharisees, Doubtless you will say to Me this similitude; Physician, heal Thyself: as great things as we have heard done in Capharnaum, do also here in Thy own country. And He said, Amen I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the land: and to none of them was Elias sent, but to a widow at Sarepta of Sidon. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian. And all they in the synagogue hearing these things were filled with anger: and they rose up and thrust Him out of the city; and they brought Him to the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way.

Offertory. Ps. 54, 2, 3

Exáudi, Deus, oratiónem,

Hear, O God, my prayer, and

despise not my supplication: be attentive to me, and hear me.

meam, et ne despéxeris deprecatiónem meam: inténde in me, et exáudi me.

Offertory Prayers, page 767.

Secret

THE gift of our homage we offer Thee, O Lord, do Thou make it unto us the sacrament of salvation. Through our Lord.

MUNUS, quod tibi, Dómine, nostræ servitútis offérimus, tu salutáre nobis pérfice sacraméntum. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 13, 7

Who shall give out of Sion the salvation of Israel: when the Lord shall have turned away the captivity of His people, Jacob shall rejoice and Israel shall be glad.

Quis dabit ex Sion salutáre Israël? cum avérterit Dóminus captivitátem plebis suæ, exsultábit Jacob, et lætábitur Israël.

Postcommunion

GRANT, we beseech Thee, O almighty and merciful God, that what we touch with our mouths we may receive with minds undefiled. Through our Lord.

PRÆSTA, quæsumus, omnípotens et miséricors Deus: ut, quod ore contingimus, pura mente capiámus. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

BOW down your heads to God.

Let Thy mercy, O Lord, succor us, that we may be worthy to be snatched by Thy protection from the dangers that threaten and to be saved by Thy deliverance. Through our Lord.

HUMILIÁTE cápita vestra Deo.

Subvéniat nobis, Dómine, misericórdia tua: ut ab imminéntibus peccatórum nostrórum perículis te mereámur protegénte éripi, et liberánte salvári. Per Dóminum.

Concluding Prayers, page 793.

Tuesday, Third Week of Lent *(Purple)*

STATION AT ST. PUDENTIANA

The Beginning of Mass, page 756.

Introit. Ps. 16, 6, 8

EGO clamávi, quóniam exaudísti me, Deus: inclína aurem tuam, et exáudi verba mea: custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. *Ps. 16, 1.* Exáudi, Dómine, justítiam meam: inténde deprecatiónem meam. ℣. Glória Patri.

I HAVE cried, for Thou, O God, hast heard me: O incline Thine ear and hear my words: keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. *Ps. 16, 1.* Hear, O Lord, my justice: attend to my prayer. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

EXÁUDI nos, omnipotens et misericors Deus: et continéntiæ salutáris propítius nobis dona concéde. Per Dóminum.

HARKEN unto us, O almighty and merciful God, and favorably grant us the gifts of saving self-denial. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. 4 Kings 4, 1-7

Léctio libri Regum.

Lesson from the Book of Kings.

IN DIÉBUS illis: Múlier quædam clamábat ad Eliséum prophétam, dicens: Servus tuus vir meus mórtuus est, et tu nosti, quia servus tuus fuit timens Dóminum: et ecce créditor venit, ut tollat duos fílios meos ad serviéndum sibi. Cui dixit Eliséus: Quid vis ut fáciam tibi? Dic mihi, quid habes in domo tua? At illa respóndit: Non hábeo ancílla tua quidquam in domo mea, nisi parum ólei, quo ungar. Cui ait: Vade, pete mútuo ab ómnibus vicínis tuis vasa vácua non pauca. Et ingrédere, et claude óstium

IN THOSE days, a certain woman cried to the prophet Eliseus, saying, Thy servant my husband is dead, and thou knowest that thy servant was one that feared God; and behold the creditor is come to take away my two sons to serve him: and Eliseus said to her. What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered, I thy handmaid have nothing in my house but a little oil, to anoint me: and he said to her, Go borrow of all thy neighbors empty vessels not a few: and go in and shut thy

door, when thou art within, and thy sons; and pour out thereof into all those vessels, and when they are full take them away. So the woman went, and shut the door upon her, and upon her sons; they brought her the vessels, and she poured in; and when the vessels were full, she said to her son, Bring me yet a vessel; and he answered, I have no more: and the oil stood. And she came, and told the man of God; and he said, Go, sell the oil, and pay thy creditor; and thou and thy sons live of the rest.

tuum, cum intrínsecus fúeris tu, et fílii tui: et mitte inde in ómnia vasa hæc: et cum pleba fúerint, tolles. Ivit itaque múlier, et clausit óstium super se, et super fílios suos: illi offerébant vasa, et illa infundébat. Cumque plena fuíssent vasa, dixit ad fílium suum: Affer mihi adhuc vas. Et ille respóndit: Non hábeo. Stetique óleum. Venit autem illa, et inclinávit hómini Dei. Et ille: Vade, inquit, vende óleum, et redde creditóri tuo: tu autem, et fílii tui vívite de réliquo.

Gradual. Ps. 18, 13, 14

From my secret sins cleanse me, O Lord; and from those of others spare Thy servant. ℣. If they shall have no dominion over me, then shall I be without spot; and I shall be cleansed from the greatest sin.

Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo. ℣. Si meí non fúerint domináti, tunc immaculátus ero: et emundábor a delícto máximo.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 15-22

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

AT THAT time, Jesus said to His disciples, If thy brother shall offend thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand; and if he will not hear them, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and the publican.

IN ILLO témpore: Dixit Jesus discípulis suis: Si peccáverit in te frater tuus, vade, et córripe eum inter te et ipsum solum. Si te audíerit, lucrátus eris fratrem tuum. Si autem te non audíerit, adhibe tecum adhuc unum, vel duos, ut in ore duórum, vel trium téstium stet omne verbum. Quod si non audíerit eos: dic ecclésiæ. Si autem ecclésiam non audíerit: sit tibi sicut éthnicus et publicánus. Amen dico vobis, quæ-

cúmque alligavéritis super terram, erunt ligáta et in cælo: et quæcúmque solvéritis super terram, erunt solúta et in cælo. Iterum dico vobis, quia si duo ex vobis consénserint super terram, de omni re quamcúmque petíerint, fiet illis a Patre meo, qui in cælis est. Ubi enim sunt duó vel tres congregáti in nómine meo, ibi sum in médio eórum. Tunc accédens Petrus ad eum, dixit: Dómine, quóties peccábit in me frater meus, et dimíttam ei? usque séptiës? Dicit illi Jesus: Non dico tibi usque séptiës, sed usque septuágies séptiës.

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall agree upon earth, concerning anything whatsoever they shall ask, it shall be done for them by My Father Who is in heaven: for where there are two or three gathered in My name, there am I in the midst of them. Then came Peter unto Him and said, Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him, I say not to thee, till seven times; but till seventy times seven times.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Offertory Prayers, page 767.

Secret

Per hæc véniat, quæsumus, Dómine, sacraménta nostræ redemptiónis efféctus: qui nos et ab humánis rétrahat semper excéssibus, et ad salutária dona perdúcat. Per Dóminum.

Through this sacrament, we beg Thee, O Lord, may the effect of our redemption come, ever to withdraw us from human excesses, and to lead us on to the gifts of salvation. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 14, 1, 2

Dómine quis habitábit in tabernáculo tuo? aut quis requiéscet in monte sancto tuo? Qui ingréditur sine mácula, et operátur justítiam.

Lord, who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill? He that walketh without blemish, and worketh justice.

Postcommunion

Purified by these sacred mysteries, O Lord, we ask that we may obtain pardon and grace. Through our Lord.

Sacris, Dómine, mysteriis expiáti: et véniam, quæsumus, consequámur, et grátiam. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Bow down your heads to God.

Defend us, O Lord, with Thy protection, and keep us forever from all iniquity. Through our Lord.

Humiliáte cápita vestra Deo.

Tua nos, Dómine, protectione defénde: et ab omni semper iniquitáte custódi. Per Dóminum.

Concluding Prayers, page 793.

Wednesday, Third Week of Lent *(Purple)*

Station at St. Sixtus

The Beginning of Mass, page 756.

Introit. Ps. 30, 7, 8

But I will hope in the Lord: I will be glad, and rejoice in Thy mercy; for Thou hast regarded my humility. *Ps. 30, 2.* In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and rescue me. ℣. Glory.

Ego autem in Dómino sperábo: exsultábo, et lætábor in tua misericórdia: quia respexísti humilitátem meam. *Ps. 30, 2.* In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me, et éripe me. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

Grant us, we beseech Thee, O Lord, that, being taught by salutary fasts, abstaining also from baneful vices, we may the more easily obtain Thy merciful forgiveness. Through our Lord.

Præsta nobis quæsumus, Dómine: ut salutáribus jejúniis erudíti, a nóxiis quoque vitiis abstinéntes, propitiatiónem tuam facílius impetrémus. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Ex. 20, 12-24

Léctio líbri Exodi.

Hæc dicit Dóminus Deus: Honóra patrem tuum et matrem tuam, ut sis longævus super terram, quam Dóminus Deus tuus dabit tibi. Non occídes. Non mœcháberis. Non furtum fácies. Non loquéris contra próximum tuum falsum testimónium. Non concupísces domum próximi tui: nec desiderábis uxórem ejus, non servum, non ancíllam, non bovem, non ásinum, nec ómnia, quæ illíus sunt. Cunctus autem pópulus vidébat voces, et lámpades, et sónitum búccinæ, montémque fumántem: et pertérriti ac pavóre concússi, stetérunt procul, dicéntes Móysi: Lóquere tu nobis, et audiémus: non loquátur nobis Dóminus, ne forte moriámur. Et ait Móyses ad pópulum: Nolíte timére: ut enim probáret vos, venit Deus, et ut terror illíus esset in vobis, et non peccarétis. Stetítque pópulus de longe, Móyses autem accéssit ad calíginem, in qua erat Deus. Dixit prætérea Dóminus ad Móysen: Hæc dices fíliis Israël: Vos vidístis, quod de cælo locútus sim vobis. Non faciétis deos argénteos, nec deos áureos faciétis vobis. Altáre de terra faciétis mihi, et offerétis super eo holocáusta et pacífica vestra, oves vestras, et boves in omni loco, in quo memória fúerit nóminis mei.

Lesson from the Book of Exodus.

Thus saith the Lord God, Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house; neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his. And all the people saw the voices, and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear, they stood afar off, saying to Moses, Speak thou to us, and we will hear; let not the Lord speak to us, lest we die. And Moses said to the people, Fear not, for God is come to prove you, and that the dread of Him might be in you, and you should not sin. And the people stood afar off, but Moses went to the dark cloud wherein God was: and the Lord said to Moses, Thus shalt thou say to the children of Israel, You have seen that I have spoken to you from heaven. You shall not make gods of silver, nor shall you make to yourselves gods of gold. You shall make an altar of earth unto Me, and you shall offer upon it your holocausts and peace offerings, your sheep and oxen, in every place where the memory of My name shall be.

Gradual. Ps. 6, 3, 4

Have mercy on me, O Lord, for I am weak: heal me, O Lord. ℣. All my bones are troubled: and my soul is troubled exceedingly.

Miserére mei, Dómine, quóniam infírmus sum: sana me, Dómine. ℣. Conturbáta sunt ómnia ossa mea: et ánima mea turbáta est valde.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 15, 1-20

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

At that time, the scribes and pharisees came to Jesus from Jerusalem, saying, Why do Thy disciples transgress the tradition of the ancients? for they wash not their hands when they eat bread. But He answering, said to them, Why do you also transgress the commandment of God for your tradition? For God said, Honor thy father and mother; and he that shall curse father or mother, let him die the death. But you say, Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee; and he shall not honor his father or his mother: and you have made void the commandment of God for your tradition. Ye hypocrites, well hath Isaias prophesied of you, saying, This people honoreth Me with their lips, but their heart is far from Me; and in vain do they worship Me, teaching doctrines and commandments of men. And having called together the multitudes unto Him, He said to them, Hear ye and understand: not that which goeth into the mouth defileth a man,

In illo témpore: Accessérunt ad Jesum ab Jerosólymis scribæ et pharisæi, dicéntes: Quare discípuli tui transgrediúntur traditiónem seniórum? Non enim lavant manus suas, cum panem mandúcant. Ipse autem respóndens, ait illis: Quare et vos transgredímini mandátum Dei propter traditiónem vestram? Nam Deus dixit: Honóra patrem, et matrem. Et: Qui maledíxerit patri, vel matri, morte moriátur. Vos autem dícitis: Quicúmque díxerit patri, vel matri: munus quodcúmque est ex me, tibi próderit: et non honorificábit patrem suum, aut matrem suam: et írritum fecístis mandátum Dei propter traditiónem vestram. Hypócritæ, bene prophetávit de vobis Isaias, dicens: Pópulus hic lábiis me honórat: cor autem eórum longe est a me. Sine causa autem colunt me, docéntes doctrínas et mandáta hóminum. Et convocátis ad se turbis, dixit eis: Audíte, et intellígite. Non quod intrat in os, coínquinat hóminem: sed quod

procédit ex ore, hoc coínquinat hóminem. Tunc accedéntes discípuli ejus, dixérunt ei: Scis quia pharisæi, audíto verbo hoc, scandalizáti sunt? At ille respóndens, ait: Omnis plantátio, quam non plantávit Pater meus cæléstis eradicábitur. Sínite illos: cæci sunt, et duces cæcórum. Cæcus autem si cæco ducátum præstet, ambo in fóveam cadunt. Respóndens autem Petrus, dixit ei: Edíssere nobis parábolam istam. At ille dixit: Adhuc et vos sine intelléctu estis? Non intellígitis, quia omne, quod in os intrat, in ventrem vadit, et in secéssum emíttitur? Quæ autem procédunt de ore, de corde éxeunt, et ea coínquinant hóminem: de corde enim éxeunt cogitatiónes malæ, homicídia, adultéria, fornicatiónes, furta, falsa testimónia, blasphémiæ. Hæc sunt, quæ coínquinant hóminem. Non lotis autem mánibus manducáre, non coínquinat hóminem.

but what cometh out of the mouth, this defileth a man. Then came His disciples and said to Him, Dost Thou know that the pharisees, when they heard this word were scandalized? But He answering, said, Every plant which My heavenly Father hath not planted shall be rooted up. Let them alone, they are blind and leaders of the blind; and if the blind lead the blind, both fall into the pit. And Peter answering, said to Him, Expound to us this parable. But He said, Are you also yet without understanding? do you not understand, that whatsoever entereth into the mouth goeth into the belly, and is cast into the privy? but the things which proceed out of the mouth come forth from the heart, and those things defile a man: for from the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man: but to eat with unwashed hands doth not defile a man.

Offertory. Ps. 108, 21

Dómine, fac mecum misericórdiam tuam, propter nomen tuum: quia suávis est misericórdia tua.

O Lord, be merciful to me for Thy name's sake, because Thy mercy is sweet.

Offertory Prayers, page 767.

Secret

SUSCIPE, quæsumus, Dómine, preces pópuli tui cum oblatiónibus hostiárum: et tua mystéria celebrántes, ab ómnibus nos defénde perículis. Per Dóminum.

RECEIVE, we beseech Thee, O Lord, the prayers of Thy people, with offerings of sacrifices, and defend from all dangers them that celebrate Thy mysteries. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 15, 10

Thou hast made known to me the ways of life: Thou shalt fill me with joy with Thy countenance, O Lord.

Notas mihi fecísti vias vitæ: adimplébis me lætítia cum vultu tuo, Dómine.

Postcommunion

May the heavenly banquet, with which we have been regaled, sanctify us, O Lord, and render us, forgiven all our errors, fit subjects for the promises of heaven. Through our Lord.

Sanctíficet nos, Dómine, qua pasti sumus, mensa cæléstis: et a cunctis erróribus expiátos, supérnis promissiónibus reddat accéptos. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Bow down your heads to God.

Grant, we beseech Thee, O almighty God, that we, who seek the favor of Thy protection, may be delivered from all evil and serve Thee with a quiet mind. Through our Lord.

Humiliáte cápita vestra Deo.

Concéde, quæsumus, omnípotens Deus: ut, qui protectiónis tuæ grátiam quærimus, liberáti a malis ómnibus, secúra tibi mente serviámus. Per Dóminum.

Concluding Prayers, page 793.

Thursday, Third Week of Lent *(Purple)*

STATION AT STS. COSMAS AND DAMIAN

The Beginning of Mass, page 756.

Introit

I am the salvation of the people, saith the Lord: from whatever tribulation they shall cry to Me, I will hear them; and I will be their Lord forever. *Ps. 77, 1.* Attend, O My people, to My law; incline your ear to the words of My mouth. ℣. Glory.

Salus pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Ps. 77, 1.* Atténdite, pópule meus legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

Magnificet te, Dómine, sanctórum tuórum Cosmæ et Damiáni beáta solémnitas: qua et illis glóriam sempitérnam, et opem nobis ineffábili providéntia contulísti. Per Dóminum.

Let the blessed feast of Thy saints, Cosmas and Damian, magnify Thee, O Lord, for on this day Thou didst, in Thine ineffable providence, confer on them everlasting glory, and on us the resource of their help. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Jer. 7, 1-7

Léctio Jeremiæ Prophétæ.

In diébus illis: Factum est verbum Dómini ad me, dicens: Sta in porta domus Dómini: et prædica ibi verbum istud, et dic: Audíte verbum Dómini omnis Juda, qui ingredímini per portas has, ut adorétis Dóminum. Hæc dicit Dóminus exercítuum Deus Israël: Bonas fácite vias vestras, et stúdia vestra: et habitábo vobiscum in loco isto. Nolíte confídere in verbis mendácii, dicéntes: Templum Dómini, templum Dómini, templum Dómini est. Quóniam si bene direxéritis vias vestras, et stúdia vestra: si fecéritis judícium inter virum et próximum ejus, ádvenæ, et pupíllo, et viduæ non fecéritis calúmniam, nec sánguinem innocéntem effudéritis in loco hoc et post deos aliénos non ambulavéritis in malum vobismetípsis: habitábo vobiscum in loco isto: in terra, quam dedi pátribus vestris a sæculo et usque in sæculum: ait Dóminus omnípotens.

Lesson from Jeremias the Prophet.

In those days, the word of the Lord came to me, saying, Stand in the gate of the house of the Lord; and proclaim there this word, and say, Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord. Thus saith the Lord of hosts, the God of Israel, Make your ways and your doings good; and I will dwell with you in this place. Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For if you will order well your ways and your doings; if you will execute judgment between a man and his neighbor; if you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt; I will dwell with you in this place; in the land which I gave to your fathers from the beginning, and forevermore: saith the Lord almighty.

Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. ℣. Thou openest Thy hand, and fillest every living creature with blessing.

Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. ℣. Aperis tu manum tuam: et imples omne ánimal benedictióne.

Munda Cor Meum, page 763.

Gospel. Luke 4, 38-44

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus, rising up out of the synagogue, went into Simon's house: and Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her: and immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him: but He laying His hands on every one of them, healed them. And devils went out from many, crying out, and saying, Thou art the Son of God. And rebuking them, He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place; and the multitudes sought Him, and came unto Him; and they stayed Him that He should not depart from them. To whom He said, To other cities also I must preach the kingdom of God, for therefore am I sent. And He was preaching in the synagogues of Galilee.

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Surgens Jesus de synagóga introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febri: et dimísit illam. Et continuo surgens, ministrábat illis. Cum autem sol occidísset, omnes, qui habébant infírmos váriis languóribus, ducébant illos ad eum. At ille singulis manus impónens, curábat eos. Exíbant autem dæmónia a multis clamántia, et dicéntia: Quia tu es Fílius Dei: et íncrepans non sinébat ea loqui, quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in desértum locum, et turbæ requirébant eum, et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: Quia et áliis civitátibus opórtet me evangelizáre regnum Dei: quia ideo missus sum. Et erat prædicans in synagógis Galilææ.

Offertory. Ps. 137, 7

If I shall walk in the midst of tribulation, Thou wilt

Si ambulávero in média tribulatiónis, vivificábis me,

Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me fáciet déxtera tua.

quicken me, O Lord: and Thou wilt stretch forth Thy hand against the wrath of my enemies; and Thy right hand shall save me.

Offertory Prayers, page 767.

Secret

In tuórum, Dómine, pretiosa morte justórum sacrifícium illud offérimus, de quo martyrium sumpsit omne princípium. Per Dóminum.

We offer Thee, O Lord, in the meritorious death of Thy saints, this sacrifice, from which alone martyrdom hath sprung. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 118, 4, 5

Tu mandásti, mandáta tua custodíri nimis: útinam dirigántur viæ meæ, ad custodiéndas justificatiónes tuas.

Thou hast commanded Thy commandments to be kept exceedingly: O that my ways may be directed to keep Thy justifications.

Postcommunion

Sit nobis, Dómine, sacraménti tui certa salvátio: quæ cum beatórum Mártyrum tuórum Cosmæ et Damiáni méritis implorátur. Per Dóminum.

May we be allotted, O Lord, the salvation pledged by Thy sacrament, which we implore by the merits of Thy blessed martyrs Cosmas and Damian. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Subjéctum tibi pópulum, quæsumus, Dómine, propitiátio cæléstis amplíficet: et tuis semper fáciat servíre mandátis. Per Dóminum.

Bow down your heads to God.

May heavenly favor increase the people that is subject to Thee, O Lord, and ever make it to serve Thy bidding. Through our Lord.

Concluding Prayers, page 793.

Friday, Third Week of Lent *(Purple)*

Station at St. Lawrence in Lucina

The Beginning of Mass, page 756.

Introit. Ps. 85, 17

SHOW me, O Lord, a token for good: that they who hate me may see, and be confounded because Thou, O Lord, hast helped me and hast comforted me. *Ps. 85, 1.* Incline Thy ear, O Lord, and hear me: for I am needy and poor. ℣. Glory.

FAC mecum, Dómine, signum in bonum: ut vídeant, qui me odérunt, et confundántur: quóniam tu, Dómine, adjuvísti me, et consolátus es me. *Ps. 85, 1.* Inclina, Dómine, aurem tuam, et exáudi me: quóniam inops et pauper sum ego. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

ACCOMPANY our fasts, we beseech, O Lord, with Thy benignant favor, that, as in the body we abstain from food, so in spirit we may refrain from sin. Through our Lord.

JEJÚNIA nostra, quæsumus, Dómine, benígno favóre proséquere: ut, sicut ab aliméntis abstinémus in córpore; ita a vítiis jejunémus in mente. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Numbers 20, 1, 3; 6-13

Lesson from the Book of Numbers.

IN THOSE days: The children of Israel came together against Moses and Aaron and making a sedition, said: Give us water that we may drink. And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said: O Lord God, hear the cry of this people, and open to them Thy treasure, a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them. And the Lord spoke to Moses saying: Take the rod, and assemble the people together, thou and

Léctio líbri Números.

IN DIÉBUS illis: Convenérunt fílii Israël advérsum Móysen et Aaron: et versi in seditiónem, dixérunt: Date nobis aquam, ut bibámus. Ingressúsque Móyses et Aaron, dimíssa multitúdine, tabernáculum, fœderis, corruérunt, proni in terram, clamaverúntque ad Dóminum, atque dixérunt: Dómine Deus, audi clamórem hujus pópuli, et áperi eis thesáurum tuum, fontem aquæ vivæ, ut satiáti, cesset murmurátio eórum. Et appáruit glória Dómini super eos. Locutúsque est Dóminus ad Móysen, dicens: Tolle virgam et póngrega pópulum, tu et Aaron frater tuus, et loquímini ad petram

coram eis, et illa dabit aquas. Cumque edúxeris aquam de petra, bibet omnis multitúdo et juménta ejus. Tulit ígitur Móyses virgam, quæ erat in conspéctu Dómini, sicut præcéperat ei, congregáta multitúdine ante petram dixítque eis: Audíte, rebélles et incréduli: Num de petra hac vobis aquam potérimus ejícere? Cumque elevásset Móyses manum, percútiens virga bis sílicem, egréssæ sunt aquæ largíssimæ, ita ut pópulus bíberet, et juménta. Dixítque Dóminus ad Móysen et Aaron: Quia non credidístis mihi, ut sanctificarétis me coram fíliis Israël, non introducétis hos pópulos in terram, quam dabo eis. Hæc est aqua contradictiónis, ubi jurgáti sunt fílii Israël contra Dóminum, et sanctificátus est in eis.

Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitudes and their cattle shall drink. Moses therefore took the rod, which was before the Lord, as He had commanded him, and having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank, and the Lord said to Moses and Aaron: Because you have not believed me, to sanctify Me before the children of Israel, you shall not bring these people into the land, which I will give them. This is the water of contradiction, where the children of Israel strove with words against the Lord, and He was sanctified in them.

Gradual. Ps. 27, 7, 1

In Deo sperávit cor meum, et adjútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor illi. ℣. Ad te, Dómine, clamávi: Deus meus, ne síleas, ne discédas a me.

In God hath my heart confided and I have been helped: and my flesh hath flourished again, and with my will I will give praise to Him. ℣. Unto Thee will I cry, O Lord: O my God, be not Thou silent to me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 4, 5-42

✠ Sequéntia sancti Evangélii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

In illo témpore: Venit Jesus in civitátem Samaríæ, quæ dícitur Sichar: juxta prædium, quod dedit

At that time, Jesus came to a city of Samaria which is called Sichar, near the land which Jacob gave to his

son Joseph. Now Jacob's well was there. Jesus therefore being wearied with His journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus said to her, Give Me to drink. (For His disciples were gone into the city to buy meats). Then that Samaritan woman saith to Him, How dost Thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered and said to her, If thou didst know the gift of God, and Who He is that saith to thee, Give Me to drink; thou perhaps wouldst have asked of Him, and He would have given thee living water. The woman saith to Him, Sir, Thou hast nothing wherein to draw, and the well is deep; from whence then hast Thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said to her, Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst forever; but the water that I will give him shall become in him a fountain of water, springing up into life everlasting. The woman saith to him, Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her, Go, call thy husband and come hither. The woman answered and said, I have no husband. Jesus said to her, Thou hast said well, I have no husband.

Jacob Joseph fílio suo. Erat autem ibi fons Jacob. Jesus ergo fatigátus ex itínere, sedébat sic supra fontem. Hora erat quasi sexta. Venit múlier de Samaría hauríre aquam. Dicit ei Jesus: Da mihi bíbere. (Discípuli enim ejus abíerant in civitátem, ut cibos émerent). Dicit ergo ei múlier illa Samaritána: Quómodo tu, Judæus cum sis, bíbere a me poscis, quæ sum múlier Samaritána? non enim coutúntur Judæi Samaritánis. Respóndit Jesus, et dixit ei: Si scires donum Dei, et quis est, qui dicit tibi: Da mihi bíbere: tu fórsitan petísses ab eo, et dedísset tibi aquam vivam. Dicit ei múlier: Dómine, neque in quo háurias habes, et púteus altus est: unde ergo habes aquam vivam? Numquid tu major es patre nostro Jacob, qui dedit nobis púteum, et ipse ex eo bibit, et fílii ejus, et pécora ejus? Respóndit Jesus, et dixit ei: Omnis, qui bibit ex aqua hac, sítiet íterum: qui autem bíberit ex aqua quam ego dabo ei, non sítiet in ætérnum: sed aqua, quam ego dabo ei, fiet in eo fons aquæ saliéntis in vitam ætérnam. Dicit ad eum múlier: Dómine, da mihi hanc aquam, ut non sítiam, neque véniam huc hauríre. Dicit ei Jesus: Vade, voca virum tuum, et veni huc. Respóndit múlier, et dixit: Non hábeo virum. Dicit ei Jesus: Bene dixísti, quia non hábeo virum: quinque enim viros habuísti, et nunc, quem habes, non est tuus vir: hoc vere dixísti. Dicit ei múlier: Dómine, vídeo quia prophéta

es tu. Patres nostri in monte hoc adoravérunt, et vos dícitis, quia Jerosólymis est locus, ubi adoráre opórtet. Dicit ei Jesus: Múlier, crede mihi, quia venit hora, quando neque in monte hoc, neque in Jerosólymis adorábitis Patrem. Vos adorátis quod nescítis: nos adorámus quod scimus, quia salus ex Judæis est. Sed venit hora, et nunc est, quando veri adoratóres adorábunt Patrem in spíritu et veritáte. Nam et Pater tales quærit, qui adórent eum. Spíritus est Deus: et eos, qui adórant eum, in spíritu et veritáte opórtet adoráre. Dicit ei múlier: Scio, quia Messías venit (qui dícitur Christus). Cum ergo vénerit ille, nobis annuntiábit ómnia. Dicit ei Jesus: Ego sum, qui loquor tecum. Et contínuo venérunt discípuli ejus: et mirabántur quia cum muliere loquebátur. Nemo tamen dixit: Quid quæris, aut quid lóqueris cum ea? Relíquit ergo hydriam suam múlier, et ábiit in civitátem, et dicit illis homínibus: Veníte, et vidéte hóminem, qui dixit mihi ómnia quæcúmque feci: numquid ipse est Christus? Exiérunt ergo de civitáte, et veniébant ad eum. Intérea rogábant eum discípuli, dicéntes: Rabbi, mandúca. Ille autem dicit eis: Ego cibum hábeo manducáre, quem vos nescítis. Dicébant ergo discípuli ad ínvicem: Numquid áliquis áttulit ei manducáre? Dicit eis Jesus: Meus cibus est, ut fáciam voluntátem ejus, qui misit me, ut perfíciam opus ejus. Nonne vos dícitis, quod adhuc

for thou hast had five husbands and he whom thou now hast is not thy husband. This thou hast said truly. The woman said to Him, Sir, I perceive that Thou art a prophet. Our fathers adored on this mountain; and You say that at Jerusalem is the place where men must adore. Jesus saith to her, Woman, believe Me, that the hour cometh, when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not; we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a spirit; and they that adore Him, must adore Him in spirit and in truth. The woman saith to Him, I know that the Messias cometh (Who is called Christ); therefore when He is come, He will tell us all things. Jesus saith to her, I am He Who am speaking with thee. And immediately His disciples came: and they wondered that He talked with the woman; yet no man said, What seekest Thou, or why talkest Thou with her? The woman therefore left her waterpot and went her way into the city, and saith to the men there, Come, and see a man who has told me all things whatsoever I have done: Is not He the Christ? They went therefore out of the city, and came unto Him. In the meantime, the disciples prayed Him saying, Rabbi, eat. But He said to them, I have meat to eat

which you know not. The disciples therefore said one to another, Hath any man brought Him to eat? Jesus saith to them, My meat is to do the will of him that sent me, that I may perfect His work. Do you not say, there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting; that both he that soweth and he that reapeth may rejoice together. For in this is the saying true, that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labor: others have labored, and you have entered into their labors. Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony, He told me all things whatsoever I have done. So when the Samaritans were come to Him, they desired Him that He would tarry there. And He abode there two days. And many more believed in Him, because of His own word. And they said to the woman, We now believe, not for thy saying: for we ourselves have heard Him, and know that this is indeed the Saviour of the world.

quátuor menses sunt, et messis venit? Ecce dico vobis: Leváte óculos vestros, et vidéte regiónes, quia albæ sunt jam ad messem. Et qui metit, mercédem áccipit, et cóngregat fructum in vitam ætérnam: ut, et qui séminat, simul gáudeat, et qui metit. In hoc enim est verbum verum: quia álius est qui séminat, et álius est qui metit. Ego misi vos métere quod vos non laborástis: alii laboravérunt, et vos in labóres eórum introístis. Ex civitáte autem illa credidérunt in eum Samaritanórum, propter verbum mulíeris testimónium perhibéntis: Quia dixit mihi ómnia quæcúmque feci. Cum venissent ergo ad illum Samaritáni, rogavérunt eum, ut ibi manéret. Et mansit ibi duos dies. Et multo plures credidérunt in eum propter sermónem ejus. Et mulíeri dicébant: Quia jam non propter tuam loquélam crédimus: ipsi enim audívimus, et scimus quia hic est vere Salvátor mundi.

Offertory. Ps. 5, 3, 4

Harken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Inténde voci orátiónis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Offertory Prayers, page 767.

Secret

REGARD with favor, we beseech Thee, O Lord, the

RÉSPICE quæsumus, Dómine, propítius ad

múnera, quæ sacramus: ut tibi grata sint, et nobis salutária semper exsístant. Per Dóminum.

gifts which we consecrate, that they may be pleasing to Thee, and ever continue conducive to our salvation. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret*, O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. John 4, 13, 14

Qui bíberit aquam, quam ego dabo ei, dicit Dóminus, fiet in eo fons aquæ saliéntis in vitam ætérnam.

He that shall drink of the water that I will give him, it shall become in him a fountain of water springing up into life everlasting.

Postcommunion

Hujus nos, Dómine, percéptio sacraménti mundet a crímine: et ad cæléstia regna perdúcat. Per Dóminum.

May the receiving of this sacrament, O Lord, purify us from sin and bring us to the heavenly realms. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion*, Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Bow down your heads to God.

Præsta, quæsumus, omnípotens Deus: ut, qui in tua protectióne confídimus cuncta nobis adversántia, te adjuvánte, vincámus. Per Dóminum.

Grant, we beseech Thee, O almighty God, that we, who trust in Thy protection, may overcome by Thine assistance all those things which contend against us. Through our Lord.

Concluding Prayers, page 793.

Saturday, Third Week of Lent *(Purple)*

STATION AT ST. SUSANNA

The Beginning of Mass, page 756.

Introit. Ps. 5, 2, 3

Verba mea áuribus pércipe, Dómine, intéllige clamórem meum: inténde voci

Give ear, O Lord, to my words, understand my cry: harken to the voice of my

prayer. O my King and my God. *Ps. 5, 4.* For to Thee will I pray: O Lord, in the morning Thou shalt hear my voice. ℣. Glory.

oratiónis meæ, Rex meus, et Deus meus. *Ps. 5, 4.* Quóniam ad te orábo, Dómine: mane exáudies vocem meam. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who, afflicting ourselves, abstain from food, may, observing justice, refrain from sin. Through our Lord.

PRÆSTA, quæsumus, omnípotens Deus: ut, qui se, affligéndo carnem, ab aliméntis ábstinent; sectándo justítiam, a culpa jejúnent. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Dan. 13, 1-9; 15-17; 19-30; 33-62

Lesson from Daniel the Prophet.

IN THOSE days, there was a man that dwelt in Babylon, and his name was Joakim; and he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God; for her parents, being just, had instructed their daughter according to the law of Moses. Now Joakim was very rich, and had an orchard near his house; and the Jews resorted to him, because he was the most honorable of them all. And there were two of the ancients of the people appointed judges that year, of whom the Lord said, Iniquity came out from Babylon from the ancient judges, that seemed to govern the people. These men frequented the house of Joakim, and all that had any matters of judgment came to them. And when the people departed away at noon, Susanna went in and walked in

Léctio Daniélis Prophétæ.

IN DIÉBUS illis: Erat vir hábitans in Babylóne, et nomen ejus Jóakim: et accépit uxórem nómine Susánnam, fíliam Helcíæ, pulchram nimis, et timéntem Deum: paréntes enim illíus, cum essent justi, erudiérunt fíliam suam secúndum legem Móysi. Erat autem Jóakim dives valde, et erat ei pomárium, vicínum dómui suæ: et ad ipsum confluébant Judæi, eo quod esset honorabílior ómnium. Et constitúti sunt de pópulo duo senes júdices in illo anno: de quibus locútus est Dóminus: Quia egréssa est iníquitas de Babylóne a senióribus judícibus, qui videbántur régere pópulum. Isti frequentábant domum Jóakim, et veniébant ad eos omnes, qui habébant judícia. Cum autem pópulus revertísset per merídiem, ingrediebátur Susánna, et deambulábat

in pomário viri sui. Et vidébant eam senes quotídie ingrediéntem, et deambulántem: et exarsérunt in concupiscéntiam ejus: et evertérunt sensum suum, et declinavérunt óculos suos, ut non vidérent cælum, neque recordaréntur judiciórum justórum. Factum est autem, cum observárent diem aptum, ingréssa est aliquándo sicut heri et nudiustértius, cum duábus solis puéllis, voluítque lavári in pomário: æstus quippe erat, et non erat ibi quisquam, præter duos senes abscónditos, et contemplántes eam. Dixit ergo puéllis: Afférte mihi óleum et smígmata, et óstia pomárii cláudite, ut laver. Cum autem egréssæ essent puéllæ, surrexérunt duo senes, et accurrérunt ad eam, et dixérunt: Ecce óstia pomárii clausa sunt, et nemo nos videt, et nos in concupiscéntia tui sumus: quam ob rem assentíre nobis, et commiscére nobíscum. Quod si nolúeris, dicémus contra te testimónium, quod fúerit tecum júvenis, et ob hanc causam emíseris puéllas a te. Ingémuit Susánna, et ait: Angústiæ sunt mihi úndique: si enim hoc égero, mors mihi est: si autem non égero, non effúgiam manus vestras. Sed mélius est mihi absque ópere incídere in manus vestras, quam peccáre in conspéctu Dómini. Et exclamávit voce magna Susánna: exclamavérunt autem et senes advérsus eam. Et cucúrrit unus ad óstia pomárii, et apéruit. Cum ergo audíssent clamórem

her husband's orchard. And the old men saw her going in every day, and walking; and they were inflamed with lust towards her: and they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard, for it was hot weather. And there was nobody there, but the two old men that had hid themselves and were beholding her. So she said to the maids, bring me oil and washing-balls, and shut the doors of the orchard, that I may wash me. Now when the maids were gone forth, the two elders arose and ran to her and said, Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee; wherefore consent to us and lie with us. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee. Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death to me; and if I do it not, I shall not escape your hands. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord. With that Susanna cried out with a loud voice; and the elders also cried out against her. And one of them ran to the door of the orchard and opened it. So when the servants of the

house heard the cry in the orchard, they rushed in by the back door to see what was the matter. But after the old men had spoken, the servants were greatly ashamed; for never had there been any such word said of Susanna. And on the next day, when the people were come to Joakim her husband, the two elders also came full of wicked device against Susanna, to put her to death. And they said before the people: Send to Susanna, daughter of Helcias the wife of Joakim. And presently they sent; and she came with her parents, and children, and all her kindred. Now her friends and all her acquaintance wept. But the two elders rising up in the midst of the people, laid their hands upon her head; and she weeping looked up to heaven, for her heart had confidence in the Lord. And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid came to her, and lay with her. But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together; and him indeed we could not take, because he was stronger than we, and opening the doors he leaped out; but having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses. The multitude believed them as being the elders and the judges of the people, and they condemned her to

fámuli domus in pomário, irruérunt per postícum, ut vidérent quidnam esset. Postquam autem senes locúti sunt, erubuérunt servi veheménter: quia numquam dictus fúerat sermo hujuscémodi de Susánna. Et facta est dies crástina. Cumque venísset pópulus ad Joakim virum ejus, venérunt et duo senióres pleni iníqua cogitatióne advérsus Susánnam, ut interfícerent eam. Et dixérunt coram pópulo: Míttite ad Susannam fíliam Helcíæ, uxórem Jóakim. Et statim misérunt. Et venit cum paréntibus, et fíliis, et univérsis cognátis suis. Flebant ígitur sui, et omnes qui nóverant eam. Consurgéntes autem duo senióres in médio pópuli, posuérunt manus suas super caput ejus. Quæ flens suspéxit ad cælum: erat enim cor ejus fidúciam habens in Dómino. Et dixérunt senióres: Cum deambularémus in pomário soli, ingréssa est hæc cum duábus puéllis: et clausit óstia pomárii, et dimísit a se puéllas. Venítque ad eam adoléscens, qui erat abscónditus, et concúbuit cum ea. Porro nos, cum essémus in ángulo pomárii, vidéntes iniquitátem, cucúrrimus ad eos, et vídimus eos páriter commiscéri. Et illum quidem non quívimus comprehéndere, quia fórtior nobis erat, et apértis óstiis exsilívit: hanc autem cum apprehendissémus, interrogávimus, quisnam esset adoléscens, et nóluit indicáre nobis: hujus rei testes sumus. Crédidit eis multitúdo quasi sénibus, et

judícibus pópuli, et condemnavérunt eam ad mortem. Exclamávit autem voce magna Susánna, et dixit: Deus ætérne, qui absconditórum es cógnitor, qui nosti ómnia ántequam fiant, tu scis quóniam falsum testimónium tulérunt contra me: et ecce mórior, cùm nihil horum fécerim, quæ isti malitióse composuérunt advérsum me. Exaudívit autem Dóminus vocem ejus. Cumque ducerétur ad mortem, suscitávit Dóminus spíritum sanctum púeri junióris, cujus nomen Dániel. Et exclamávit voce magna: Mundus ego sum a sánguine hujus. Et convérsus omnis pópulus ad eum, dixit: Quis est iste sermo, quem tu locútus es? Qui cum staret in médio eórum, ait: Sic fátui, fílii Israël, non judicántes, neque quod verum est cognoscéntes, condemnástis fíliam Israël? Revertímini ad judícium, quia falsum testimónium locúti sunt advérsus eam. Revérsus est ergo pópulus cum festinatióne. Et dixit ad eos Dániel: Separáte illos ab ínvicem procul, et dijudicábo eos. Cum ergo divísi essent alter ab áltero, vocávit unum de eis, et dixit ad eum: Inveteráte diérum malórum, nunc venérunt peccáta tua, quæ operabáris prius: júdicans judícia injústa, innocéntes ópprimens, et dimíttens nóxios, dicénte Dómino: Innocéntem et justum non interfícies. Nunc ergo si vidísti eam, dic sub qua árbore víderis eos colloquéntes sibi. Qui ait: Sub schino. Dixit autem Dániel: Recte mentí-

death. Then Susanna cried out with a loud voice, and said: O eternal God, Who knowest hidden things, Who knowest all things before they come to pass: Thou knowest that they have borne false witness against me, and behold I must die, whereas I have done none of these things which these men have maliciously forged against me. And the Lord heard her voice. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel. And he cried out with a loud voice, I am clear from the blood of this woman. Then the people turning themselves towards him, said, What meaneth this word that thou hast spoken? But he standing in the midst of them, said, Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel? Return to judgment; for they have borne false witness against her. So all the people turned again in haste. And Daniel said to them, Separate these two far from one another, and I will examine them. So when they were put asunder one from the other, he called one of them, and said to him, O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before, in judging unjust judgments, oppressing the innocent; and letting the guilty to go free, whereas the Lord saith, The innocent and the just, thou shalt not kill. Now then, if thou sawest her,

tell me under what tree thou sawest them conversing together. He said: Under a mastic-tree. And Daniel said, Well hast thou lied against thy own head, for behold the angel of God having received the sentence of Him, shall cut thee in two. And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart. Thus did you to the daughters of Israel, and they for fear conversed with you; but a daughter of Juda would not abide your wickedness. Now therefore tell me, under what tree didst thou take them conversing together? And he answered, Under a holm-tree. And Daniel said to him, Well hast thou also lied against thy own head, for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you. With that all the assembly cried out with a loud voice, and they blessed God, Who saveth them that trust in Him. And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth), and they did to them as they had maliciously dealt with their neighbor, to fulfill the law of Moses; and they put them to death, and innocent blood was saved in that day.

tus es in caput tuum. Ecce enim Angelus Dei, accépta senténtia ab eo, scindet te médium. Et, amóto eo, jussit veníre álium, et dixit ei: Semen Chánaan, et non Juda, species decépit te, et concupiscéntia subvértit cor tuum: sic faciebátis filiábus Israël, et illæ timéntes loquebántur vobis: sed fília Juda non sustínuit iniquitátem vestram. Nunc ergo dic mihi, sub qua árbore comprehénderis eos loquéntes sibi. Qui ait: Sub prino. Dixit autem ei Dániel: Recte mentítus es et tu in caput tuum: manet enim Angelus Dómini, gládium habens, ut secet te médium, et interfíciat vos. Exclamávit itaque omnis cœtus voce magna, et benedixérunt Deum, qui salvat sperántes in se. Et consurrexérunt advérsus duos senióres (convícerat enim eos Dániel ex ore dixísse suo falsum testimónium) fecerúntque eis sicut male égerant advérsus próximum: et interfecérunt eos, et salvátus est sanguis innóxius in die illa.

Gradual. Ps. 22, 4

If I should walk in the midst of the shadow of death I will fear no evils; for Thou art with me, O Lord. ℣. Thy rod and Thy staff they have comforted me.

Si ámbulem in médio umbræ mortis, non timébo mala: quóniam tu mecum es, Dómine. ℣. Virga tua, et báculus tuus, ipsa me consoláta sunt.

Munda Cor Meum, page 763.

Gospel. John 8, 1-11

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Perréxit Jesus in montem Olivéti: et dilúculo íterum venit in templum, et omnis pópulus venit ad eum, et sedens docébat eos. Addúcunt autem scribæ, et pharisæi mulíerem in adultério deprehénsam: et statuérunt eam in médio, et dixérunt ei: Magister hæc múlier modo deprehénsa est in adultério. In lege autem Móyses mandávit nobis hujúsmodi lapidáre. Tu ergo quid dicis? Hoc autem dicébant tentántes eum, ut possent accusáre eum. Jesus autem inclínans se deórsum, dígito scribébat in terra. Cum ergo perseverárent interrogántes eum, eréxit se, et dixit eis: Qui sine peccáto est vestrum, primus in illam lápidem mittat. Et íterum se inclínans, scribébat in terra. Audiéntes autem unus post unum exíbant, incipiéntes a senióribus: et remánsit solus Jesus, et múlier in médio stans. Erigens autem se Jesus, dixit ei: Múlier, ubi sunt, qui te accusábant? nemo te condemnávit? Quæ dixit: Nemo, Dómine. Dixit autem Jesus: Nec ego te condemnábo: Vade, et jam ámplius noli peccáre.

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus went to Mount Olivet; and early in the morning He came again into the temple, and all the people came to Him, and sitting down He taught them. And the scribes and pharisees bring unto Him a woman taken in adultery; and they set her in the midst, and said to Him, Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such an one. But what sayest Thou? And this they said tempting Him, that they might accuse Him. But Jesus bowing Himself down, wrote with His finger on the ground. When therefore they continued asking Him, He lifted up Himself, and said to them, He that is without sin among you, let him first cast a stone at her; and again stooping down, He wrote on the ground. But they hearing this, went out one by one, beginning at the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up Himself, said to her, Woman, where are they that accuse thee? Hath no man condemned thee? Who said, No man, Lord. And Jesus said, Neither will I condemn thee. Go, and now sin no more.

Offertory. Ps. 118, 133

Gressus meos dírige secúndum elóquium tuum: ut non dominétur mei omnis injustítia, Dómine.

Direct my steps according to Thy word: that no iniquity may have dominion over me, O Lord.

Offertory Prayers, page 767.

Secret

GRANT, we beseech thee, O almighty God, that the gift of this sacrifice, offered to Thee, may ever purge us of all evil and fortify us. Through our Lord.

CONCÉDE, quæsumus, omnípotens Deus: ut hujus sacrifícii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum.

Second Secret, Graciously hear us, *page 828;* *third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. John 8, 10, 11

Hath no man condemned thee, woman? No man, Lord: Neither will I condemn thee: now sin no more.

Nemo te condemnávit, múlier? Nemo, Dómine. Nec ego te condemnábo: Jam ámplius noli peccáre.

Postcommunion

WE BESEECH Thee, O almighty God, that we may be numbered among the members of Him with whose body and blood we enjoy communion. Who with Thee liveth.

QUÆSUMUS, omnípotens Deus: ut inter ejus membra numerémur, cujus córpori communicámus, et sánguini. Qui tecum vivit.

Second Postcommunion, May the gift, *page 828;* *third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

BOW down your heads to God.

Stretch forth to Thy faithful, O Lord, the right hand of Thy heavenly aid, that they may seek Thee with all their hearts, and may be worthy to obtain what they ask. Through our Lord.

HUMILIÁTE cápita vestra Deo.

Præténde, Dómine, fidélibus tuis déxteram cæléstis auxílii: ut te toto corde perquírant; et quæ digne póstulant, consequi mereántur. Per Dóminum.

Concluding Prayers, page 793.

Fourth Sunday of Lent *(Purple or Rose)*

STATION AT HOLY CROSS IN JERUSALEM

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Is. 66, 10, 11

REJOICE, O Jerusalem, and come together all you

LÆTÁRE, Jerúsalem: et convéntum fácite, om-

nes qui dilígitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémini ab ubéribus consolationis vestræ. *Ps. 121, 1.* Lætatus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. ℣. Glória Patri.

that love her; rejoice with joy, you that have been in sorrow: that you may exult and be filled from the breasts of your consolation. *Ps. 121, 1.* I rejoiced at the things that were said to me: We shall go into the house of the Lord. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

Concéde, quæsumus, omnípotens Deus: ut, qui ex mérito nostræ actiónis affligimur, tuæ grátiæ consolatióne respirémus. Per Dóminum.

Grant, we beseech Thee, O almighty God, that we, who justly suffer for our deeds, may be relieved by the consolation of Thy grace. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Epistle. Gal. 4, 22-31

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas.

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

Fratres: Scriptum est: Quóniam Abraham duos fílios hábuit; unum de ancílla, et unum de líbera. Sed qui de ancílla, secúndum carnem natus est: qui autem de líbera, per repromissiónem: quæ sunt per allegoríam dicta. Hæc enim sunt duo testaménta. Unum quidem in monte Sina, in servitútem génerans: quæ est Agar: Sina enim mons est in Arábia, qui conjúnctus est ei, quæ hunc est Jerúsalem, et servit cum fíliis suis. Illa autem, quæ sursum est Jerúsalem, libera est, quæ est mater nostra. Scriptum est enim: Lætáre, stérilis, quæ non paris: erúmpe, et clama, quæ non párturis: quia multi fílii desértæ, magis quam ejus, quæ habet

Brethren: It is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments: the one from Mount Sina, engendering unto bondage, which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children: but that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many

are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

virum. Nos autem, fratres, secúndum, Isaac promissiónis fílii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequebátur eum, qui secúndum spíritum: ita et nunc. Sed quid dicit Scriptúra? Ejice ancíllam, et fílium ejus: non enim heres erit fílius ancíllæ cum fílio líberæ. Itaque, fratres, non sumus ancíllæ fílii, sed líberæ: qua libertáte Christus nos liberávit.

Gradual. Ps. 121, 1, 7

I rejoiced at the things that were said to me: We shall go into the house of the Lord. ℣. Let peace be in thy strength, and abundance in thy towers.

Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. ℣. Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Tract. Ps. 124, 1, 2

They that trust in the Lord shall be as Mount Sion: he shall not be moved forever that dwelleth in Jerusalem. ℣. Mountains are round about it: so the Lord is round about His people, from henceforth now and for ever.

Qui confídunt in Dómino, sicut mons Sion: non commovébitur in ætérnum, qui hábitat in Jerúsalem. ℣. Montes in circúitu ejus: et Dóminus in circúitu pópuli sui ex hoc nunc, et usque in sæculum.

Munda Cor Meum, page 763.

Gospel. John 6, 1-15

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus went over the Sea of Galilee, which is that of Tiberias; and a great multitude followed Him, because they saw the miracles which He did on them that

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Abiit Jesus trans mare Galilææ, quod est Tiberíadis: et sequebátur eum multitúdo magna, quia vidébant signa, quæ faciébat super his, qui infirma-

bántur. Súbiit ergo in montem Jesus: et ibi sedébat cum discípulis suis. Erat autem próximum Pascha, dies festus Judæórum. Cum sublevásset ergo óculos Jesus, et vidísset quia multitúdo máxima venit ad eum, dixit ad Philíppum: Unde emémus panes, ut mandúcent hi? Hoc autem dicébat tentans eum: ipse enim sciébat quid esset factúrus. Respóndit ei Philíppus: Ducentórum denariorum panes non sufficiunt eis, ut unusquísque módicum quid accípiat. Dicit ei unus ex discípulis ejus, Andréas frater Simónis Petri: Est puer unus hic, qui habet quinque panes hordeáceos, et duos pisces: sed hæc quid sunt inter tantos? Dixit ergo Jesus: Fácite hómines discúmbere. Erat autem fœnum multum in loco. Discubuérunt ergo viri, número quasi quinque míllia. Accépit ergo Jesus panes: et cum grátias egísset, distríbuit discumbéntibus: simíliter et ex píscibus quantum volébant. Ut autem impléti sunt, dixit discípulis suis: Collígite quæ superavérunt fragménta, ne péreant. Collegérunt ergo, et implevérunt duódecim cóphinos fragmentórum ex quinque pánibus hordeáceis, quæ superfuérunt his, qui manducáverant. Illi ergo hómines cum vidíssent quod Jesus fécerat signum, dicébant: Quia hic est vere Prophéta, qui ventúrus est in mundum. Jesus ergo cum cognovísset quia ventúri essent ut ráperent eum, et fácerent eum regem,

were diseased. Jesus therefore went up into a mountain, and there He sat with His disciples. Now the pasch, the festival-day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to Him, He said to Philip, Whence shall we buy bread that these may eat? And this He said to try him; for He Himself knew what He would do. Philip answered, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said, Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples, Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore, when He knew that they would come to take

Him by force and make Him king, fled again into the mountain Himself alone.

fugit iterum in montem ipse solus.

Creed, page 765.

Offertory. Ps. 134, 3, 6

Praise ye the Lord, for He is good: sing ye to His name, for He is sweet: whatsoever He pleased He hath done in heaven and in earth.

Laudáte Dóminum, quia benignus est: psállite nómini ejus, quóniam suávis est: ómnia quæcúmque vóluit, fecit in cælo et in terra.

Offertory Prayers, page 767.

Secret

We beseech Thee, O Lord, look favorably upon the sacrifices here before Thee, that they may profit us both for devotion and for salvation. Through our Lord.

Sacrifíciis præséntibus, Dómine, quæsumus, inténde placátus: et devotióni nostræ profíciant, et salúti. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* Almighty and merciful God, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 121, 3, 4

Jerusalem, which is built as a city, which is compact together; for thither did the tribes go up, the tribes of the Lord, to praise Thy name, O Lord.

Jerúsalem, quæ ædificátur ut cívitas, cujus participátio ejus in idípsum: illuc enim ascendérunt tribus, tribus Dómini, ad confiténdum nómini tuo, Dómine.

Postcommunion

Grant us, we beseech Thee, O merciful God, that we may treat with unfeigned veneration and ever receive with heartfelt faith Thy holy rites which we constantly celebrate. Through our Lord.

Da nobis, quæsumus, miséricors Deus: ut sancta tua, quibus incessánter explémur, sincéris tractémus obsequiis, et fidéli semper mente sumámus. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Concluding Prayers, page 793.

Monday, Fourth Week of Lent *(Purple)*

STATION AT THE FOUR HOLY CROWNED MARTYRS

The Beginning of Mass, page 756.

Introit. Ps. 53, 3, 4

DEUS, in nómine tuo salvum me fac, et in virtúte tua líbera me: Deus, exáudi oratiónem meam: áuribus pércipe verba oris mei. *Ps. 53, 5.* Quóniam aliéni insurrexérunt in me: et fortes quæsiérunt ánimam meam. ℣. Glória Patri.

SAVE me, O God, by Thy name, and in Thy strength deliver me: O God, hear my prayer, give ear to the words of my mouth. *Ps. 53, 5.* For strangers have risen up against me: and the mighty have sought after my soul. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, quæsumus, omnípotens Deus: ut observatiónes sacras ánnua devotióne recoléntes, et córpore tibi placeámus, et mente. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, keeping the sacred observances with devotion year by year, we may, both in body and soul, be pleasing to Thee. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. 3 Kings 3, 16-28

Léctio libri Regum.

Lesson from the Book of Kings.

IN DIÉBUS illis: Venérunt duæ mulíeres meretríces ad regem Salomónem, steterúntque coram eo, quarum una ait: Obsecro, mi dómine: ego et múlier hæc habitabámus in domo una, et péperi apud eam in cubículo. Tértia autem die postquam ego péperi, péperit et hæc: et erámus simul, nullúsque álius nobíscum in domo, excéptis nobis duábus. Mórtuus est autem fílius mulíeris hujus nocte: dórmiens quippe oppréssit eum. Et consúrgens intempéstæ noctis siléntio, tulit fílium meum de látere meo ancíllæ tuæ dormiéntis, et col-

IN THOSE days, there came two women that were harlots, to King Solomon, and stood before him: and one of them said, I beseech thee, my lord, I and this woman dwelt in one house and I was delivered of a child with her in the chamber; and the third day after that I was delivered, she also was delivered: and we were together, and no other person with us in the house, only we two; and this woman's child died in the night, for in her sleep she overlaid him; and rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep, and laid

it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it was not mine which I bore. And the other woman answered, It is not so as thou sayest, but thy child is dead and mine is alive. On the contrary, she said, Thou liest, for my child liveth and thy child is dead: and in this manner they strove before the king. Then said the king, the one saith, My child is alive, and thy child is dead; and the other answereth, Nay, but thy child is dead and mine liveth. The king therefore said, Bring me a sword; and when they had brought a sword before the king, Divide, said he, the living child in two, and give half to the one, and half to the other. But the woman whose child was alive said to the king (for her bowels were moved upon her child), I beseech thee, my lord, give her the child alive, and do not kill it. But the other said, Let it be neither mine nor thine, but divide it. The king answered and said, Give the living child to this woman, and let it not be killed; for she is the mother thereof. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

locávit in sinu suo: suum autem fílium, qui erat mórtuus, pósuit in sinu meo. Cumque surrexíssem mane, ut darem lac fílio meo, appáruit mórtuus: quem diligéntius íntuens clara luce, deprehéndi non esse meum, quem genúeram. Respondítque áltera múlier: Non est ita ut dicis, sed fílius tuus mórtuus est, meus autem vivit. E contrário illa dicébat: Mentíris: fílius quippe meus vivit, et fílius tuus mórtuus est. Atque in hunc modum contendébant coram rege. Tunc rex ait: Hæc dicit: Fílius meus vivit, et fílius tuus mórtuus est. Et ista respóndit: Non, sed fílius tuus mórtuus est, meus autem vivit. Dixit ergo rex: Afférte mihi gládium. Cumque attulíssent gládium coram rege: Divídite, inquit, infántem vivum in duas partes, et date dimídiam partem uni, et dimídiam partem álteri. Dixit autem múlier, cujus fílius erat vivus, ad regem (commóta sunt quippe víscera ejus super fílio suo): Obsecro, dómine, date illi infántem vivum, et nólite interfícere eum. Et contrário illa dicébat: Nec mihi, nec tibi sit, sed dividátur. Respóndit rex, et ait: Date huic infántem, vivum, et non occidátur: hæc est enim mater ejus. Audívit ítaque omnis Israël judícium quod judicásset rex, et timuérunt regem, vidéntes sapiéntiam Dei esse in eo ad faciéndum judícium.

Gradual. Ps. 30, 3

Be Thou unto me a God, a protector, and a place of refuge,

Esto mihi in Deum protectórem, et in locum refúgii: ut

salvum me fácias. ℣. *Ps. 70.* Deus, in te sperávi: Dómine, non confúndar in ætérnum.

to save me. ℣. *Ps. 70.* O God, I have hoped in Thee: O Lord, let me never be confounded.

Munda Cor Meum, page 763.

Tract as on Ash Wednesday, page 220.

Gospel. John 2, 13-25

✠ Sequéntia sancti Evangélii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

In illo témpore: Prope erat Pascha Judæórum et ascéndit Jesus Jerosólymam: et invénit in templo vendéntes boves, et oves, et colúmbas, et nummulários sedéntes. Et cum fecísset quasi flagéllum de funículis, omnes, ejécit de templo, oves quoque, et boves, et nummulariórum effúdit æs, et mensas subvértit. Et his, qui colúmbas vendébant, dixit: Auférte ista hinc, et nolíte fácere domum Patris mei, domum negotiatiónis. Recordáti sunt vero discípuli ejus, quia scriptum est: Zelus domus tuæ comédit me. Respondérunt ergo Judæi, et dixérunt ei: Quod signum osténdis nobis quia hæc facis? Respóndit Jesus, et dixit eis: Sólvite templum hoc, et in tribus diébus excitábo illud. Dixérunt ergo Judæi: Quadragínta et sex annis ædificátum est templum hoc, et tu in tribus diébus excitábis illud? Ille autem dicébat de templo córporis sui. Cum ergo resurrexísset a mórtuis, recordáti sint discípuli ejus, quia hoc dicébat, et credidérunt. Scriptúræ, et sermóni, quem dixit Jesus. Cum autem esset Jerosólymis in Pascha in die festo, multi credidérunt in nómine ejus, vidéntes signa ejus, quæ faciébat. Ipse

At that time, the pasch of the Jews was at hand, and Jesus went up to Jerusalem: and He found in the temple them that sold oxen and sheep and doves, and the changers of money sitting; and when He had made as it were a scourge of little cords, He drove them all out of the temple, the sheep also and the oxen, and the money of the changers He poured out, and the tables He overthrew; and to them that sold doves He said, Take these things hence, and make not the house of My Father a house of traffic. And His disciples remembered that it was written, The zeal of Thy house hath eaten Me up. The Jews therefore answered and said to Him, What sign dost Thou show unto us, seeing Thou dost these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. The Jews then said, Six and forty years was this temple in building; and wilt Thou raise it up in three days? But He spoke of the temple of His body. When therefore He was risen again from the dead, His disciples remembered that He had said this and they believed the Scripture, and the word that Jesus had said. Now when He

was at Jerusalem at the pasch, upon the festival-day, many believed in His name, seeing His signs which He did. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any should give testimony of man, for He knew what was in man.

autem Jesus non credébat semetípsum eis, eo quod ipse nosset omnes, et quia opus ei non erat, ut quis testimónium perhibéret de hómine: ipse enim sciébat, quid esset in hómine.

Offertory. Ps. 99, 1, 2

Sing joyfully to God, all the earth, serve ye the Lord with gladness: come in before His presence with exceeding great joy: for the Lord He is God.

Jubiláte Deo, omnis terra, servíte Dómino in lætítia: intráte in conspéctu ejus in exsultatióne: quia Dóminus ipse est Deus.

Offertory Prayers, page 767.

Secret

May the sacrifice offered to Thee, O Lord, ever vivify and fortify us. Through our Lord.

Oblátum tibi, Dómine, sacrifícium vivíficet nos semper, et múniat. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 18, 13, 14

From my secret sins cleanse me, O Lord and from those of others spare Thy servant.

Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo.

Postcommunion

Having received the sacrament of salvation, O Lord, may we be profited unto the increase of our everlasting redemption. Through our Lord.

Sumptis, Dómine, salutáribus sacraméntis: ad redemptiónis ætérnæ, quæsumus, proficiámus augméntum. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Bow down your heads to God.

Graciously harken to our

Humiliáte cápita vestra Deo.

Deprecatiónem nostram,

quæsumus, Dómine, benígnus exáudi: et quibus supplicándi præstas affectum, tribue defensiónis auxílium. Per Dóminum.

supplication, we beseech Thee, O Lord, and grant the help of Thy defence to those to whom Thou dost give the spirit of prayer. Through our Lord.

Concluding Prayers, page 793.

Tuesday, Fourth Week of Lent *(Purple)*

STATION AT ST. LAWRENCE IN DAMASO

The Beginning of Mass, page 756.

Introit. Ps. 54, 2, 3

EXÁUDI, Deus, oratiónem meam, et ne despéxeris deprecatiónem meam: inténde in me et exáudi me. *Ps. 54, 3, 4.* Contristátus sum in exercitatióne mea, et conturbátus sum a voce inimíci, et a tribulatióne peccatóris. ℣. Glória Patri.

HEAR, O God, my prayer, and despise not my supplication: be attentive to me, and hear me. *Ps. 54, 3, 4.* I am grieved in my exercise; and am troubled at the voice of the enemy, and at the tribulation of the sinner. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

SACRÆ nobis, quæsumus, Dómine, observatiónis jejúnia: et piæ conversatiónis augméntum, et tuæ propitiatiónis contínuum præstent auxílium. Per Dóminum.

MAY the fasts of the sacred observance, we beseech Thee, O Lord, make us to grow in holiness and procure for us the continual help of Thy favor. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Ex. 32, 7-14

Léctio líbri Exodi.

Lesson from the Book of Exodus.

IN DIÉBUS illis: Locútus est Dóminus ad Móysen, dicens: Descénde de monte: peccávit pópulus tuus, quem eduxísti de terra Ægypti. Recessérunt cito de via, quam ostendísti eis: fecerúntque

IN THOSE days, the Lord spoke to Moses, saying, Go down from the mountain; thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way

which thou didst show them; and they have made to themselves a molten calf, and have adored it, and, sacrificing victims to it, have said, These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses, I see that this people is stiffnecked: let Me alone, that My wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying, Why, O Lord, is Thy indignation enkindled against Thy people, whom Thou hast brought out of the land of Egypt, with great power and with a mighty hand? Let not the Egyptians say, I beseech Thee, He craftily brought them out, that He might kill them in the mountains and destroy them from the earth; let Thy anger cease, and be appeased upon the wickedness of Thy people: remember Abraham, Isaac, and Israel, Thy servants, to whom Thou sworest by Thy own self, saying, I will multiply your seed as the stars of heaven, and this whole land that I have spoken of I will give to your seed, and you shall possess it forever. And the Lord was appeased from doing the evil which He had spoken against His people.

sibi vítulum conflátilem, et adoravérunt, atque immolántes ei hóstias, dixérunt: Isti sunt dii tui Israël, qui te eduxérunt de terra Ægypti. Rursúmque ait Dóminus ad Móysen: Cerno quod pópulus iste duræ cervícis sit: dimítte me, ut irascátur furor meus contra eos, et déleam eos, faciámque te in gentem magnam. Móyses autem orábat Dóminum Deum suum, dicens: Cur, Dómine, iráscitur furor tuus contra pópulum tuum, quem eduxísti de terra Ægypti, in fortitúdine magna, et in manu robústa? Ne quæso, dicant Ægypti: Cállide edúxit eos, ut interfíceret in móntibus, et deléret e terra: quiéscat ira tua, et esto placábilis super nequítia pópuli tui. Recordáre Abraham, Isaac, et Israël servórum tuórum, quibus jurásti per temetípsum, dicens: Multiplicábo semen vestrum sicut stellas cæli; et univérsam terram hanc, de qua locútus sum, dabo sémini vestro, et possidébitis eam semper. Placatúsque est Dóminus ne fáceret malum quod locútus fúerat advérsus pópulum suum.

Gradual. Ps. 43, 26, 2

Arise, O Lord, bring help to us, and deliver us for Thy name's sake. ℣. O God, we have heard with our ears; and our fathers have declared to us the work which Thou didst

Exsurge, Dómine, fer opem nobis: et líbera nos propter nomen tuum. ℣. Deus, áuribus nostris audívimus: et patres nostri annuntiavérunt nobis opus, quod operátus es

in diébus eórum, et in diébus antíquis.

work in their days, in the days of old.

Munda Cor Meum, page 763.

Gospel. John 7, 14-31

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Jam die festo mediánte, ascéndit Jesus in templum, et docébat. Et mirabántur Judæi, dicéntes: Quómodo hic lítteras scit, cum non didícerit? Respóndit eis Jesus, et dixit: Mea doctrína non est mea, sed ejus, qui misit me. Si quis volúerit voluntátem ejus fácere, cognóscet de doctrína, utrum ex Deo sit, an ego a meípso loquar. Qui a semetípso lóquitur, glóriam própriam quærit. Qui autem quærit glóriam ejus, qui misit eum, hic verax est, et injustítia in illo non est. Nonne Móyses dedit vobis legem: et nemo ex vobis facit legem? quid me quæritis interfícere? Respóndit turba, et dixit: Dæmónium habes: quis te quærit interfícere? Respóndit Jesus, et dixit eis: Unum opus feci, et omnes mirámini. Proptérea Móyses dedit vobis circumcisiónem (non quia ex Móyse est, sed ex pátribus): et in sábbato circumcíditis hóminem. Si circumcisiónem áccipit homo in sabbáto, ut non solvátur lex Móysi: mihi indignámini, quia totum hóminem sanum feci in sábbato? Nolíte judicáre secúndum fáciem, sed justum judícium judicáte. Dicébant ergo quidam ex Jerosólymis: Nonne

✠ Continuation of the holy Gospel according to St. John.

At that time, about the middle of the feast, Jesus went up into the temple, and taught. And the Jews wondered, saying, How doth this man know letters, having never learned? Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will do the will of Him, He shall know of the doctrine, whether it be of God, or whether I speak of Myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of Him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek you to kill Me? The multitude answered and said, Thou hast a devil: who seeketh to kill Thee? Jesus answered and said to them, One work I have done, and you all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers), and on the sabbath-day you circumcise a man. If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken, are you angry at Me because I have healed the whole man on the sabbath-day? Judge not according to the appearance, but judge just judgment. Some

therefore of Jerusalem said, Is not this He whom they seek to kill? and behold He speaketh openly, and they say nothing to Him. Have the rulers known for a truth that this is the Christ? But we know this man whence He is; but when the Christ cometh, no man knoweth whence He is. Jesus therefore cried out in the temple, teaching, and saying, You both know Me, and you know whence I am: and I am not come of Myself, but He that sent Me is true, Whom you know not. I know Him, because I am from Him, and He hath sent Me. They sought therefore to apprehend Him: and no man laid hands on Him because His hour was not yet come. But of the people many believed in Him.

hic est, quem quærunt interfícere? Et ecce palam lóquitur, et nihil ei dicunt. Numquid vere cognovérunt príncipes quia hic est Christus? Sed hunc scimus, unde sit: Christus autem, cum vénerit, nemo scit unde sit. Clamábat ergo Jesus in templo docens, et dicens: Et me scitis, et unde sim, scitis, et a meípso non veni, sed est verus, qui misit me, quem vos nescítis. Ego scio eum: quia ab ipso sum, et ipse me misit. Quærébant ergo eum apprehéndere: et nemo misit in illum manus, quia nondum vénerat hora ejus. De turba autem multi crediderunt in eum.

Offertory. Ps. 39, 2, 3, 4

With expectation I have waited for the Lord, and He looked upon me: and He heard my prayer: and He put a new canticle into my mouth, a song to our God.

Exspéctans exspectávi Dóminum, et respéxit me: et exaudívit deprecatiónem meam: et immísit in os meam cánticum novum, hymnum Deo nostro.

Offertory Prayers, page 767.

Secret

May this offering, we beseech Thee, O Lord, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.

Hæc hóstia, Dómine, quæsumus, emúndet nostra delícta: et ad sacrifícium celebrándum, subditórum tibi córpora mentésque sanctíficet. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 19, 6

We will rejoice in thy salvation, and in the name of our God we shall be exalted.

Lætábimur in salutári tuo: et in nómine Dómini Dei nostri magnificábimur.

Postcommunion

Huius nos, Dómine, percéptio sacraménti mundet a crímine: et ad cæléstia regna perdúcat. Per Dóminum.

May the reception of this sacrament, O Lord, cleanse us from guilt and bring us to the kingdom of heaven. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Miserére, Dómine, pópulo tuo: et contínuis tribulatiónibus laborántem, propítius respiráre concéde. Per Dóminum.

Bow down your heads to God.

Have mercy on Thy people, O Lord, and from the unceasing tribulation under which they labor grant them relief in Thy mercy. Through our Lord.

Concluding Prayers, page 793.

Wednesday, Fourth Week of Lent *(Purple)*

STATION AT ST. PAUL WITHOUT THE WALLS

The Beginning of Mass, page 756.

Introit. Ezech. 36, 23-26

Cum sanctificátus fúero in vobis, congregábo vos de univérsis terris: et effúndam super vos aquam mundam, et mundabímini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum. *Ps. 33, 2.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

When I shall be sanctified in you, I will gather you from every land: and I will pour upon you clean water, and you shall be cleansed from all your filthiness: and I will give you a new spirit. *Ps. 33, 2.* I will bless the Lord at all times: His praise shall be ever in my mouth. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

After Kyrie eleison, *is said:*

Orémus.
Flectámus génua.
℟. Leváte.

Let us pray.
Let us kneel.
℟. Arise.

Deus qui et justis præmia meritórum, et peccatóribus per jejunium véniam præbes: miserére supplícibus tuis; ut reátus nostri conféssio, indulgéntiam váleat percípere

O God, Who dost vouchsafe to the just the reward of their merits, and to sinners pardon through fasting, have mercy upon Thy suppliants, that the confession of our guilt may

have power to obtain for us forgiveness of our misdoings. Through our Lord.

delictórum. Per Dóminum.

Lesson. Ezech. 36, 23-28

Lesson from Ezechiel the Prophet.

THUS saith the Lord God, I will sanctify My great name, which was profaned among the gentiles which you have profaned in the midst of them; that the gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes. For I will take you from among the gentiles, and will gather you together out of all countries, and will bring you into your own land; and I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols, and will give you a new heart, and put a new spirit within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put My spirit in the midst of you, and I will cause you to walk in My commandments, and to keep My judgments, and do them, and you shall dwell in the land which I gave to your fathers, and you shall be My people, and I will be your God; saith the Lord almighty.

Léctio Ezechiélis Prophétæ.

HÆC dicit Dóminus Deus: Sanctificábo nomen meum magnum, quod pollútum est inter gentes, quod polluístis in médio eárum: ut sciant gentes quia ego Dóminus, cum sanctificátus fúero in vobis coram eis. Tollam quippe vos de géntibus, et congregábo vos de univérsis terris, et addúcam vos in terram vestram. Et effúndam super vos aquam mundam, et mundabímini ab ómnibus inquinaméntis vestris, et ab univérsis idólis vestris mundábo vos. Et dabo vobis cor novum, et spíritum novum ponam in médio vestri: et áuferam cor lapídeum de carne vestra, et dabo vobis cor cárneum. Et spíritum meum ponam in médio vestri: et fáciam ut in præcéptis meis ambulétis, et judícia mea custodiátis, et operémini. Et habitábitis in terra, quam dedi pátribus vestris: et éritis mihi in pópulum, et ego vero vobis in Deum: dicit Dóminus omnípotens.

Gradual. Ps. 33, 12, 6

Come, children, harken to me: I will teach the fear of the Lord. ℣. Come ye to Him, and be enlightened; and your faces shall not be confounded.

℣. The Lord be with you.
℟. And with thy spirit.

Veníte, fílii, audíte me: timórem Dómini docébo vos. ℣. Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Prayer

PRÆSTA, quæsumus, omnípotens Deus: ut quos jejúnia votíva, castígant, ipsa quoque devótio sancta lætíficet; ut, terrénis afféctibus mitigátis, facílius cæléstia capiámus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we who have undertaken to chastise our bodies by fasting may, even in this devotion, find cause for rejoicing: forasmuch as earthly passions being thereby subdued, we are the better able to fix our hopes on the delights of heaven. Through our Lord.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Is. 1, 16-19

HÆC dicit Dóminus Deus: Lavámini, mundi estóte, auférte malum cogitatiónum vestrárum ab óculis meis: quiéscite ágere pervérse, díscite benefácere: quærite judícium, subveníte opprésso, judicáte pupíllo, deféndite víduam. Et veníte, et argúite me, dicit Dóminus: si fúerint peccáta vestra ut cóccinum, quasi nix dealbabúntur: et si fúerint rubra quasi vermículus, velut lana alba erunt. Si voluéritis, et audiéritis me, bona terræ comedétis: dicit Dóminus omnípotens.

THUS saith the Lord God, Wash yourselves, be clean, take away the evil of your devices from My eyes; cease to do perversely, learn to do well; seek judgment, relieve the oppressed, judge for the fatherless, defend the widow, and then come, and accuse Me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool. If you be willing and will harken to Me, you shall eat the good things of the land; saith the Lord almighty.

Gradual. Ps. 32, 12, 6

Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. ℣. Verbo Dómini cæli firmáti sunt: et spíritu oris ejus omnis virtus eórum.

Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. ℣. By the word of the Lord the heavens were established; and all the power of them by the spirit of His mouth.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 9, 1-38

✠ Sequéntia sancti Evangélii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus passing by, saw a man who was blind from his birth: and His disciples asked Him, Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered, Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, whilst it is day; the night cometh when no man can work. As long as I am in the world I am the light of the world. When He had said these things, He spat on the ground, and made clay of the spittle, and spread the clay upon his eyes; and said to him, Go, wash in the pool of Siloe, (which is interpreted, Sent). He went therefore, and washed, and he came seeing. The neighbors therefore, and they who had seen him before that he was a beggar, said, Is not this he that sat and begged? Some said, This is he. But others said, No, but he is like him. But he said, I am he. They said therefore to him, How were thy eyes opened? He answered, That man that is called Jesus, made clay, and anointed my eyes, and said to me, Go to the pool of Siloe, and wash: and I went, I washed, and I see. And they said to him, Where is He? He saith, I know not. They bring him that had been blind to the pharisees. Now it was the Sabbath when Jesus made the clay, and opened his eyes. Again therefore the pharisees asked him how he had received his sight. But he said to them, He put clay upon my eyes, and I

In illo témpore: Prætériens Jesus vidit hóminem cæcum a nativitáte: et interrogavérunt eum discípuli ejus: Rabbi, quis peccávit, hic, aut paréntes ejus, ut cæcus nascerétur? Respóndit Jesus: Neque hic peccávit, neque paréntes ejus: sed ut manifesténtur ópera Dei in illo. Me opórtet operári ópera ejus, qui misit me, donec dies est: venit nox, quando nemo potest operári. Quámdiu sum in mundo, lux sum mundi. Hæc cum dixísset, éxspuit in terram, et fecit lutum ex sputo, et linívit lutum super óculos ejus, et dixit ei: Vade, lava in natatória Siloë (quod interpretátur Missus). Abiit ergo, et lavit, et venit videns. Itaque vicíni, et qui víderant eum prius quia mendícus erat, dicébant: Nonne hic est, qui sedébat, et mendicábat? Alii dicébant: Quia hic est. Alii autem: Nequáquam, sed símilis est ei. Ille vero dicébat: Quia ego sum. Dicébant ergo ei: Quómodo apérti sunt tibi óculi? Respóndit: Ille homo, qui dícitur Jesus, lutum fecit, et unxit óculos meos, et dixit mihi: Vade ad natatória Siloë, et lava. Et ábii, lavi, et vídeo. Et dixérunt ei: Ubi est ille? Ait: Néscio. Addúcunt eum ad pharisæos, qui cæcus fúerat. Erat autem sábbatum quando lutum fecit Jesus, et apéruit óculos ejus. Iterum ergo interrogábant eum pharisæi, quómodo vidísset. Ille autem dixit eis: Lutum mihi pósuit super óculos, et lavi, et vídeo. Dicébant ergo ex pharisæis quidam: Non est hic

homo a Deo, qui sábbatum non custódit. Alii autem dicébant: Quómodo potest homo peccátur hæc signa fácere? Et schisma erat inter eos. Dicunt ergo cæco íterum: Tu quid dicis de illo, qui apéruit óculos tuos? Ille autem dixit: Quia prophéta est. Non credidérunt ergo Judæi de illo, quia cæcus fuísset, et vidísset, donec vocavérunt paréntes ejus, qui víderat: et interrogavérunt eos, dicéntes: Hic est fílius vester, quem vos dícitis, quia cæcus natus est? Quómodo ergo nunc videt? Respondérunt eis paréntes ejus, et dixerunt: Scimus quia hic est fílius noster, et quia cæcus natus est: quómodo autem nunc vídeat, nescímus: aut quis ejus apéruit óculos, nos nescímus: ipsum interrogáte, ætátem habet, ipse de se loquátur. Hæc dixérunt paréntes ejus, quóniam timébant Judæos: jam enim conspiravérunt Judæi, ut si quis eum confiterétur esse Christum, extra synagógam fíeret. Proptérea paréntes ejus dixérunt: Quia ætátem habet, ipsum interrogáte. Vocavérunt ergo rursum hóminem, qui fúerat cæcus, et dixérunt ei: Da glóriam Deo. Nos scimus quia hic homo peccátor est. Dixit ergo eis ille: Si peccátor est, néscio: unum scio, quia cæcus cum essem, modo vídeo. Dixérunt ergo illi: Quid fecit tibi? Quómodo apéruit tibi óculos? Respóndit eis: Dixi vobis jam, et audístis: quid íterum vultis audíre? Numquid et vos vultis discípuli ejus fíeri? Maledixérunt ergo ei, et dixérunt: Tu

washed, and I see. Some therefore of the pharisees said, This man is not of God, who keepeth not the Sabbath. But others said, How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again, What sayest thou of Him that hath opened thy eyes? And he said, He is a prophet. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight and asked them, saying, Is this your son, who you say was born blind? How then doth he now see? His parents answered them and said, We know that he is our son, and that he was born blind: but how he seeth we know not, or who hath opened his eyes we know not: ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess Him to be Christ, he should be put out of the synagogue. Therefore did his parents say, He is of age, ask him. They therefore called the man again that had been blind, and said to him, Give glory to God. We know that this man is a sinner. He said therefore to them, If He be a sinner, I know not; one thing I know, that whereas I was blind, now I see. They then said to him, What did He to thee? How did He open thine eyes? He answered them, I have told you already and you

have heard; why would you hear it again? will you also become His disciples? They reviled him therefore, and said, Be thou His disciple: but we are the disciples of Moses. We know that God spoke to Moses; but as to this man, we know not from whence He is. The man answered and said to them, Why, herein is a wonderful thing that you know not from whence He is, and He hath opened my eyes. Now we know that God doth not hear sinners; but if a man be a server of God, and doth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, He could not do anything. They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said to him, Dost thou believe in the Son of God? He answered and said, Who is He, Lord, that I may believe in Him? And Jesus said to him, Thou hast both seen Him, and it is He that talketh with thee. And he said, I believe, Lord: *(Here all kneel down)* and falling down he adored Him.

discípulus illíus sis: nos autem Móysi discípuli sumus. Nos scimus quia Móysi locútus est Deus: hunc autem nescímus unde sit. Respóndit ille homo, et dixit eis: In hoc enim mirábile est, quia vos nescítis unde sit, et apéruit meos óculos: scimus autem quia peccatóres Deus non audit: sed, si quis Dei cultor est, et voluntátem ejus facit, hunc exáudit. A sæculo non est audítum, quia quis apéruit óculos cæci nati. Nisi esset hic a Deo, non póterat fácere quidquam. Respondérunt, et dixérunt ei: In peccátis natus es totus, et tu doces nos? Et ejecérunt eum foras. Audívit Jesus quia ejecérunt eum foras, et cum invenísset eum, dixit ei: Tu credis in Fílium Dei? Respóndit ille, et dixit: Quis est, Dómine, ut credam in eum? Et dixit ei Jesus: Et vidísti eum, et qui lóquitur tecum, ipse est. At ille ait: Credo Dómine. *(Hic genuflectitur)*. Et prócidens adorávit eum.

Offertory. Ps. 65, 8, 9, 20

O ye gentiles, bless the Lord our God, and make the voice of His praise to be heard; Who hath set my soul to live, and hath not suffered my feet to be moved: blessed be the Lord, Who hath not turned away my prayer nor His mercy from me.

Benedícite gentes Dóminum Deum nostrum, et obaudíte vocem laudis ejus: qui pósuit ánimam meam ad vitam, et non dedit commovéri pedes meos: benedíctus Dóminus, qui non amóvit deprecatiónem meam, et misericórdiam suam a me.

Offertory Prayers, page 767.

Secret

SÚPPLICES te rogámus, omnipotens Deus: ut his sacrifíciis peccata nostra mundéntur: quia tunc veram nobis tríbuis et mentis et córporis sanitátem. Per Dóminum.

WE HUMBLY entreat Thee, O almighty God, that our sins may be purged by these sacrifices; for so dost Thou grant us health of body and soul. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. John 9, 11

Lutum fecit ex sputo Dóminus, et linivit óculos meos: abii et lavi, et vidi, et crédidi Deo.

The Lord made clay of spittle, and anointed my eyes; and I went, and I washed, and I saw, and I have believed in God.

Postcommunion

SACRAMÉNTA, quæ súmpsimus, Dómine Deus noster: et spirituálibus nos répleant aliméntis, et corporálibus tueántur auxíliis. Per Dóminum.

MAY the sacrament we have received, O Lord, our God, both fill us with spiritual nourishment and keep us with bodily assistance. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

HUMILIÁTE cápita vestra Deo.

Páteant aures misericórdiæ tuæ, Dómine, précibus supplicántium: et, ut peténtibus desideráta concédas; fac eos quæ tibi sunt plácita postuláre. Per Dóminum.

BOW down your heads to God.

May the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants, and, that Thou mayest grant their desires to them that seek Thee, make them to ask the things that are pleasing to Thee. Through our Lord.

Concluding Prayers, page 793.

Thursday, Fourth Week of Lent *(Purple)*

STATION AT THE CHURCH OF STS. SYLVESTER AND MARK

The Beginning of Mass, page 756.

Introit. Ps. 104, 3, 4

LÆTÉTUR cor quæréntium Dóminum: quærite Dó-

LET the heart of them rejoice that seek the Lord:

seek the Lord, and be strengthened; seek His face evermore. *Ps. 104, 1.* Give glory to the Lord, and call upon His name; declare His deeds among the gentiles. ℣. Glory.

minum, et confirmámini: quærite fáciem ejus semper. *Ps. 104, 1.* Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

GRANT, we beseech Thee, O almighty God, that, chastened by the fasts of our devotion, the devotion itself may also gladden us, so that, with our earthly affections subdued, we may the more easily lay hold upon heavenly things. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut quos jejúnia votíva, castígant, ipsa quoque devótio sancta lætíficet; ut, terrénis affectibus mitigátis, facílius cæléstia capiámus. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. 4 Kings 4, 25-38

Lesson from the Book of Kings.

Léctio líbri Regum.

IN THOSE days, a Sunamite woman came to Eliseus to Mount Carmel: and when the man of God saw her coming towards, he said to Giezi his servant, Behold that Sunamitess. Go therefore to meet her, and say to her, Is all well with thee, and with thy husband, and with thy son? And she answered, Well. And when she came to the man of God to the mount, she caught hold on his feet: and Giezi came to remove her. And the man of God said, Let her alone, for her soul is in anguish, and the Lord hath hid it from me and hath not told me. And she said to him, Did I ask a son of my Lord? did I not say to thee, Do not deceive me? Then he said to Giezi, Gird up thy loins, and

IN DIÉBUS illis: Venit múlier Sunamítis ad Eliséum in montem Carméli: cumque vidísset eam vir Dei e contra, ait ad Giézi púerum suum: Ecce Sunamítis illa. Vade ergo in occúrsum ejus, et dic ei: Recte ne ágitur circa te, et circa virum tuum, et circa fílium tuum? Quæ respóndit: Recte. Cumque venísset ad virum Dei in montem, apprehéndit pedes ejus, et accéssit Giézi ut amovéret eam. Et ait homo Dei: Dimítte illam: ánima enim ejus in amaritúdine est, et Dóminus celávit a me, et non indicávit mihi. Quæ dixit illi: Numquid petívi fílium a dómino meo? Numquid non dixi tibi: Ne illúdas me? Et ille ait ad Giézi: Accínge lumbos

tuos, et tolle báculum meum in manu tua, et vade. Si occúrrerit tibi homo, non salútes eum et si salutáverit te quíspiam, non respóndeas illi: et pones báculum meum super fáciem púeri. Porro mater púeri ait: Vivit Dóminus, et vivit ánima tua, non dimíttam te. Surrexit ergo, et secútus est eam. Giézi autem præcésserat ante eos, et posúerat báculum super fáciem púeri, et non erat vox, neque sensus: reversúsque est in occúrsum ejus, et nuntiávit ei, dicens: Non surréxit puer. Ingréssus est ergo Eliséus domum, et ecce puer mórtuus jacébat in léctulo ejus: ingressúsque clausit óstium super se, et super púerum: et orávit ad Dóminum. Et ascéndit, et incúbuit super púerum: posuítque os suum super os ejus, et óculos suos super óculos ejus, et manus suas super manus ejus: et incurvávit se super eum: et calefácta est caro púeri. At ille revérsus, deambulávit in domo, semel huc atque illuc: et ascéndit, et incúbuit super eum: et oscitávit puer séptíes, aperuítque óculos. At ille vocávit Giézi, et dixit ei: Voca Sunamítidem hanc. Quæ vocáta, ingréssa est ad eum, Qui ait: Tolle fílium tuum. Venit illa, et córruit ad pedes ejus, et adorávit super terram: tulítque fílium suum, et egréssa est, et Eliséus revérsus est in Gálgala.

take my staff in thy hand and go. If any man meet thee, salute him not; and if any man salute thee, answer him not; and lay my staff upon the face of the child. But the mother of the child said, As the Lord liveth, and as thy soul liveth I will not leave thee. He arose, therefore, and followed her. But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense; and he returned to meet him, and told him, saying, The child is not risen. Eliseus therefore went into the house, and behold the child lay dead on his bed; and going in he shut the door upon him, and upon the child, and prayed to the Lord; and he went up and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm. Then he returned and walked in the house, once to and fro; and he went up, and lay upon him; and the child gaped seven times, and opened his eyes. And he called Giezi, and said to him, Call this Sunamitess. And she being called, went in to him, and he said, Take up thy son. She came and fell at his feet, and worshipped upon the ground; and took up her son, and went out, and Eliseus returned to Galgal

Gradual. Ps. 73, 20, 19, 22

Réspice, Dómine, in testaméntum tuum: et ánimas

Have regard, O Lord, to Thy covenant, and forget not to the

end the souls of Thy poor. ℣. Arise, O Lord, judge Thy own cause: remember the reproaches of Thy servants.

páuperum tuórum ne oblivíscáris in finem. ℣. Exsúrge, Dómine, júdica causam tuam: memor esto oppróbrii servórum tuórum.

Munda Cor Meum, page 763.

Gospel. Luke 7, 11-16

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the city, behold a dead man was carried out, the only son of his mother; and she was a widow, and much people of the city were with her. And when the Lord saw her, He had compassion on her, and said to her, Weep not. And He came near, and touched the bier. (And they that carried it stood still). And He said, Young man, I say to thee arise: and he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all and they glorified God, saying, A great prophet is risen up amongst us, and God hath visited His people.

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Ibat Jesus in civitátem, quæ vocátur Naim: et ibant cum eo discípuli ejus, at turba copiósa. Cum autem appropinquáret portæ civitátis, ecce defúnctus efferebátur fílius únicus matris suæ: et hæc vídua erat, et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt) Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

Offertory. Ps. 69, 2, 3, 4

O Lord, make haste to help me: let all those be confounded that desire evils to Thy servants.

Dómine, ad adjuvándum me festína: confundántur omnes, qui cógitant servis tuis mala.

Offertory Prayers, page 767.

Secret

Purify us, O merciful God, that the prayers of Thy Church, which are pleasing to Thee, may become the more

Purífica nos, miséricors Deus: ut Ecclésiæ tuæ preces, quæ tibi gratæ sunt, pia múnera deferéntes, fiant

expiátis méntibus gratióres. Per Dóminum.

pleasing from the purified hearts with which they bring the gifts of devotion. Through our Lord.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 70, 16, 17, 18

Dómine, memorábor justítiæ tuæ solíus: Deus, docuísti me a juventúte mea: et usque in senéctam et sénium, Deus, ne derelínquas me.

O Lord, I will be mindful of Thy justice alone; Thou hast taught me, O God, from my youth; and unto old age and gray hairs, O God, forsake me not.

Postcommunion

Cæléstia dona capiéntibus, quæsumus, Dómine: non ad judícium provenírе patiáris, quæ fidélibus tuis ad remédium providísti. Per Dóminum.

Suffer not Thy heavenly gifts, we pray Thee, O Lord, to become the occasion of judgment to those who receive them, for Thou hast provided them unto the healing of Thy faithful. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Pópuli tui, Deus, institútor er rector, peccáta, quibus impugnátur, expélle: ut semper tibi plácitus, et tuo munímine sit secúrus. Per Dóminum.

Bow down your heads to God.

O God, the teacher and ruler of Thy people, put to flight the sins that assail them, that they may be pleasing to Thee and secure in Thy protection. Through our Lord.

Concluding Prayers, page 793.

Friday, Fourth Week of Lent *(Purple)*

Station at St. Eusebius

The Beginning of Mass, page 756.

Introit. Ps. 18, 15

Meditátio cordis mei in conspéctu tuo semper:

The meditation of my heart is always in Thy sight: O

Lord, my helper, and my redeemer. *Ps. 18, 2.* The heavens show forth the glory of God, and the firmament declareth the work of His hands. ℣. Glory.

Dómine, adjútor meus, et redémptor meus. *Ps. 18, 2.* Cæli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

O God, Who dost renew the world with ineffable sacraments, grant, we beseech Thee, that Thy Church may both be profited by the eternal institutions and not left without temporal assistance. Through our Lord.

Deus, qui ineffabílibus mundum rénovas sacraméntis: præsta, quæsumus; ut Ecclésia tua et ætérnis profíciat institútis, et temporálibus non destituátur auxíllis. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. 3 Kings 17, 17-24

Lesson from the Book of Kings.

In those days: The son of the woman of the house fell sick, and the sickness was very grievous, so that there was no breath left in him. And she said to Elias: What have I to do with thee, thou man of God? art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord, and said: O Lord my God, hast Thou also afflicted the widow, with whom I am after a sort maintained, so as to kill her son? And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord my

Léctio líbri Regum.

In diébus illis: Ægrotávit fílius mulíeris matrisfamílias, et erat languor fortíssimus, ita ut non remanéret in eo hálitus. Dixit ergo ad Elíam: Quid mihi et tibi, vir Dei? Ingréssus es ad me, ut rememoraréntur iniquitátes meæ, et interfíceres fílium meum? Et ait ad eam Elías: Da mihi fílium tuum. Tulítque eum de sinu ejus, et portávit in cœnáculum ubi ipse manébat, et pósuit super léctulum suum. Et clamávit ad Dóminum, et dixit: Dómine, Deus meus, étiam ne víduam, apud quam ego utcúmque susténtor, afflixísti, ut interfíceres fílium ejus? Et expándit se atque mensus est super púerum tribus vícibus, et clamávit ad Dóminum, et ait: Dómine, Deus meus, revertátur, óbsecro, ánima

púeri hujus in víscera ejus. Et exaudívit Dóminus vocem Elíæ: et revérsa est ánima púeri intra eum, et revíxit. Tulítque Elías púerum, et depósuit eum de cœnáculo in inferiórem domum, et trádidit matri suæ, et ait illi: En vivit fílius tuus. Dixítque múlier ad Elíam: Nunc in isto cognóvi, quóniam vir Dei es tu, et verbum Dómini in ore tuo verum est.

God, let the soul of this child, I beseech Thee, return into his body. And the Lord heard the voice of Elias: and the soul of the child returned unto him, and he revived. And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth. And the woman said to Elias: Now, by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

Gradual. Ps. 117, 8, 9

Bonum est confídere in Domino, quam confídere in hómine. ℣. Bonum est speráre in Dómino, quam speráre in princípibus.

It is good to confide in the Lord, rather than to have confidence in man: ℣. It is good to trust in the Lord rather than to trust in princes.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. 11, 1-45

✠ Sequéntía sancti Evangélii secúndum Joánnem.

In illo témpore: Erat quidam languens Lázarus a Bethánia, de castéllo Mariæ, et Marthæ sorróris ejus. (Maria autem erat, quæ unxit Dóminum unguénto et extérsit pedes ejus capíllis suis: cujus frater Lázarus infirmabátur. Misérunt ergo soróres ejus ad eum, dicéntes: Dómine, ecce quem amas infírmátur. Audiens autem Jesus dixit eis: Infírmitas hæc non est ad mortem, sed pro glória Dei, ut glorifícétur Fílius Dei per eam. Diligébat autem Jesus Martham, et sorórem ejus Mariam, et Lázarum. Ut ergo audívit, quia infírmabátur, tunc quidem mansit in eódem loco

✠ Continuation of the holy Gospel according to St. John.

At that time, there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped His feet with her hair; whose brother Lazarus was sick). His sisters therefore sent to Him, saying, Lord, behold he whom Thou lovest is sick. And Jesus hearing it said to them, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now, Jesus loved Martha, and her sister Mary, and Lazarus. When He had heard therefore that he was sick, He still re-

mained in the same place two days. Then after that, He said to His disciples, Let us go into Judea again. The disciples say to Him, Rabbi, the Jews but now sought to stone Thee; and goest Thou thither again? Jesus answered, Are there not twelve hours of the day? If a man walk in the day he stumbleth not, because he seeth the light of this world: but if he walk in the night he stumbleth, because the light is not in him. These things He said, and after that He said to them, Lazarus our friend sleepeth; but I go that I may awake him out of sleep. His disciples therefore said, Lord, if he sleep he shall do well; but Jesus spoke of his death, and they thought that He spoke of the repose of sleep. Then therefore Jesus said to them plainly, Lazarus is dead; and I am glad for your sakes that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to his fellow-disciples, Let us also go that we may die with Him. Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off). And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha, therefore, as soon as she heard that Jesus was come, went to meet Him: but Mary sat at home. Martha therefore said to Jesus, Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God

duóbus diébus. Deínde post hæc dixit discípulis suis: Eámus in Judæam íterum. Dicunt ei discípuli: Rabbi, nunc quærébant te Judæi lapidáre, et íterum vadis illuc? Respóndit Jesus: Nonne duódecim sunt horæ diéi? Si quis ambuláverit in die, non offéndit, quia lucem hujus mundi videt: si autem ambuláverit in nocte, offendit, quia lux non est in eo. Hæc ait, et post hæc dixit eis: Lázarus amícus noster dormit: sed vado, ut a somno éxcitem eum. Dixérunt ergo discípuli ejus: Dómine, si dormit, salvus erit. Díxerat autem Jesus de morte ejus: illi autem putavérunt, quia de dormitióne somni díceret. Tunc ergo Jesus dixit eis manifésto: Lázarus mórtuus est: et gáudeo propter vos, ut credátis, quóniam non eram ibi: sed eámus ad eum. Dixit ergo Thomas, qui dícitur Dídymus, ad condiscípulos: Eámus et nos, ut moriámur cum eo. Venit ítaque Jesus: et invénit eum quátuor dies jam in monuménto habéntem. (Erat autem Bethánia juxta Jerosólyman quasi stádiis quíndecim). Multi autem ex Judæis vénerant ad Martham et Maríam, ut consolaréntur eas de fratre suo. Martha ergo ut audívit quia Jesus venit, occúrrit illi: María autem domi sedébat. Dixit ergo Martha ad Jesum: Dómine, si fuísses hic, frater meus non fuísset mórtuus: sed et nunc scio, quia quæcúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectióne in

novíssimo die. Dixit ei Jesus: Ego sum resurréctio, et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis, qui vivit et credit in me, non moriétur in ætérnum. Credis hoc? Ait illi: Utique, Dómine, ego crédidi, quia tu es Christus Fílius Dei vivi, qui in hunc mundum venísti. Et cum hæc dixísset, ábiit, et vocávit Maríam sorórem suam siléntio, dicens: Magíster adest, et vocat te. Illa ut audívit, surgit cito, et venit ad eum: nondum enim vénerat Jesus in castéllum: sed erat adhuc in illo loco, ubi occúrrerat ei Martha. Judæi ergo, qui erant cum ea in domo et consolabántur eam, cum vidíssent Maríam, quia cito surréxit, et éxiit, secúti sunt eam, dicéntes: Quia vadit ad monuméntum, ut ploret ibi. María ergo cum venísset ubi erat Jesus, videns eum, cécidit ad pedes ejus, et dicit ei: Dómine, si fuísses hic, non esset mórtuus frater meus. Jesus ergo, ut vidit eam plorántem, et Judæos, qui vénerant cum ea, plorántes, infrémuit spíritu, et turbávit seípsum, et dixit: Ubi posuístis eum? Dicunt ei: Dómine, veni, et vide. Et lacrimátus est Jesus. Dixérunt ergo Judæi: Ecce quómodo amábat eum. Quidam autem ex ipsis dixerunt: Non póterat hic, qui apéruit óculos cæci nati, fácere ut hic non morerétur? Jesus ergo rursum fremens in semetípso, venit ad monuméntum. Erat autem spelúnca, et lapis superpósitus erat ei. Ait Jesus: Tóllite lápidem. Dicit ei Martha soror ejus, qui mórtuus

will give it Thee. Jesus saith to her, Thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in Me, although he be dead, shall live; and every one that liveth and believeth in Me, shall not die forever. Believest thou this? She saith to Him, Yea, Lord, I have believed, that Thou are Christ, the Son of the living God, Who art come into this world. And when she had said these things she went, and called her sister Mary secretly, saying, The Master is come, and calleth for thee. She, as soon as she heard this, riseth quickly, and cometh to Him. For Jesus was not yet come into the town, but He was still in that place where Martha had met Him. The Jews therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily, and went out, followed her, saying, She goeth to the grave to weep there. When Mary therefore was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him, Lord, if Thou hadst been here, my brother had not died. Jesus therefore, when He saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled Himself; and said, Where have you laid him? They say to Him, Lord, come and see. And Jesus wept. The Jews therefore said, Behold how He loved him! But some of them said, Could not He that

opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in Himself, cometh to the sepulchre. Now it was a cave: and a stone was laid over it. Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith to Him, Lord, by this time he stinketh; for he is now of four days. Jesus saith to her, Did not I say to thee that if thou believe, thou shalt see the glory of God? They took therefore the stone away: and Jesus lifting up His eyes, said, Father, I give Thee thanks that Thou hast heard Me; and I knew that Thou hearest Me always, but because of the people who stand about have I said it, that they may believe that Thou hast sent Me. When He had said these things, He cried with a loud voice, Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them. Loose him, and let him go. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him.

fúerat: Dómine, jam fœtet, quatriduánus est enim. Dicit ei Jesus: Nonne dixi tibi quóniam si credíderis vidébis glóriam Dei? Tulérunt ergo lápidem: Jesus autem elevátis sursum óculis, dixit: Pater, grátias ago tibi, quóniam audísti me. Ego autem sciébam quia semper me audis, sed propter populum qui circúmstat, dixi: ut credant quia tu me misísti. Hæc cum dixísset, voce magna clamávit: Lázare, veni foras. Et statim pródiit qui fúerat mórtuus, ligátus pedes et manus ínstitis, et fácies illíus sudário erat ligáta. Dixit eis Jesus: Sólvite eum, et sínite abire. Multi ergo ex Judæis, qui vénerant ad María̱m, et Martham, et víderant quæ fecit Jesus credidérunt in eum.

Offertory. Ps. 17, 28, 32

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud: for who is God, but Thou, O Lord?

Pópulum, húmilem salvum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine?

Offertory Prayers, page 767.

Secret

May the gifts we offer purify us, O Lord, we pray, and continually appease Thee in our regard. Through our Lord.

Múnera nos, Dómine, quæsumus obláta puríficent: et te nobis júgiter fáciant esse placátum. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*
Preface No. 3, page 802.

Communion. John 11, 33, 35, 43, 44, 39

Videns Dóminus flentes soróres Lázari ad monuméntum, lacrimátus est coram Judæis, et exclamávit: Lázare, veni foras: et pródiit ligátis mánibus et pédibus, qui fúerat quatriduánus mórtuus.

The Lord seeing the sisters of Lazarus weeping at the tomb, wept before the Jews, and cried out, Lazarus, come forth: and he that had been dead four days came forth bound hands and feet.

Postcommunion

Hæc nos, quæsumus, Dómine, participátio sacraménti: et a própriis reátibus indesinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminuum.

May the participation of this sacrament, we pray, O Lord, unceasingly keep us free from sins of our own and guard us from all hostile powers. Through our Lord.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Da nobis, quæsumus, omnípotens Deus: ut, qui infírmitátis nostræ cónscii, de tua virtúte confídimus sub tua semper pietáte gaudeámus. Per Dóminum.

Bow down your heads to God.

Grant us, we beseech Thee, O almighty God, that, being conscious of our own infirmity, and confiding in Thy power, we may ever rejoice under Thy tender care. Through our Lord.

Concluding Prayers, page 793.

Saturday, Fourth Week of Lent *(Purple)*

STATION AT ST. NICHOLAS IN CARCERE

The Beginning of Mass, page 756.

Introit. Is. 55, 1

Sitiéntes, veníte ad aquas, dicit Dóminus: et qui non habétis prétium, veníte, et bibite cum lætítia. *Ps. 77, 1.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

You that thirst come to the waters, saith the Lord; and you that have no money, come and drink with joy. *Ps. 77, 1.* Attend, O My people, to My law: incline your ears to the words of My mouth. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

VOUCHSAFE, O Lord, by Thy grace to make fruitful the fervor of our devotion; for the fasts we have undertaken shall profit us only if they be pleasing to Thy goodness. Through our Lord.

FIAT, Dómine, quæsumus, per grátiam tuam fructuósus nostræ devotiónis afféctus: quia tunc nobis próderunt suscépta jejúnia, si tuæ sint plácita pietáti. Per Dóminum.

Second Prayer, A cunctis, *page 827; third Prayer,* Omnipotens, *page 828.*

Lesson. Is. 49, 8-15

Lesson from Isaias the Prophet.

THUS saith the Lord, In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people that thou mightest raise up the earth, and possess the inheritances that were destroyed; that thou mightest say to them that are bound. Come forth; and to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in every plain. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them; for He that is merciful to them shall be their shepherd, and at the fountains of waters He shall give them drink. And I will make all My mountains a way, and My paths shall be exalted. Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country. Give praise, O ye heavens, and rejoice, O earth; ye mountains give praise with jubilation: because the Lord hath comforted His peo-

Léctio Isaíæ Prophétæ.

HÆC, dicit Dóminus: In témpore plácito exaudívi te, et in die salútis auxiliátus sum tui: et servávi te, et dedi te in fœdus pópuli, ut suscitáres terram, et possidéres hereditátes dissipátas: ut díceres his, qui vincti sunt: Exíte: et his, qui in ténebris: Revelámini. Super vias pascéntur, et in ómnibus planis páscua eórum. Non esúrient, neque sítient, et non percútiet eos æstus et sol: quia miserátor eórum reget eos, et ad fontes aquárum potábit eos. Et ponam omnes montes meos in viam, et sémitæ meæ exaltabúntur. Ecce isti de longe vénient, et ecce illi ab Aquilóne et mari, et isti de terra austráli. Laudáte, cæli, et exsúlta, terra, jubiláte, montes, laudem: quia consolátus est Dóminus pópulum suum, et páuperum suórum miserébitur. Et dixit Sion: Derelíquit me Dóminus, et Dóminus oblítus est mei. Numquid oblivísci potest múlier infántem suum, ut non misereátur fílio úteri sui? et si illa oblíta fúerit, ego tamen non oblivi-

scar tui, dicit Dóminus omnípotens.

ple, and will have mercy on His poor ones. And Sion said, The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee: saith the Lord almighty.

Gradual. Ps. 9, 14, 12

Tibi Dómine, derelíctus est pauper: pupillo tu eris adjútor. ℣. Ut quid, Dómine, recessísti longe, déspicis in opportunitátibus, in tribulatióne? dum supérbit ímpius, incénditur pauper.

To Thee, O Lord, is the poor man left: Thou wilt be a help to the orphan. ℣. Why, O Lord, hast Thou retired afar off; why dost Thou slight us in our wants in time of trouble? whilst the wicked man is proud, the poor is set on fire.

Munda Cor Meum, page 763.

Gospel. John 8, 12-20

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Locútus est Jesus turbis Judæórum, dicens: Ego sum lux mundi: qui séquitur me, non ámbulat in ténebris, sed habébit lumen vitæ. Dixérunt ergo et pharisæi: Tu de te ipso testimónium pérhibes: testimónium tuum non est verum. Respóndit Jesus, et dixit eis: Et si ego testimónium perhíbeo de meípso, verum est testimónium meum: quia scio unde veni, et quo vado: vos autem nescítis unde vénio, aut quo vado. Vos secúndum carnem judicátis: ego non júdico quemquam: et si júdico ego, judícium meum verum est, quia solus non sum: sed ego, et qui misit me, Pater. Et in lege vestra scriptum est, quia duórum hóminum testimónium verum est. Ego sum, qui testimónium perhíbeo de

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus spoke to the multitudes of the Jews, saying, I am the light of the world: he that followeth Me, walketh not in darkness, but shall have the light of life. The pharisees therefore said to Him, Thou givest testimony of Thyself; Thy testimony is not true. Jesus answered and said to them. Although I give testimony of Myself, My testimony is true, for I know whence I come, and whither I go; but you know not whence I come, or whither I go. You judge according to the flesh: I judge not any man. And if I do judge, My judgment is true; because I am not alone, but I and the Father that sent Me. And in your law it is written, that the testimony of two men is true. I am one that giveth testimony of Myself; and the Father

that sent Me giveth testimony of Me. They said therefore to Him, Where is Thy Father? Jesus answered, Neither Me do you know, nor My Father: if you did know Me, perhaps you would know My Father also. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on Him; because His hour was not yet come.

meípso: et testimónium perhibet de me, qui misit me, Pater. Dicébant ergo ei: Ubi est Pater tuus? Respóndit Jesus: Neque me scitis, neque Patrem meum: si me sciretis, fórsitan et Patrem meum sciretis. Hæc verba locútus est Jesus in gazophylácio, docens in templo: et nemo apprehéndit eum, quia necdum vénerat hora ejus.

Offertory. Ps. 17, 3

The Lord is become my firmament, and my refuge, and my deliverer: and in Him will I put my trust.

Factus est Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: et sperábo in eum.

Offertory Prayers, page 767.

Secret

RECEIVE our offerings, we beseech Thee, O Lord, and be appeased, and in kindness turn our wills towards Thee, even though they resist Thee. Through our Lord.

OBLATIÓNIBUS nostris, quæsumus, Dómine, placáre suscéptis: et ad te nostras étiam rebélles compélle propítius voluntátes. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third Secret,* O God to Whom alone, *page 829.*

Preface No. 3, page 802.

Communion. Ps. 22, 1, 2

The Lord ruleth me, and I shall want nothing: He hath set me in a place of pasture: He hath brought me up on the water of refreshment.

Dóminus, regit me, et nihil mihi déerit: in loco páscuæ ibi me collocávit: super aquam refectiónis educávit me.

Postcommunion

MAY Thy holy things, we pray Thee, O Lord, purify us and, by their operation, make us pleasing to Thee. Through our Lord.

TUA nos, quæsumus, Dómine, sancta puríficent: et operatióne sua tibi plácitos esse perfíciant. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third Postcommunion,* Almighty and merciful God, *page 829.*

Prayer *over the people.*

Let us pray

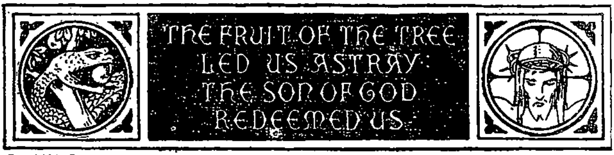
Humiliáte cápita vestra Deo.

Deus, qui sperántibus in te miseréri pótius éligis quam irásci: da nobis digne flere mala, quæ fécimus; ut tuæ consolatiónis grátiam inveníre mereámur. Per Dóminum.

Bow down your heads to God.

O God, Who dost choose rather to have pity on them that hope in Thee than to be angry, grant us to weep, as becomes us, for the evils we have done, that we may deserve to find the favor of Thy consolation. Through our Lord.

Concluding Prayers, page 793.



Passion Sunday *(Purple)*

Station at St. Peter

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 42, 1, 2

Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo, et dolóso éripe me: quia tu es Deus meus, et fortitúdo mea. *Ps. 42, 3.* Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua. Júdica me.

Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man. For Thou art my God and my strength. *Ps. 42, 3.* Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles. Judge me.

Kyrie, page 761. Gloria is omitted.

Prayer

Quæsumus, omnípotens Deus, famíliam tuam

Look with favor upon Thy household, we beseech

Thee, O almighty God, that, by Thy gift, it may be governed in body and, by Thy preservation, may be guarded in spirit. Through our Lord.

propítius réspice: ut, te largiénte, regátur in córpore; et, te servante, custodiátur in mente. Per Dóminum.

On this day and until Saturday after Easter Sunday, inclusive, one other Prayer only is added, that for the Church, Ecclesiae tuæ, *page 825, or that for the Pope,* Deus omnium fidelium, *page 826.*

Epistle. Heb. 9, 11-15

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

BRETHREN, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, Who, through the Holy Ghost, offered Himself without spot to God, cleanse our conscience from dead works, to serve the living God? And therefore He is the mediator of the New Testament: that by means of His death, for the redemption of those transgressions which were under the former testament; they that are called may receive the promise of eternal inheritance; in Christ Jesus our Lord.

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

FRATRES: Christus assístens póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis: neque per sanguinem hircórum, aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, ætérna redemptióne invénta. Si enim sanguis hircórum, et taurórum, et cinis vitulæ aspérsus, inquinátos sanctíficat ad emundatiónem carnis: quanto magis sanguis Christi, qui per Spíritum Sanctum semetipsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ídeo novi testaménti mediátor est: ut morte intercedénte, in redemptiónem eárum prævaricatiónum, quæ erant sub prióri testaménto, repromissiónem accípiant, qui vocáti sunt ætérnæ hereditátis: in Christo Jesu Dómino nostro.

Gradual. Ps. 142, 9, 10

Deliver me from my enemies, O Lord, teach me to do Thy will.

Erípe me, Dómine, de inimícis meis: doce me fácere

voluntátem tuam. ℣. *Ps. 17, 48, 49.* Liberátor meus, Dómine, de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me.

℣. *Ps. 17, 48, 49.* My deliverer, O Lord, from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me.

Tract. Ps. 128, 1-4

Sæpe expugnavérunt me a juventúte mea. ℣. Dicat nunc Israël: sæpe expugnavérunt me a juventúte mea. ℣. Etenim non potuérunt mihi: supra dorsum meum fabricavérunt peccatóres. ℣. Prolongavérunt iniquitátes suas: Dóminus justus concídit cervíces peccatórum.

Often have they fought against me from my youth. ℣. Let Israel now say: often have they fought against me from my youth. ℣. But they could not prevail over me: the wicked have wrought upon my back. ℣. They have lengthened their iniquities: the Lord Who is just will cut the necks of sinners.

Munda Cor Meum, page 763.

Gospel. John 8, 46-59

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Dicébat Jesus turbis Judæórum: Quis ex vobis árguet me de peccáto? Si veritátem dico vobis, quare non créditis mihi? Qui ex Deo est, verba Dei audit. Proptérea vos non audítis, quia ex Deo non estis. Respondérunt ergo Judæi, et dixérunt ei: Nonne bene dícimus nos, quia Samaritánus es tu, et dæmónium habes? Respóndit Jesus: Ego dæmónium non hábeo: sed honoríñco Patrem meum, et vos inhonorástis me. Ego autem non quæro glóriam meam: est qui quærat, et júdicet. Amen, amen dico vobis: si quis sermónem meum serváverit, mortem non vidébit in ætérnum. Dixérunt ergo Judæi: Nunc cognóvimus quia dæmó-

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus said to the multitudes of the Jews, Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to Him, Do not we say well, that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil: but I honor My Father, and you have dishonored Me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, If any man keep My word, he shall not see death for ever. The Jews therefore said, Now we know that Thou hast a

devil. Abraham is dead, and the prophets; and Thou sayest, If any man keep My word, he shall not taste death forever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself? Jesus answered, If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of Whom you say that He is your God. And you have not known Him; but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: he saw it, and was glad. The Jews therefore said to Him, Thou are not yet fifty years old and hast Thou seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him; but Jesus hid Himself, and went out of the temple.

nium habes. Abraham mórtuus est, et prophétæ: et tu dicis: Si quis sermónem meum serváverit, non gustábit mortem in ætérnum. Numquid tu major es patre nostro Abraham, qui mórtuus est? et prophétæ mórtui sunt. Quem teípsum facis? Respóndit Jesus: Si ego glorífico meípsum, glória mea nihil est: est Pater meus, qui gloríficat me, quem vos dícitis quia Deus vester est, et non cognovístis eum: ego autem novi eum: et si díxero, quia non scio eum, ero símilis vobis, mendax. Sed scio eum, et sermónem ejus servo. Abraham pater vester exsultávit ut vidéret diem meum: vidit, et gavísus est. Dixérunt ergo Judæ ad eum: Quinquaginta annos nondum habes, et Abraham vidísti? Dixit eis Jesus: Amen, amen dico vobis, ántequam Abraham fíeret, ego sum. Tulérunt ergo lápides, ut jácerent in eum: Jesus autem abscóndit se, et exívit de templo.

Creed, page 765.

Offertory. Ps. 118, 17, 107

I will confess to Thee, O Lord, with my whole heart: render to Thy servant: I shall live and keep Thy words: enliven me according to Thy word, O Lord.

Confitébor tibi, Dómine, in toto corde meo: retríbue servo tuo: vivam, et custódiam sermónes tuos: vivífica me secúndum verbum tuum, Dómine.

Offertory Prayers, page 767.

Secret

May these offerings, we pray Thee, O Lord, both loose the bonds of our sins, and win for us the gifts of Thy mercy. Through our Lord.

Hæc múnera, quæsumus, Dómine, et víncula nostræ pravitátis absólvant, et tuæ nobis misericórdiæ dona concílient. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. 1 Cor. 11, 24, 25

Hoc corpus, quod pro vobis tradétur: hic calix novi testaménti est in meo sánguine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratiónem.

This is My body which shall be delivered for you: this is the chalice of the New Testament in My blood, saith the Lord: do this, as often as you receive it, in commemoration of Me.

Postcommunion

Adésto nobis, Dómine Deus noster: et quos tuis mystériis recreásti, perpétuis defénde subsídiis. Per Dóminum.

Draw near to us, O Lord, our God, and with Thy perpetual succor defend those whom Thou hast refreshed with Thy mysteries. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Monday in Passion Week *(Purple)*

STATION AT ST. CHRYSOGONUS

The Beginning of Mass, page 756.

Introit. Ps. 55, 2

Miserére mihi, Dómine, quóniam conculcávit me homo: tota die bellans tribulávit me. *Ps. 55, 3.* Conculcavérunt me inimíci mei tota die: quóniam multi bellántes advérsum me. Miserére.

Have mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. *Ps. 55, 3.* My enemies have trodden on me all the day long: for they are many that make war against me. Have mercy.

Kyrie, page 761. Gloria is omitted.

Prayer

Sanctífica, quæsumus, Dómine, nostra jejúnia: et cunctárum nobis indulgéntiam propítius largíre culpárum. Per Dóminum.

Sanctify our fasts, we beseech Thee, O Lord, and mercifully grant us the forgiveness of all our sins. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jonas 3, 1-10

Lesson from Jonas the Prophet.

In those days, the word of the Lord came to Jonas the second time, saying: Arise, and go to Ninive the great city; and preach in it the preaching that I bid thee. And Jonas arose and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey, and he cried, and said, Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God, and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes; and he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying, Let neither men, nor beasts, nor oxen, nor sheep, taste any thing; let them not feed, nor drink water, and let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn everyone from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from His fierce anger, and we shall not perish? And God saw their works, that they were turned

Léctio Jonæ Prophétæ.

In diébus illis: Factum est verbum Dómini ad Jonam prophétam secúndo, dicens: Surge, et vade in Níniven civitátem magnam: et prædica in ea prædicatiónem, quam ego loquor ad te. Et surréxit Jonas, et ábiit in Níniven juxta verbum Dómini. Et Nínive erat cívitas magna itínere trium diérum. Et cœpit Jonas introíre in civitátem itínere diéi uníus: et clamávit, et dixit: Adhuc quadraginta dies, et Nínive subvertétur. Et crediderúnt viri Ninivítæ in Deum: et prædicavérunt jejúnium, et vestíti sunt saccis a majóre usque ad minórem. Et pervénit verbum ad regem Nínive: et surréxit de sólio suo, et abjécit vestiméntum suum a se, et indútus est sacco, et sedit in cinere. Et clamávit, et dixit in Nínive ex ore regis, et príncipum ejus, dicens: Hómines, et juménta, et boves, et pécora non gustent quidquam: nec pascántur, et aquam non bibant. Et operiántur, saccis hómines, et juménta, et clament ad Dóminum in fortitúdine, et convertátur vir a via sua mala, et ab iniquitáte, quæ est in mánibus eórum. Quis scit, si convertátur, et ignóscat Deus: et revertátur a furóre iræ suæ, et non peribimus? Et vidit Deus ópera eórum, quia convérsi sunt de via sua mala: et misértus est pópulo suo Dómi-

nus Deus noster.

from their evil way; and the Lord our God had mercy upon His people.

Gradual. Ps. 53, 4. 3

Deus, exáudi, oratiónem meam: áuribus pércipe verba oris mei. ℣. Deus, in nómine tuo salvum me fac, et in virtúte tua líbera me.

O God, hear my prayer: give ear to the words of my mouth. ℣. Save me, O God, by Thy name: and in Thy power deliver me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 7, 32-39

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Misérunt príncipes, et pharisæi minístros ut apprehénderent Jesum. Dixit ergo eis Jesus: Adhuc módicum tempus vobíscum sum: et vado ad eum qui me misit. Quærétis me, et non inveniétis: et ubi ego sum, vos non potéstis veníre. Dixérunt ergo Judæi ad semetípsos: Quo hic itúrus est, quia non inveniémus eum? numquid in dispersiónem géntium itúrus est, et doctúrus gentes? Quis est hic sermo quem dixit: Quærétis me, et non inveniétis: et ubi sum ego, vos non potéstis veníre? In novissimo autem die magno festivitátis stabat Jesus, et clamábat, dicens: Si quis sitit, véniat ad me, et bibat. Qui credit in me, sicut dicit Scriptúra, flúmina de ventre ejus fluent aquæ vivæ. Hoc autem dixit de Spíritu, quem acceptúri erant credéntes in eum.

✠ Continuation of the holy Gospel according to St. John.

At that time, the rulers and pharisees sent ministers to apprehend Jesus. Jesus therefore said to them, Yet a little while and I am with you; and then I go to Him that sent Me. You shall seek Me, and shall not find Me; and where I am, thither you can not come. The Jews therefore said among themselves, Whither will He go, that we shall not find Him? will He go to the dispersed among the gentiles, and teach the gentiles? What is this saying that He hath said: You shall seek Me, and shall not find Me; and where I am, you can not come? And on the last and great day of the festivity, Jesus stood and cried, saying, If any man thirst, let him come to Me, and drink. He that believeth in Me, as the Scripture saith, Out of his belly shall flow rivers of living water. Now this He said of the Spirit which they should receive who believed in Him.

Offertory. Ps. 6, 5

Dómine, convértere, et éripe

Turn to me, O Lord, and de-

liver my soul; O save me for Thy mercy's sake.

ánimam meam: salvum me fac propter misericórdiam tuam.

Offertory Prayers, page 767.

Secret

GRANT us, O Lord, our God, that this saving victim may become the satisfaction for our sins and the propitiation of Thy majesty. Through our Lord.

CONCÉDE nobis, Dómine Deus noster: ut hæc hóstia salutáris, et nostrórum fiat purgátio delictórum et tuæ propitiátio majestatis. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 23, 10

The Lord of hosts, He is the King of glory.

Dóminus virtútum ipse est Rex glóriæ.

Postcommunion

MAY the participation of Thy sacrament, we beseech Thee, O Lord, bring us both purification and healing. Through our Lord.

SACRAMÉNTI tui, quæsumus, Dómine, participátio salutáris, et purificatiónem nobis tríbuat, et medélam. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer *over the people.*

Let us pray

BOW down your heads to God.

Give Thy people, we beseech Thee, O Lord, health of soul and body, that, by persevering in good works, we may ever deserve to be defended by Thy protection. Through our Lord.

HUMILIÁTE cápita vestra Deo.

Da, quæsumus, Dómine, pópulo tuo salútem mentis et córporis: ut bonis opéribus inhæréndo, tua semper mereátur protectióne defféndi. Per Dóminum.

Concluding Prayers, page 793.

Tuesday in Passion Week *(Purple)*

STATION AT ST. CYRIACUS

The Beginning of Mass, page 756.

Introit. Ps. 26, 14

EXPECT the Lord, do manfully: and let thy heart take courage, and wait thou

EXPÉCTA Dóminum viríliter age: et confortétur cor tuum, et sústine Dómin-

um. *Ps. 26, 1.* Dóminus illuminátio mea, et salus mea: quem timébo? Exspécta Dóminum.

for the Lord. *Ps. 26, 1.* The Lord is my light and my salvation: whom shall I fear? Expect.

Kyrie, page 761. Gloria is omitted.

Prayer

NOSTRA tibi, Dómine, quæsumus, sint accépta jejúnia: quæ nos et expiándo grátia tua dignos effíciant: et ad remédia perdúcant ætérna. Per Dóminum.

MAY our fasts be acceptable to Thee, O Lord; may they atone for our sins and render us worthy of Thy grace; and may they lead us to eternal remedies. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Dan. 14, 17; 28-42

Léctio Daniélis Prophétæ.

Lesson from Daniel the Prophet.

IN DIÉBUS illis: Congregáti sunt Babylónii ad regem, et dixérunt ei: Trade nobis Daniélem, qui Bel destruxit, et dracónem interfécit, alióquin interficiémus te, et domum tuam. Vidit ergo rex quod irrúerent in eum veheménter: et necessitáte compúlsus trádidit eis Daniélem. Qui misérunt eum in lacum leónum, et erat ibi diébus sex. Porro in lacu erant leónes septem, et dabántur eis duo córpora quotídie, et duæ oves: et tunc non data sunt eis, ut devorárent Daniélem. Erat autem Hábacuc prophéta in Judæa, et ipse cóxerat pulméntum, et intríverat panes in alvéolo: et ibat in campum, ut ferret messóribus. Dixítque Angelus Dómini ad Hábacuc: Fer prándium, quod habes, in Babylónem Daniéli qui est in lacu leónum. Et dixit Hábacuc: Dómine, Babylónem non vidi, et lacum néscio. Et apprehéndit eum Angelus Dómini in

IN THOSE days, the Babylonians came to the king and said to him, Deliver us Daniel, who hath destroyed Bel, and slain the dragon; or else we will destroy thee and thy house. And the king saw that they pressed upon him violently; and, being constrained by necessity he delivered Daniel to them: and they cast him into the den of lions, and he was there six days. And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep; but then they were not given unto them, that they might devour Daniel. Now there was in Judea a prophet called Habacuc: and he had boiled pottage, and had broken bread in a bowl, and was going into the field to carry it to the reapers. And the angel of the Lord said to Habacuc, Carry the dinner which thou hast into Babylon, to Daniel who is in the lion's den. And Habacuc said, Lord, I never

saw Babylon, nor do I know the den. And the angel of the Lord took him by the top of his head and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit. And Habacuc cried, saying, O Daniel, thou servant of God, take the dinner that God hath sent thee. And Daniel said, Thou hast remembered me, O God, and Thou hast not forsaken them that love Thee. And Daniel arose, and ate. And the angel of the Lord presently set Habacuc again in his own place. And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, saying, Great art Thou, O Lord, the God of Daniel. And he drew him out of the lion's den; but those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him. Then the king said, let all the inhabitants of the whole earth fear the God of Daniel; for He is the Saviour, working signs and wonders in the earth, Who hath delivered Daniel out of the lion's den.

vértice ejus, et portávit eum capíllo cápitis sui, posuítque eum in Babylóne supra lacum in impetu spíritus sui. Et clamávit Habacuc, dicens: Dániel, serve Dei, tolle prándium, quod misit tibi Deus. Et ait Dániel: Recordátus es mei, Deus, et non dereliquísti diligéntes te. Surgénsque Dániel comédit. Porro Angelus Dómini restítuit Hábacuc conféstim in loco suo. Venit ergo rex die séptimo, ut lugéret Daniélem: et venit ad lacum, et introspéxit, et ecce Dániel sedens in médio leónum. Et exclamávit voce magna rex, dicens: Magnus es, Dómine Deus Daniélis. Et extráxit eum de lacu leónum. Porro illos, qui perditiónis ejus causa fúerant, intromísit in lacum, et devoráti sunt in moménto coram eo. Tunc rex ait: Páveant omnes habitántes in univérsa terra Deum Daniélis: quia ipse est salvátor, fáciens signa, et mirabília in terra: qui liberávit Daniélem de lacu leónum.

Gradual. Ps. 42, 1, 3

Distinguish my cause, O Lord; deliver me from the unjust and deceitful man. ℣. Send forth Thy light, and Thy truth: they have conducted me, and brought me unto Thy holy hill.

Discérne causam meam, Dómine: ab hómine iníquo, et dolóso éripe me. ℣. Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum.

Munda Cor Meum, page 763.

Gospel. John 7, 1-13

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Ambulábat Jesus in Galilæam, non enim volébat in Judæam ambuláre, quia quærébant eum Judæi interfícere. Erat autem in próximo dies festus Judæórum, Scenopégia. Dixérunt autem ad eum fratres ejus: Transi hinc, et vade in Judæam, ut et discípuli tui vídeant ópera tua, quæ facis. Nemo quippe in occúlto quid facit, et quærit ipse in palam esse: si hæc facis, manifésta teípsum mundo. Neque enim fratres ejus credébant in eum. Dicit ergo eis Jesus: Tempus meum nondum advénit: tempus autem vestrum semper est parátum. Non potest mundus odísse vos: me autem odit: quia ego testimónium perhíbeo de illo, quod ópera ejus mala sunt. Vos ascéndite ad diem festum hunc, ego autem non ascéndo ad diem festum istum: quia meum tempus nondum implétum est. Hæc cum dixísset, ipse mansit in Galilæa. Ut autem ascendérunt fratres ejus, tunc et ipse ascéndit ad diem festum non manifésto, sed quasi in occúlto. Judæi ergo quærébant eum in die festi et dicébant: Ubi est ille? Et murmur multum erat in turba de eo. Quidam enim dicébant: Quia bonus est. Alii autem dicébant. Non, sed sedúcit turbas. Nemo tamen palam loquebátur de illo, propter metum Judæórum.

At that time, Jesus walked in Galilee, for He would not walk in Judea, because the Jews sought to kill Him. Now the Jews' feast of Tabernacles was at hand: and His brethren said to Him, Depart from hence, and go into Judea that Thy disciples also may see Thy works which Thou dost: for there is no man that doth any thing in secret, and he himself seeketh to be known openly. If Thou do these things, manifest Thyself to the world. For neither did His brethren believe in Him. Then Jesus said to them, My time is not yet come; but your time is always ready. The world cannot hate you; but Me it hateth, because I give testimony of it, that the works thereof are evil. Go you up to this festival-day, but I go not up to this festival-day; because My time is not accomplished. When He had said these things, He Himself stayed in Galilee. But after His brethren were gone up, then He also went up to the feast, not openly, but as it were in secret. The Jews therefore sought Him on the festival-day, and said, Where is He? And there was much murmuring among the multitude concerning Him: for some said, He is a good man; and others said, No, but He seduceth the people. Yet no man spoke openly of Him, for fear of the Jews.

Offertory. Ps. 9, 11, 12, 13

Sperent in te omnes, qui novérunt nomen tuum, Dómine: quóniam non derelín-

Let all those trust in Thee who know Thy name, O Lord: for Thou dost not forsake them

that seek Thee: sing ye to the Lord Who dwelleth in Sion: for He hath not forgotten the prayers of the poor.

quis quæréntes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus oratiónes pauperum.

Offertory Prayers, page 767.

Secret

We bring Thee, O Lord, to be immolated, the victims which signify the comforts of this life, that we may not despair of the eternal promises. Through our Lord.

Hostias tibi, Dómine, deférimus immolándas: quæ temporálem consolatiónem signíficent; ut promissa non desperémus ætérna. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 24, 22

Redeem me, O God of Israel, from all my tribulation.

Rédime me, Deus Israël, ex ómnibus angústiis meis.

Postcommunion

Grant us, we beseech Thee, O almighty God; that, by constantly following those things which are divine, we may be worthy to approach the heavenly gifts. Through our Lord.

Da, quæsumus, omnípotens Deus: ut quæ divína sunt, júgiter exsequéntes, donis mereámur cæléstibus propinquáre. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer *over the people.*

Let us pray

Bow down your heads to God.

Grant us, we beseech Thee, O Lord, persevering service in Thy will, that in our time the people that obeyeth Thee may increase both in merit and in number. Through our Lord.

Humiliáte cápita vestra Deo.

Da nobis, quæsumus, Dómine: perseverántem in tua voluntáte famulátum; ut in diébus nostris, et mérito et número, pópulus tibi sérviens augeátur. Per Dóminum.

Concluding Prayers, page 793.

Wednesday in Passion Week *(Purple)*

STATION AT ST. MARCELLUS

The Beginning of Mass, page 756.

Introit. Ps. 17, 48, 49

LIBERÁTOR meus de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me, Dómine, *Ps. 17, 2, 3.* Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. Liberátor meus.

MY DELIVERER from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me, O Lord, *Ps. 17, 2, 3.* I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge, and my deliverer. My deliverer.

Kyrie, page 761. Gloria is omitted.

Prayer

SANCTIFICÁTO hoc jejúnio, Deus, tuórum corda fidélium miserátor illústra: et quibus devotiónis præstas afféctum, præbe supplicántibus pium benígnus audítum. Per Dóminum.

ENLIGHTEN the hearts of Thy faithful, by this sanctified fast, O God of mercy, and of Thy kindness turn a pitying ear to the suppliants to whom Thou givest the spirit of devotion. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Lev. 19, 1, 2; 11-19, 25

Léctio líbri Levítici.

Lesson from the Book of Leviticus.

IN DIÉBUS illis: Locútus est Dóminus ad Moysen, dicens: Lóquere ad omnem cœtum filiórum Israël, et dices ad eos: Ego Dóminus Deus vester. Non faciétis furtum. Non mentiémini, nec decípiet unusquisque próximum suum. Non perjurábis in nómine meo, nec póllues nomen Dei tui. Ego Dóminus. Non fácies calúmniam próximo tuo, nec vi ópprimes eum. Non morábitur opus mercenárii tui apud te usque mane. Non maledíces surdo, nec coram cæco pones offendículum: sed timébis Dóminum Deum tuum,

IN THOSE days, the Lord spoke to Moses, saying, Speak to all the multitude of the children of Israel, and thou shalt say to them, I am the Lord your God, You shall not steal. You shall not lie: neither shall any man deceive his neighbor. Thou shalt not swear falsely by My name, nor profane the name of Thy God: I am the Lord. Thou shalt not calumniate thy neighbor, nor oppress him by violence. The wages of him that has been hired by thee shall not abide with thee until the morning. Thou shalt not speak evil of the

deaf, nor put a stumbling-block before the blind; but thou shalt fear the Lord thy God, because I am the Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honor the countenance of the mighty; but judge thy neighbor according to justice. Thou shalt not be a detractor, nor a whisperer among the people: Thou shalt not stand against the blood of thy neighbor. I am the Lord. Thou shalt not hate thy brother in thy heart; but reprove him openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord. Keep ye My laws: for I am the Lord your God.

quia ego sum Dóminus. Non fácies quod iníquum est, nec injúste judicábis. Non consíderes persónam páuperis, nec, honóres vultum poténtis. Juste júdica próximo tuo. Non eris criminátor, nec susúrro in pópulo. Non stábis contra sánguinem próximi tui. Ego Dóminus. Non óderis fratrem tuum in corde tuo, sed públice árgue eum, ne hábeas super illo peccátum. Non quæras ultiónem, nec memor eris injúriæ cívium tuórum. Díliges amícum tuum sicut teípsum. Ego Dóminus. Leges meas custodíte. Ego enim sum Dóminus Deus vester.

Gradual. Ps. 29, 2, 3, 4

I will extol Thee, O Lord, for Thou hast upheld me and hast not made my enemies to rejoice over me. ℣. O Lord, my God, I have cried to Thee, and Thou hast healed me: Thou hast brought forth, O Lord, my soul from hell; Thou hast saved me from them that go down into the pit.

Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. ℣. Dómine Deus meus, clamávi ad te, et sanásti me: Dómine, abstraxísti ab ínferis ánimam meam, salvásti me a descendéntibus in lacum.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 10, 22-38

✠ Continuation of the holy Gospel according to St. John.

At that time, it was the feast of the Dedication at Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about Him, and said to Him, How long dost Thou hold our

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Facta sunt Encænia in Jerosólymis: et hiems erat. Et ambulábat Jesus in templo, in pórticu Salomónis. Circumdedérunt ergo eum Judæi, et dicébant ei: Quoúsque ánimam nostram tollis? Si tu es Chris-

tus, dic nobis palam. Respóndit eis Jesus: Loquor vobis, et non créditis. Opera, quæ ego fácio in nómine Patris mei, hæc testimónium pérhibet de me: sed vos non créditis, quia non estis ex óvibus meis. Oves meæ vocem meam áudiunt: et ego cognósco eas, et sequuntur me; et ego vitam ætérnam do eis: et non peribunt in ætérnum, et non rápiet eis quisquam de manu mea. Pater meus quod dedit mihi, majus ómnibus est: et nemo potest rápere de manu Patris mei. Ego, et Pater, unum sumus. Sustulérunt ergo lápides Judæi, ut lapidárent eum. Respóndit eis Jesus: Multa bona ópera osténdi vobis ex Patre meo, propter quod eórum opus me lapidátis? Respondérunt ei Judæi: De bono ópere non lapidámus te, sed de blasphémia: et quia tu, homo cum sis, facis teípsum Deum. Respóndit eis Jesus: Nonne scriptum est in lege vestra: quia Ego dixi, dii estis? Si illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptúra: quem Pater sanctificávit, et misit in mundum, vos dícitis: Quia blasphémas: quia dixi Fílius Dei sum? Si non fácio ópera Patris mei, nolíte crédere mihi. Si autem fácio, et si mihi non vultis crédere, opéribus crédite, ut cognoscátis, et credátis, quia Pater in me est, et ego in Patre.

souls in suspense? If Thou be the Christ, tell us plainly. Jesus answered them, I speak to you, and you believe not: the works that I do in the name of My Father they give testimony of Me; but you do not believe, because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me. And I give them life everlasting, and they shall not perish forever, and no man shall pluck them out of My hand. That which My Father hath given Me is greater than all, and no one can snatch them out of the hand of My Father. I and the Father are one. The Jews then took up stones to stone Him. Jesus answered them, Many good works I have showed you from My Father; for which of those works do you stone me? The Jews answered Him. For a good work we stone Thee not, but for blasphemy; and because that Thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your law, I said, You are gods? If He called them gods to whom the word of God was spoken, and the Scripture can not be broken, do you say of Him, Whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of My Father, believe Me not: but if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father.

Offertory. Ps. 58, 2

Eripe me de inimícis meis,

Deliver me from my enemies,

O my God, and defend me from them that rise up against me, O Lord.

Deus meus, et ab insurgéntibus in me líbera me, Dómine.

Offertory Prayers, page 767.

Secret

Make it Thy will, O merciful God, that in earnest tribute we may bring the offerings of reparation and praise. Through our Lord.

Annue, miséricors Deus: ut hóstias placatiónis et laudis, sincéro tibi deferámus obséquio. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 25, 6, 7

I will wash my hands among the innocent, and will compass Thy altar, O Lord: that I may hear the voice of Thy praise, and tell of all Thy wondrous works.

Lavabo inter innocéntes manus meas, et circuíbo altáre tuum, Dómine: ut áudiam vocem laudis tuæ, et enárrem univérsa mirabília tua.

Postcommunion

Having received the blessing of the heavenly gift, we, Thy suppliants, implore Thee, O God, that the same may be the cause both of the sacrament and of our salvation. Through our Lord.

Cæléstis doni benedictiónis percépta: súpplices te, Deus omnípotens, deprecámur; ut hoc idem nobis et sacraménti causa sit, et salútis. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer *over the people.*

Let us pray

Bow down your heads to God.

Humiliáte cápita vestra Deo.

Give ear unto our supplications, O almighty God, and benignly grant the effect of Thy accustomed mercy to those whom Thou hast allowed to be confident in the hope of Thy good will. Through our Lord.

Adésto supplicatiónibus nostris, omnípotens Deus: et quibus fidúciam sperándæ pietátis indúlges: consuétæ misericórdiæ tribue benígnus effectum. Per Dóminum.

Concluding Prayers, page 793.

Thursday in Passion Week *(Purple)*

STATION AT ST. APOLLINARIS

The Beginning of Mass, page 756.

Introit. Dan. 3, 31

OMNIA, quæ fecísti nobis, Dómine, in vero judício fecísti: quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitúdinem misericórdiæ tuæ. *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. Omnia.

ALL that Thou hast done to us, O Lord, Thou hast done in true judgment: because we have sinned against Thee, and have not obeyed Thy commandments: but give glory to Thy name, and deal with us according to the multitude of Thy mercy. *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. All that Thou.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, quæsumus, omnípotens Deus: ut dígnitas conditiónis humánæ per immoderántiam sauciáta, medicinális parsimóniæ stúdio reformétur. Per Dóminum.

GRANT, we beseech, O almighty God, that the dignity of humanity, impaired by excessive indulgence, may be restored by the earnest practice of healing restraint. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Dan. 3, 34-45

Léctio Daniélis Prophétæ.

Lesson from Daniel the Prophet.

IN DIÉBUS illis: Orávit Azarías Dóminum, dicens: Dómine Deus noster: ne, quæsumus, tradas nos in perpétuum propter nomen tuum, et ne díssipes testaméntum tuum: neque áuferas misericórdiam tuam a nobis propter Abraham diléctum tuum et Isaac servum tuum,

IN THOSE days Azarias prayed to the Lord, saying, O Lord our God, deliver us not up forever, we beseech Thee, for Thy name's sake, and abolish not Thy covenant, and take not away Thy mercy from us, for the sake of Abraham, Thy beloved, and Isaac Thy servant, and Israel Thy holy one;

to whom Thou hast spoken, promising that Thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the seashore: for we, O Lord, are diminished more than any nation, and are brought low in all the earth this day, for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before Thee, that we may find Thy mercy; nevertheless in a contrite heart and humble spirit let us be accepted. As in holocausts of rams, and bullocks, and as in thousands of fat lambs, so let our sacrifice be made in Thy sight this day, that it may please Thee; for there is no confusion to them that trust in Thee. And now we follow Thee with all our heart, and we fear Thee, and seek Thy face. Put us not to confusion, but deal with us according to Thy meekness and according to the multitude of Thy mercies and deliver us according to Thy wonderful works, and give glory to Thy name, O Lord; and let all them be confounded that show evils to Thy servants; let them be confounded in all Thy might, and let their strength be broken and let them know that Thou art the Lord the only God, and glorious over all the world. O Lord our God.

et Israël sanctum tuum: quibus locútus es, póllicens quod multiplicáres semen eórum sicut stellas cæli, et sicut arénam, quæ est in líttore maris: quia, Dómine, imminúti sumus plus quam omnes gentes, sumúsque húmiles in univérsa terra hódie propter peccáta nostra. Et non est in témpore hoc princeps, et dux, et prophéta, neque holocáustum, neque sacrifícium, neque oblátio, neque incénsum, neque locus primitiárum coram te, ut possímus invenire misericórdiam tuam: sed in ánimo contríto, et spíritu humilitátis suscipiámur. Sicut in holocáusto, aríetum, et taurórum, et sicut in míllibus agnórum pínguium: sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi: quóniam non est confúsio confidéntibus in te. Et nunc séquimur te in toto corde, et timémus te, et quærimus fáciem tuam. Ne confúndas nos: sed fac nobíscum juxta mansuetúdinem tuam, et secundum multitúdinem misericórdiæ tuæ. Et érue nos in mirabílibus tuis, et da glóriam nómini tuo, Dómine: et confundántur omnes, qui osténdunt servis tuis mala, confundántur in omni poténtia tua: et robur eórum conterátur: et sciant quia tu es Dóminus Deus solus et gloriósus super orbem terrárum, Dómine Deus noster.

Gradual. Ps. 95, 8, 9

Bring the sacrifices, and come into His courts: adore the Lord in His holy court. ℣. *Ps. 28, 9.* The Lord will discover

Tóllite hóstias, et introíte in átria ejus: adoráte Dóminum in aula sancta ejus. ℣. *Ps. 28, 9.* Revelábit Dóminus con-

dénsa: et in templo ejus omnes dicent glóriam.

the thick woods: and in His temple all shall speak His glory.

Munda Cor Meum, page 763.

Gospel. Luke 7, 36-50

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Rogábat Jesum quidam de pharisæis, ut manducáret cum illo. Et ingréssus domum pharisæi, discúbuit. Et ecce múlier, quæ erat in civitáte peccátrix, ut cognóvit quod accubuísset in domo pharisæi, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácrymis cœpit rigáre pedes ejus, et capíllis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto ungébat. Videns autem pharisæus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quæ et qualis est múlier, quæ tangit eum: quia peccátrix est. Et respóndens Jesus, dixit ad illum: Simon, hábeo tibi aliquid dícere. At ille ait: Magíster, dic. Duo debitóres erant cuidam fœneratóri: unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrísque. Quis ergo eum plus díligit? Respóndens Simon, Dixit: Æstimo quia is, cui plus donávit. At ille dixit ei: Recte judicásti. Et convérsus ad mulíerem, dixit Simóni: Vides hanc mulíerem? Intrávi in domum tuam, aquam pédibus meis non dedísti: hæc autem lácrimis rigávit pedes meos, et capíllis suis tersit. Osculum mihi

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, one of the pharisees desired Jesus to eat with him; and He went into the house of the pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the pharisee's house, brought an alabaster box of ointment; and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the pharisee, who had invited Him, seeing it, spoke within himself, saying, This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee: but he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said, I suppose that he to whom he forgave most. And He said to him, Thou hast judged rightly. And turning to the woman, He said unto Simon, Dost thou see this wo-

man? I entered into thy house: thou gavest me no water for My feet; but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. Wherefor I say to thee, Many sins are forgiven her, because she hath loved much: but to whom less is forgiven, he loveth less. And He said to her, Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith has made thee safe; go in peace.

non dedísti: hæc autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti: hæc autem unguénto unxit pedes meos. Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimíttitur, minus díligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et cœpérunt, qui simul accumbébant dícere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulíerem: Fides tua te salvam fecit: vade in pace.

Offertory. Ps. 136, 1

Upon the rivers of Babylon, there we sat and wept, when we remembered thee, O Sion.

Super flúmina Babylonis illic sédimus, et flévimus, dum recordarémur tui, Sion.

Offertory Prayers, page 767.

Secret

O Lord, our God, Who hast especially commanded that these creatures, which Thou hast made for the support of our frailty, be also used as offerings to be dedicated to Thy name, grant, we beseech Thee, that they may provide for us both help for the present life and a sacrament for eternity. Through our Lord.

Dómine, Deus noster, qui in his pótius creatúris, quas ad fragilitátis nostræ subsídium condidísti, tuo quoque nómini múnera jussísti dicánda constítui: tríbue, quæsumus; ut et vitæ nobis præséntis auxílium, et æternitátis effíciant sacraméntum. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 118, 49, 50

Remember Thy word to Thy servant, O Lord, in which Thou

Meménto verbi tui servo tuo, Dómine, in quo mihi

spem dedísti: hæc me consoláta est in humilitáte mea.

gavest me hope: this consoled me in my humiliation.

Postcommunion

Quod ore súmpsimus, Dómine, pura mente capiámus: et de múnere temporáli, fiat nobis remédium sempitérnum. Per Dóminum.

What we have taken with our mouth, O Lord, may we receive with a pure mind, and from a temporal gift may it become to us an eternal remedy. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer *over the people.*

Let us pray

Humiliáte cápita vestra Deo.

Bow down your heads to God.

Esto, quæsumus, Dómine, propítius plebi tuæ: ut, quæ tibi non placent, respuéntes; tuórum pótius repleántur delectatiónibus mandatórum. Per Dóminum.

Be merciful, we beseech Thee, O Lord, to Thy people, that, rejecting the things which please Thee not, we may rather be filled with the delights of Thy commandments. Through our Lord.

Concluding Prayers, page 793.

Friday in Passion Week *(Purple)*

STATION AT ST. STEPHEN ON MOUNT COELIUS

The Beginning of Mass, page 756.

Introit. Ps. 30, 10, 16, 18

Miserére mihi, Dómine, quóniam tríbulor: líbera me, et éripe me de mánibus inimicórum meórum, et a persequéntibus me: Dómine, non confúndar, quóniam invocávi te. *Ps. 30, 2.* In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me. Miserére mihi.

Have mercy on me, O Lord, for I am afflicted: deliver me, and save me out of the hands of my enemies, and from them that persecute me; let me not be confounded, O Lord, for I have called upon Thee. *Ps. 30, 2.* In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice. Have mercy.

Kyrie, page 761. Gloria is omitted.

Prayer

Córdibus nostris, quæsumus, Dómine, grátiam

Of thy loving-kindness pour Thy grace into our

hearts, we beseech Thee, O Lord, that, curbing our sinful propensities with voluntary chastisement, we may suffer in this life and not be condemned to eternal punishments. Through our Lord.

tuam benígnus infúnde: ut peccáta nostra castigatióne voluntária cohibéntes, temporáliter pótius macerémur, quam suppliciis deputémur ætérnis. Per Dóminum.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jer. 17, 13-18

Lesson from Jeremias the Prophet.

IN THOSE days, Jeremias said: O Lord, all that forsake Thee shall be confounded: they that depart from Thee, shall be written in the earth: because they have forsaken the Lord, the vein of living waters. Heal me, O Lord, and I shall be healed, save me, and I shall be saved: for Thou art my praise. Behold they say to me: Where is the word of the Lord? let it come. And I am not troubled, following Thee for my pastor, and I have not desired the day of man, Thou knowest. That which went out of my lips, had been right in Thy sight. Be not Thou a terror unto me, Thou art my hope in the day of affliction. Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid; bring upon them the day of affliction, and with a double destruction destroy them, O Lord our God.

Léctio Jeremíæ Prophétæ.

IN DIÉBUS illis: Dixit Jeremías: Dómine, omnes qui te derelínquant, confundéntur: recedéntes a te, in terra scribéntur: quóniam dereliquérunt venam aquárum vivéntium, Dóminum. Sana me, Dómine, et sanábor: salvum me fac, et salvus ero: quóniam laus mea tu es. Ecce ipsi dicunt ad me: Ubi est verbum Dómini? Véniat. Et ego non sum turbátus, te pastórem sequens: et diem hóminis non desiderávi, tu scis. Quod egréssum est de lábiis meis, rectum in conspéctu tuo fuit. Non sis tu mihi formídini, spes mea tu in die afflictiónis. Confundántur qui me persequúntur, et non confúndar ego: páveant illi, et non páveam ego. Induc super eos diem afflictiónis, et dúplici contritióne cóntere eos, Dómine Deus noster.

Gradual. Ps. 34, 20, 22

My enemies spoke peaceably to me, and in anger they were troublesome to me. ℣. Thou hast seen, O Lord, be not Thou silent: depart not from me.

Pacífice loquebántur mihi inimíci mei: et in ira moléstí erant mihi. ℣. Vidísti, Dómine, ne síleas: ne discédas a me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 11, 47-54

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Collegerunt pontífices et pharisæi concílium advérsus Jesum, et dicébant: Quid fácimus, quia hic homo multa signa facit? Si dimíttimus eum sic, omnes credent in eum: et vénient Románi, et tollent nostrum locum, et gentem. Unus autem ex ipsis, Cáiphas nómine, cum esset póntifex anni illíus, dixit eis: Vos nescítis quidquam, nec cogitátis quia éxpedit vobis, ut unus moriátur homo pro pópulo, et non tota gens péreat. Hoc autem a semetípso non dixit: sed cum esset póntifex anni illíus, prophetávit, quod Jesus moritúrus erat pro gente, et non tantum pro gente, sed ut fílios Dei, qui erant dispérsi, congregáret in unum. Ab illo ergo die cogitavérunt ut interfícerent eum. Jesus ergo jam non in palam ambulábat apud Judæos: sed ábiit in regiónem juxta desértum, in civitátem, quæ dícitur Ephrem, et ibi morabátur cum discípulis suis.

✠ Continuation of the holy Gospel according to St. John.

At that time, the chief priests and the pharisees gathered a council against Jesus, and said, What do we; for this man doth many miracles? If we let Him alone so, all will believe in Him, and the Romans will come, and take away our place and nation. But one of them, named Caiphas, being the high-priest that year, said to them, You know nothing; neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself, but being the high priest of that year, he prophesied that Jesus should die for the nation; and not only for the nation, but to gather together in one the children of God that were dispersed. From that day therefore they devised to put Him to death. Wherefore Jesus walked no more openly among the Jews; but He went into a country near the desert, unto a city that is called Ephrem, and there He abode with His disciples.

Offertory. Ps. 118, 12, 121, 42

Benedíctus es, Dómine, doce me justificatiónes tuas: et non tradas calumniántibus me supérbis: et respondébo exprobrántibus mihi verbum.

Blessed art Thou, O Lord, teach me Thy justifications: give me not up to my proud calumniators, and so shall I answer them that reproach me.

Secret

GRANT us, O merciful God, that we may ever have the grace of serving Thine altars worthily, and may be saved by constantly partaking of the sacrifices offered thereon. Through our Lord.

PRÆSTA nobis mísericors, Deus: ut digne tuis servíre semper altáribus mereámur: et eórum perpétua participatióne salvári. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 26, 12

O Lord, deliver me not to the desires of them that persecute me; for false witnesses have risen up against me.

Ne tradíderis me, Dómine, in ánimas persequéntium me: quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Postcommunion

MAY the protection of the sacrifices we have partaken of never leave us, and may it ever ward off from us all things harmful. Through our Lord.

SUMPTI sacrifícii, Dómine, perpétua nos tuítio non derelínquat: et nóxia semper a nobis cuncta depéllat. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer *over the people.*

Let us pray

BOW down your heads to God.

Grant, we beseech Thee, O almighty God, that we, who seek the favor of Thy protection, being delivered from all evils, may serve Thee with a quiet mind. Through our Lord.

HUMILIÁTE cápita vestra Deo.

Concéde, quæsumus, omnípotens Deus: ut, qui protectiónis tuæ grátiam quærimus, liberáti a malis ómnibus, secúra tibi mente serviámus. Per Dóminum.

Concluding Prayers, page 793.

Saturday in Passion Week *(Purple)*

STATION AT ST. JOHN BEFORE THE LATIN GATE

The Beginning of Mass, page 756.

Introit. Ps. 30, 10, 16, 18

HAVE mercy on me, O Lord, for I am afflicted: de-

MISERÉRE mihi, Dómine, quóniam tríbulor:

líbera me, et éripe me de mánibus inimicórum meórum, et a persequéntibus me: Dómine, non confúndar, quóniam invocávi te. *Ps. 30, 2.* In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me. Miserére mihi.

liver me out of the hands of my enemies, and from them that persecute me: let me not be confounded, O Lord, for I have called upon Thee. *Ps. 30, 2.* In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice. Have mercy.

Kyrie, page 761. Gloria is omitted.

Prayer

PROFÍCIAT, quæsumus, Dómine, plebs tibi dicáta piæ devotiónis afféctu: ut sacris actiónibus erudíta, quanto majestáti tuæ fit grátior, tanto donis potióribus augeátur. Per Dóminum.

LET the people consecrated to Thee, O Lord, we beseech, grow unceasingly in the spirit of loving devotion, that, being taught by sacred observances, it may feel the increase of more precious gifts as it increaseth in favor with Thy majesty. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jer. 18, 18-23

Léctio Jeremíæ Prophétæ.

Lesson from Jeremias the Prophet.

IN DIÉBUS illis: Dixérunt ímpii Judæi ad ínvicem: Veníte, et cogitémus contra justum cogitatiónes: non enim períbit lex a sacerdóte, neque consílium a sapiénte, nec sermo a prophéta: veníte, et percutiamus eum lingua, et non attendámus, ad univérsos sermónes ejus. Atténde, Dómine, ad me, et audi vocem adversariórum meórum. Numquid rédditur pro bono malum, quia fodérunt fóveam ánimæ meæ? Recordáre quod stéterim in conspéctu tuo, ut lóquerer pro eis bonum, et avérterem in-

IN THOSE days, the wicked Jews said one to another, Come, and let us invent devices against the just; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us give no heed to all his words. Give heed to me, O Lord, and hear the voice of my adversaries. Shall evil be rendered for good; because they have digged a pit for my soul? Remember that I have stood in Thy sight, to speak good for them, and to turn away Thy indignation

from them. Therefore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children, and widows; and let their husbands be slain by death: let their young men be stabbed with the sword in battle. Let a cry be heard out of their houses; for Thou shalt bring the robber upon them suddenly, because they have digged a pit to take me, and have hid snares for my feet. But Thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from Thy sight; let them be overthrown before Thy eyes; in the time of Thy wrath do Thou destroy them, O Lord, our God.

dignatiónem tuam ab eis. Proptérea da fílios eórum in famem, et deduc eos in manus gládii: fiant uxóres eórum absque líberis, et víduæ: et viri eárum interficiántur morte: júvenes eórum confodiántur gládio in prælio. Audiátur clamor de dómibus eórum: addúces enim super eos latrónem repénte: quia fodérunt fóveam, ut cáperent me, et láqueos abscondérunt pédibus meis. Tu autem, Dómine, scis omne consílium eórum advérsum me in mortem: ne propitiéris iniquitáti eórum, et peccátum eórum a fácie tua non deleátur. Fiant corruéntes in conspéctu tuo, in témpore furóris tui abútere eis, Dómine Deus noster.

Gradual. Ps. 34, 20, 22

My enemies spoke peaceably to me: and in anger they were troublesome to me. ℣. Thou hast seen, O Lord, be not Thou silent: depart not from me.

Pacífice loquebántur mihi inimíci mei: et in ira moléstì erant mihi. ℣. Vidísti, Dómine ne síleas: ne discédas a me.

Munda Cor Meum, page 763.

Gospel. John 12, 10-36

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

At that time, the chief priests thought to kill Lazarus also; because many of the Jews, by reason of him, went away and believed in Jesus. And on the next day, a great multitude that was come to the festival-day, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him, and cried, Hosanna, blessed is He that com-

In illo témpore: Cogitavérunt príncipes sacerdótum ut et Lázarum interfícerent: quia multi propter illum abíbant ex Judæis, et credébant in Jesum. In crástinum autem turba multa, quæ vénerat ad diem festum, cum audíssent quia venit Jesus Jerosólymam, accepérunt ramos palmárum, et processérunt óbviam ei, et clamábant: Hosánna, bene-

dictus qui venit in nómine Dómini, Rex Israël. Et invénit Jesus asellum, et sedit super eum, sicut scriptum est: Noli timére, fília Sion: ecce Rex tuus venit sedens super pullum ásinæ. Hæc non cognovérunt discípuli ejus primum: sed quando glorificátus est Jesus, tunc recordáti sunt quia hæc erant scripta de eo: et hæc fecérunt ei. Testimónium ergo perhibébat turba, qua erat cum eo quando Lázarum vocávit de monuménto, et suscitávit eum a mórtuis. Proptérea et óbviam venit ei turba: quia audiérunt eum fecísse hoc signum. Pharisæi ergo dixérunt ad semetípsos: Vidétis quia nihil profícimus? ecce mundus totus post eum ábiit. Erant autem quidam gentíles ex his, qui ascénderant ut adorárent in die festo. Hi ergo accessérunt ad Philíppum, qui erat a Bethsáida Galilææ: et rogábant eum, dicéntes: Dómine, vólumus Jesum vidére. Venit Philíppus, et dicit Andréæ: Andréas rursum, et Philíppus dixérunt Jesu. Jesus autem respóndit eis, dicens: Venit hora, ut clarificétur Fílius hóminis. Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi minístrat, me sequátur: et ubi sum ego, illic et miníster meus erit. Si quis mihi ministráverit, honorifi-

eth in the name of the Lord, the king of Israel. And Jesus found a young ass, and sat upon it; as it is written, Fear not, daughter of Sion; behold thy king cometh, sitting on an ass's colt. These things His disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they did these things to Him. The multitude therefore gave testimony which was with Him when He called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet Him; because they heard that He had done this miracle. The pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after Him. Now there were certain gentiles among them, who came up to adore on the festival-day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus. But Jesus answered them, saying, The hour is come that the Son of man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, it remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any

man minister to Me, him will My Father honor. Now is My soul troubled. And what shall I say? Father, save Me from this hour. Father, glorify Thy name. A voice therefore came from heaven, I have both glorified it, and will glorify it again. The multitude therefore that stood and heard, said that it thundered. Others said, An angel spoke to Him. Jesus answered and said, This voice came not because of Me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die). The multitude answered Him, We have heard out of the law, that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light believe in the light; that you may be the children of light. These things Jesus spoke, and He went away, and hid Himself from them.

cábit eum Pater meus. Nunc ánima mea turbáta est. Et quid dicam? Pater, salvífica me ex hac hora. Sed proptérea veni in horam hanc. Pater, clarífica nomen tuum. Venit ergo vox de cælo: Et clarificávi, et íterum clarificábo. Turba ergo, quæ stabat, et audíerat, dicébat tonítruum esse factum. Alii dicébant: Angelus ei locútus est. Respóndit Jesus, et dixit: Non propter me hæc vox venit, sed propter vos. Nunc judícium est mundi, nunc princeps hujus mundi ejiciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meípsum. (Hoc autem dicébat, signíficans qua morte esset moritúrus). Respóndit ei turba: Nos audívimus ex lege, quia Christus manet in ætérnum, et quómodo tu dicis: Opórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Jesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat ténebris, nescit quo vadat. Dum lucem habétis, crédite in lucem: ut fílii lucis sitis. Hæc locútus est Jesus: et ábiit, et abscóndit se ab eis.

Offertory. Ps. 118, 2, 121, 42

Blessed art Thou, O Lord, teach me Thy justifications: and deliver me not up to the proud who calumniate me: and I will answer a word to those who upbraid me.

Benedíctus es, Dómine, doce me justificatiónes tuas: et non tradas calumniántibus me supérbis: et respondébo exprobrántibus mihi verbum.

Offertory Prayers, page 767.

Secret

A CUNCTIS nos, quæsumus, Dómine, reátibus et perículis propitiátus absólve: quos tanti mystérii tríbuis esse consortes. Per Dóminum.

BE PROPITIATED, we beg Thee, O Lord, and pardon all our offenses, whom Thou dost grant to be sharers in so great a mystery. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 26, 12

Ne tradíderis me, Dómine, in ánimas persequéntium me: quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

O Lord, deliver me not over to the souls of them that persecute me: for unjust witnesses have risen up against me, and iniquity hath lied to itself.

Postcommunion

DIVÍNI múneris largitáte satiáti, quæsumus, Dómine Deus Noster: ut hujus semper participatione vivámus. Per Dóminum.

FILLED with the bounty of Thy divine gift, we beseech, O Lord, our God, that we may ever find life by participating in the same. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer *over the people.*

Let us pray

HUMILIÁTE cápita vestra Deo.

Tueátur, quæsumus, Dómine, déxtera tua pópulum deprecántem: et purificátum dignánter erúdiat; ut consolatióne præsénti, ad futúra bona profíciat. Per Dóminum.

BOW down your heads to God.

Let Thy right hand, we beseech, O Lord, guard the people that calleth upon Thee, and let it teach the people that they may be fittingly purified; that by the consolation of the present they may profit for the good things that are to come. Through our Lord.

Concluding Prayers, page 793.



Palm Sunday *(Purple)*

Sunday of the First Class

Blessing of the Palms

After the usual Asperges, *or solemn sprinkling with holy water, before Beginning Mass, the officiating priest, wearing a cope of purple color over his alb and stole, and attended by deacon, subdeacon, and other ministers, stands at the Epistle corner of the altar, with the palms that are to be blessed near him, while the choir sings the following* Antiphon:[1]

Antiphon. Matt. 21, 9

HOSANNA to the Son of David! Blessed is He that cometh in the name of the Lord! O King of Israel! Hosanna in the highest!

℣. The Lord be with you.
℟. And with thy spirit.

HOSANNA fílio David: benedíctus qui venit in nómine Dómini. O Rex Israël: Hosánna in excélsis.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

The chant being terminated the priest sings the Collect.

Let us pray

O GOD, Whom to hold dear and to love is righteousness, multiply in us the gifts of Thine ineffable grace; and do Thou, Who hast made us, by the death of Thy Son, to hope for the things we believe, make us by His resurrection to attain to the end for which we strive. Who with Thee. ℟. Amen.

DEUS, quem dilígere et amáre justítia est ineffábilis grátiæ tuæ in nobis dona multíplica: et qui fecísti nos in morte Fílii tui speráre quæ crédimus; fac nos eódem resurgénte perveníre quo téndimus: Qui tecum vivit. ℟. Amen.

Next follows a Lesson to be sung by the subdeacon as if it were the Epistle at Mass.

[1]In churches, in which sacred ministers can not be had, the functions of this day are carried out according to the *Memoriale Rituum*. The officiant *recites* all the prayers in a *loud* voice and in a manner befitting the sacred character of the ceremonies, and the choir remains silent. However, where the custom prevails, they may be performed *with chant.*

Lesson. Ex. 15, 27; 16, 7

Léctio líbri Éxodi.

In diébus illis: Venérunt fílii Israël in Elim, ubi erant duódecim fontes aquarum, et septuagínta palmæ: et castrametáti sunt juxta aquas. Protectíque sunt de Elim, et venit omnis multitúdo filiórum Israël in desértum Sin, quod est inter Elim et Sínai: quintodécimo die mensis secúndi, postquam egréssi sunt de terra Ægypti. Et murmurávit omnis congregátio filiórum Israël contra Móysen et Aaron in solitúdine. Dixerúntque fílii Israël ad eos: Utinam mórtui essémus per manum Dómini in terra Ægypti, quando sedebámus super ollas cárnium, et comedebámus panem in saturitáte: cur eduxístis nos in desértum istud, ut occiderétis omnem multitúdinem fame? Dixit autem Dóminus ad Móysen: Ecce, ego pluam vobis panes de cælo: egrediátur pópulus, et cólligat quæ suffíciunt per síngulos dies: ut tentem eum, utrum ámbulet in lege mea, an non. Die autem sexto parent quod ínferant: et sit duplum, quam collígere solébant per síngulos dies. Dixerúntque Móyses et Aaron ad omnes fílios Israël: Véspere sciétis quod Dóminus edúxerit vos de terra Ægypti: et mane vidébitis glóriam Dómini.

Lesson from the Book of Exodus.

In those days, the children of Israel came unto Elim, where there were twelve fountains of water, and seventy palm-trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai; the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses, Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in My law or not. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel, In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning you shall see the glory of the Lord.

In place of the Gradual the choir chants one or other of the following responsories.

℟. 1. *John, 11, 47, 48, 49, 50, 53.* The chief priests and pharisees gathered a council and said: What do we; for this man doth many miracles? If we let Him alone so, all men will believe in Him: * And the Romans will come, and take away our place and nation. ℣. But one of them named Caiphas, being the high-priest that year, prophesied, saying: It is expedient for you, that one man should die for the people, and that the whole nation perish not. From that day therefore they devised to put Him to death, saying:

* And the Romans will come, etc.

℟. 1. *Joan, 11, 47, 48, 49, 50, 53.* Collegérunt pontífices et pharisæi concílium, et dixérunt: Quid fácimus, quia hic homo multa signa facit? Si dimíttimus eum sic, omnes credent in eum: * Et vénient Románi, et tollent nostrum locum, et gentem. ℣. Unus autem ex illis, Cáiphas nómine, cum esset póntifex anni illíus, prophetávit dicens: Expedit vobis ut unus moriátur homo pro pópulo, et non tota gens péreat. Ab illo ergo die cogitavérunt interfícere eum, dicéntes:

* Et venient.

℟. 2. *Matt. 26, 39, 41.* On Mount Olivet He prayed to His Father; Father, if it be possible, let this chalice pass from Me. * The spirit indeed is willing, but the flesh is weak: Thy will be done. ℣. Watch, and pray, that ye enter not into temptation.

* The spirit indeed, etc.

℟. 2. *Matt. 26, 39, 41.* In monte Olivéti orávit ad Patrem: Pater, si fíeri potest, tránseat a me calix iste. * Spíritus quidem promptus est, caro autem infírma: fiat volúntas tua. ℣. Vigiláte, et oráte, ut non intrétis in tentatiónem.

* Spíritus quidem.

With all the customary ceremonies at high Mass, the Gospel is now sung by the deacon.

Gospel. Matt. 21, 1-9

✠ Continuation of the holy Gospel according to St. Matth.

AT THAT time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet; He sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them, and bring them to Me. And if any man shall say anything to you,

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

IN ILLO témpore: Cum appropinquásset Jesus Jerosólymis, et venísset Béthphage ad montem Olivéti: tunc misit duos discípulos suos, dicens eis: Ite in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea; sólvite, et addúcite mihi: et si quis vobis áliquid dixerit,

dícite, quia Dóminus his opus habet, et conféstim dimíttet eos. Hoc autem totum factum est, ut adimplerétur quod dictum est per Prophétam, dicéntem: Dícite fíliæ Sion: Ecce rex tuus venit tibi mansuétus, sedens super ásinam et pullum, fílium subjugális. Eúntes autem discípuli, fecérunt sicut præcépit illis Jesus. Et adduxérunt ásinam, et pullum: et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt. Plúrima autem turba stravérunt vestiménta sua in via: álii autem cædébant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicéntes: Hosánna fílio David: benedíctus, qui venit in nómine Dómini.

say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them: and they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way; and others cut boughs from the trees, and strewed them in the way: and the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; blessed is He that cometh in the name of the Lord.

The priest now proceeds to bless the palms.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Orémus.

Let us pray.

Auge fidem in te sperántium Deus, et súpplicum preces cleménter exáudi: véniat super nos múltiplex misericórdia tua: bene✠dicántur et hi pálmites palmárum, seu olivárum: et sicut in figúra Ecclésiæ multiplicásti Noë egrediéntem de arca, et Móysen exeúntem de Ægypto cum fíliis Israël: ita nos portántes palmas, et ramos olivárum, bonis áctibus, occurrámus óbviam Christo: et per ipsum in gáudium introëámus ætérnum. Qui tec-

Increase the faith of them that hope in Thee, O God, and give ear to our humble petitions; let Thy manifold mercy come upon us; let these branches, whether of palm or of olive, be blessed ✠, and, as, in the antetype of the Church, Thou didst multiply Noe, when he went forth from the ark, and Moses, when he went out of Egypt with the children of Israel, so may we, who bear palms and olive branches, go forth with good works to meet Christ, and, through Him, may

we enter into everlasting joy. Who, with Thee, liveth and reigneth in the unity of the Holy Spirit, God.

um vivit et regnat in unitáte Spíritus Sancti Deus.

After the words "in the unity of the Holy Spirit, God" (in unitate Spiritus sancti Deus), *the priest intones the Preface as at high Mass.*

℣. For ever and ever.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣ Lift up your hearts.

℟. We have them lifted up unto the Lord.

℣. Let us give thanks to the Lord, our God.

℟. It is fitting and right.

℣. Per omnia sæcula sæculorum.

℟. Amen.

℣. Dóminus vobiscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et justum est.

Preface

It is truly meet and just, right and profitable for us, at all times and in all places to give thanks to Thee, holy Lord, almighty Father, eternal God, Who dost glory in the wisdom of Thy saints. For Thee do Thy creatures serve, because they know Thee, their only author and God: and all the things that Thou hast made join in praising Thee; and Thy saints bless Thee, in that they confess with unfaltering voice before kings and powers of this world that great name, the name of Thine only-begotten Son. Before Whom stand angels and archangels, thrones and dominations, and, with all the array of the heavenly host, sing together the hymn of Thy glory, and unceasingly repeat:

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui gloriáris in consílio sanctórum tuórum. Tibi enim sérviunt creatúræ tuæ: quia te solum auctórem et Deum cognóscunt, et omnis factúra tua te colláudat, et benedícunt te sancti tui. Quia illud magnum Unigéniti tui nomen coram régibus et potestátibus hujus sæculi líbera voce confiténtur. Cui assístunt Angeli et Archángeli, Throni et Dominatiónes: cumque omni milítia cæléstis exércitus hymnum glóriæ tuæ cóncinunt, sine fine dicéntes:

The chois sings the Sanctus, *the priest pausing till it is terminated.*

Holy, holy, holy, Lord God of Hosts. The heavens and the earth are full of Thy

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli, et terra

glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

glory. Hosanna in the highest Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

He resumes:

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Orémus.

Let us pray.

Pétimus, Dómine sancte, Pater omnípotens, ætérne Deus: ut hanc creatúram olívæ, quam ex ligni matéria prodíre jussísti quamque colúmba rédiens ad arcam próprio pértulit ore, bene✠dícere, et sancti✠ficáre dignéris: ut, quicúmque ex ea recéperint, accípiant sibi protectiónem ánimæ et córporis: fiátque, Dómine, nostræ salútis remédium, tuæ grátiæ sacraméntum. Per Dóminum nostrum. ℟. Amen.

Holy Lord, almighty Father, eternal God, this olive branch, a created thing, which Thou hast commanded to issue forth from the substance of the wood, and which the dove, returning to the ark, carried in its own beak, we ask that Thou wouldst vouchsafe to bless ✠ and sanctify ✠ it, so that all who shall receive any of it may receive to themselves protection of soul and body; and let it become, O Lord, a saving remedy to us and a sacred sign of Thy grace. Through our Lord. ℟. Amen.

Orémus.

Let us pray.

Deus, qui dispérsa cóngregas, et congregáta consérvas: qui pópulis óbviam Jesu ramos portántibus benedixísti: béne✠dic étiam hos ramos palmæ et olívæ, quos tui fámuli ad honórem nóminis tui fidéliter suscípiant; ut, in quemcúmque locum introdúcti fúerint, tuam benedictiónem habitatóres loci illíus consequántur: et omni adversitáte effugáta, déxtera tua prótegat quos redémit Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat. ℟. Amen.

O God, Who dost gather dispersed things and preserve what Thou hast gathered, Who didst bless the people bearing branches to meet Jesus, bless ✠ also these branches of palm and of olive which Thy servants take up in the spirit of faith, that, into whatsoever place they shall be brought, the dwellers in that place may obtain Thy blessing, and that, putting to flight all evil, Thy right hand may protect those who have been redeemed by Jesus Christ, Thy Son, our Lord, Who with Thee liveth and reigneth. ℟. Amen.

Orémus.

Let us pray.

Deus, qui miro disposi-

O God, Who in the marvelous

order of Thy providence hast been pleased to show forth the manner of our salvation even by means of material things, grant, we beseech Thee, that the devout hearts of Thy faithful may understand, to their profit, the mystical signification of the fact that on this day the populace, filled with heavenly enlightenment, went out to meet the Redeemer, and strewed under His feet branches of olive and of palm. The palm branches, therefore, look to His triumph over the prince of death, but the sprigs of olive proclaim that in a certain manner the spiritual unction is already come. For that favored throng even then understood that our Redeemer, condoling with the sorrows of mankind, was to battle with the prince of death for the life of the whole world, and was to triumph by dying. And for this they waited upon Him with such observance as should declare both the triumph of His victory and the richness of His mercy. Remembering which fact and its signification with full faith, we, too, beseech and supplicate Thee, O holy Lord, almighty Father, eternal God, through the same Our Lord Jesus Christ, that in Him, and through Him, Whose members Thou hast willed us to be, we may be worthy to gain the victory over the empire of death and to partake in His glorious resurrection. Who with thee liveth and reigneth. ℟. Amen.

tiónis órdine, ex rebus étiam insensibílibus, dispensatiónem nostræ salútis osténdere voluísti: da, quæsumus; ut devóta tuórum corda fidelium salúbriter intélligant, quid mystice desígnet in facto, quod hódie cæléstí lúmine affláta, Redemptóri óbviam procédens, palmárum atque olivárum ramos vestígiis ejus turba substrávit. Palmárum ígitur rami de mortis príncipe triúmphos exspéctant; súrculi vero olivárum, spirituálem unctiónem advenísse quodámmodo clamant. Intelléxit enim jam tunc illa hóminum beáti multitúdo præfigurári: quia Redémptor noster humánis cóndolens misériis, pro totíus mundi vita cum mortis príncipe esset pugnatúrus, ac moriéndo triumphatúrus. Et ídeo tália óbsequens administrávit, quæ in illo, et triúmphos victóriæ, et misericórdiæ pinguédinem declarárent. Quod nos quosque plena fide, et factum et significátum retinéntes, te Dómine sancte Pater ómnípotens, ætérnæ Deus, per eúmdem Dóminum nostrum Jesum Christum supplíciter exorámus: ut in ispo, atque per ipsum, cujus nos membra fíeri voluísti, de mortis império victóriam reportántes, ipsíus gloriósæ ressurrectiónis partícipes esse mereámur: Qui tecum vivit et regnat. ℟. Amen.

Let us pray.

O God, Who didst appoint a dove to bring its message of

Orémus.

Deus, qui per olívæ ramum, pacem terris colúmbam nun-

tiáre jussísti: præsta, quæsumus; ut hos olívæ, ceterarúmque árborum ramos, cælésti bene✠dictióne sanctífices: ut cuncto pópulo tuo profíciant ad salútem. Per Christum Dóminum nostrum. ℟. Amen.

peace to the earth by means of an olive branch, grant, we beseech Thee, that Thou mayest sanctify with heavenly benediction ✠ these branches of olive and of other trees, so that they may profit all Thy people unto salvation. Through Christ our Lord. ℟. Amen.

Orémus.

Let us pray.

Béne✠dic, quæsumus, Dómine, hos palmárum, seu olivárum ramos: et præsta; ut, quod pópulus tuus in tui veneratiónem hodiérna die corporáliter agit, hoc spirituáliter summa de devotióne perfíciat, de hoste victóriam reportándo, et opus misericórdiæ summópere diligéndo. Per Dóminum nostrum. ℟. Amen.

Bless ✠, we beseech Thee, O Lord, these branches, whether olive or palm, and grant that what Thy people this day doeth in the flesh in Thy honor it may do in spirit with uttermost devotion, winning the victory over the enemy, and loving with all its heart the exercise of mercy. Through our Lord. ℟. Amen.

After sprinkling the palms with holy water (he recites the antiphon Asperges me *whilst sprinkling them) and incensing them, he proceeds:*

℣. Dóminus vobiscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with Thy spirit.

Orémus.

Let us pray.

Deus, qui Fílium tuum Jesum Christum Dóminum nostrum, pro salúte nostra in hunc mundum misísti, ut se humiliáret ad nos, et nos revocáret ad te: cui étiam, dum Jerúsalem veníret, ut adimpléret Scriptúras, credéntium populórum turba, fidelíssima devotióne vestiménta sua cum ramis palmárum in via sternébant: præsta, quæsumus; ut illi fídei viam præparémus, de qua, remóto lápide offensiónis, et petra scándali fróndeant apud te ópera nostra justítiæ ramis: ut ejus vestígia sequi mereámur. Qui

O God, Who didst send Thy Son, Jesus Christ our Lord, into this world for our salvation, that He might humble Himself to our level and recall us to Thee; for Whom, also, as He came to Jerusalem, to fulfil the Scriptures, the throng of believing people, with the most heartfelt devotion, strewed their garments in His way, together with palm branches; grant, we beseech Thee, that we may prepare for Him the way of faith, upon which the stone of offense and the rock of scandal being removed, our works of justice may put forth

leaves upon their branches before Thee, so that we may be worthy to follow His footsteps. Who with Thee liveth. ℟. Amen.

tecum vivit. ℟. Amen.

If another priest is present the officiant goes to the middle of the altar, where, facing the people, he receives the palm from the priest. Both stand during the ceremony and kiss the palm. If no other priest assists at the ceremony the server places the palm intended for the officiant upon the altar immediately after the palms have been blessed; the officiant proceeds to the middle, kneels on both knees, takes his palm from the altar, kisses it, and returns it to the server. If the ceremony is carried on without chant *the officiant then goes to the Missal at the Epistle corner, reads the two antiphons, found below, returns to the middle of the altar, hands the palms to the servers, and then distributes them to the people.*

At the solemn blessing the officiant now gives each of the clergy and laity present a palm or olive branch, or a twig of whatever tree or shrub was blessed in place of these. Each one on receiving his palm reverently kisses it and the hand of the officiating priest. Meanwhile the choir sings the following antiphons:

The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, Hosanna in the highest.

Púeri Hebræórum portántes ramos olivárum, obviavérunt Dómino, clamántes, et dicéntes: Hósanna in excélsis.

The children of the Hebrews strewed their garments in the way, and cried aloud, saying, Hosanna to the Son of David; blessed is He that cometh in the name of the Lord.

Púeri Hebræórum vestiménta prosternébant in via, et clamábant dicéntes: Hosánna fílio David: benedíctus qui venit in nómine Dómini.

Returning to the altar the celebrant chants:

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Let us pray.

Orémus.

Almighty, eternal God, Who didst cause Our Lord Jesus Christ to sit upon an ass's foal, and didst teach the crowds of the people to strew branches of trees in His way and sing Hosanna in His praise, grant, we beseech Thee, that we may be able to imitate their innocence and worthily to acquire their merit. Through the same Christ our Lord. ℟. Amen.

Omnípotens sempitérne Deus, qui Dóminum nostrum Jesum Christum, super pullum ásinæ sedére fecísti, et turbas populórum vestiménta, vel ramos árborum in via stérnere, et Hosánna decantáre in laudem ipsíus docuísti: da, quæsumus; ut illórum innocéntiam imitári possímus, et eórum méritum cónsequi mereámur. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

The deacon, or the officiant at the ordinary blessing, now gives notice of the procession in these words:

Procedámus in pace.

Let us go forward in peace.

The choir responds:

In nómine Christi. Amen.

In the name of Christ. Amen.

During the procession some of the following chants are sung:

Antiphon. Matt. 21

Cum appropinquáret Dóminus Jerosólymam, misit duos ex discípulis suis, dicens: Ite in castéllum quod contra vos est: et inveniétis pullum ásinæ alligátum, super quem nullus hóminum sedit: sólvite, et addúcite mihi. Si quis vos interrogáverit dícite: Opus Dómino est. Solvéntes adduxérunt ad Jesum: et imposuérunt illi vestiménta sua, et sedit super eum: álii expandébant vestiménta sua in via: álii ramos de arbóribus sternébant: et qui sequebántur, clamábant: Hosánna, benedíctus qui venit in nómine Dómini: benedíctum regnum patris nostri David: Hosánna in excélsis: miserére nobis, fili David.

When the Lord drew nigh unto Jerusalem, He sent two of His disciples, saying to them, Go ye into the village that is over against you, and you shall find the colt of an ass tied, upon which no man hath yet sat: loose it and bring it unto me. And if any man shall question you, say: The Lord hath need of it. And they loosed it and brought it to Jesus. And They laid their garments upon it and He sat thereon. And some spread their garments, and other strewed branches of trees in His path. And those who followed cried out: Hosanna: Blessed is He that cometh in the name of the Lord. O happy the kingdom of David our father! Hosanna in the highest. Thou, Son of David, have mercy on us.

Antiphon. John 12, 13

Cum audísset pópulus, quia Jesus venit Jerosólymam, accepérunt ramos palmárum: et exiérunt ei óbviam, et clamábant púeri, dicéntes: Hic est, qui ventúrus est in salútem pópuli. Hic est salus nostra, et redémptio Israël. Quantus est iste, cui Throni, et Dominatiónes occúrrunt! Noli timére, fília Sion: ecce Rex tuus venit tibi, sedens super pullum ásinæ, sicut

When the people had heard that Jesus was coming to Jerusalem, they took branches of palm-trees and went forth to meet Him, and the children cried aloud, saying: This is He that was to come for the salvation of the people. He is our salvation and the redemption of Israel. How great is He Whom thrones and dominations serve! Fear not, O daughter of Sion, behold thy King

cometh to thee sitting upon an ass's foal, as it is written. Hail, King, Creator of the world, Who hast come to redeem us!

scriptum est. Salve, Rex, fabricátor mundi, qui venísti redímere nos.

Antiphon

Six days before the solemn pasch, when the Lord came into the city of Jerusalem, the children ran to meet Him; and in their hands they carried palm branches, and they cried aloud, saying: Hosanna in the highest; blessed art Thou Who hast come in the abundance of Thy mercy. Hosanna in the highest.

Ante sex dies solémnis Paschæ, quando venit Dóminus in civitátem Jerúsalem, occurrérunt ei púeri: et in mánibus portábant ramos palmárum, et clamábant voce magna, dicéntes: Hosánna in excélsis: benedíctus qui venísti in multitúdine misericórdiæ tuæ: Hosánna in excélsis.

Antiphon

With flowers and palms the multitudes run to meet the Redeemer, and they give becoming honors to the triumphant victor; the nations utter the praises of the Son of God, and their voices thunder through the clouds in praise of Christ: Hosanna in the highest.

Occúrrunt turbæ cum flóribus et palmis Redemptóri óbviam: et victóri triumphánti digna dant obséquia: Fílium Dei ore gentes prædicant: et in laudem Christi voces tonant per núbila: Hósánna in excélsis.

Antiphon

With the angels and the children, let us be found faithful, acclaiming Him Who doth triumph over death: Hosanna in the highest.

Cum Angelis et pueris fidéles inveniámur, triumphatóri mortis clamántes: Hosánna in excélsis.

The great crowd gathered for the feast-day acclaimed the Lord: Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

Turba multa, quæ convénerat ad diem festum, clamábat Dómino: Benedíctus qui venit in nómine Dómini: Hosánna in excélsis.

If possible, the procession should leave the Church, so that on its return it may stop before the chief door, which it must find closed. Then two cantors, inside the Church, sing the hymn Gloria laus, *after each verse of which the choir, from outside, repeats the first verse as a chorus or refrain.*

Gloria, Laus, et Honor

GLORY, praise, and honor to Thee, O Christ, our King!

GLÓRIA, laus, et honor, tibi sit, Rex Christe Redémptor:

Cui puerile decus prompsit Hosánna pium.
℟. Glória, laus.
Israël es tu Rex, Davídis et ínclyta proles:
Nómine qui in Dómini, Rex benedícte, venis.
℟. Glória, laus.
Cœtus in excélsis te laudat cælicus omnis,
Et mortális homo, et cuncta creáta simul.
℟. Glória, laus.
Plebs Hebræa tibi cum palmis óbvia venit:
Cum prece, voto hymnis, ádsumus ecce tibi.
℟. Glória, laus.
Hi tibi passúro solvébant múnia laudis:
Nos tibi regnánti pángimus ecce melos.
℟. Glória, laus.
Hi placuére tibi, pláceat devótio nostra:
Rex bone, Rex clemens, cui bona cuncta placent.
℟. Glória, laus.

Hosanna, children winsome to Thee, Redeemer, sing.
℟. Glory, etc.
Thou art the King of Israel, of David's glorious line,
In the name of God Thou comest, Thou blessed King divine.
℟. Glory, etc.
Thy praises loud in heaven each host angelic sings,
And mortal man in unison with all created things.
℟. Glory, etc.
With palms the Hebrew people went forth to meet their King:
Behold, we, too, our homage and prayers and anthems bring.
℟. Glory, etc.
To Thee about to suffer, they paid their debt of praise;
To Thee on throne exalted we now our voices raise.
℟. Glory, etc.
Their homage Thou acceptedst: accept the hearts we bring,
Who all that's good approvest, Thou good and gracious King.
℟. Glory, etc.

When the hymn is ended the subdeacon (or the server at the ordinary blessing) who has carried a processional cross at the head of the procession, strikes the door of the church with the foot of the cross. The doors are then opened from the inside and clergy and people enter singing.

Ingrediénte Dómino in sanctam civitátem, Hebræórum púeri resurrectiónem vitæ promuntiántes, * Cum ramis palmárum: Hosánna, clamábant, in excélsis. ℣. Cum audísset pópulus, quod Jesus veníret Jerosólymam, exierunt óbviam ei. * Cum ramis.

When the Lord entered the Holy City the children of the Hebrews, foretelling the resurrection of life, * carrying palm branches, cried out, Hosanna in the highest. ℣. When the populace had heard that Jesus was coming to Jerusalem, they went out to meet Him. * Carrying palm branches.

The Mass

The Beginning of Mass, page 756.

Introit. Ps. 21, 20, 22

O LORD, remove not Thy help to a distance from me, look toward my defence; deliver me from the lion's mouth, and my lowness from the horns of the unicorns. *Ps. 21, 2.* O God, my God, look upon me: why hast Thou forsaken me? far from my salvation are the words of my sins. O Lord.

DÓMINE, ne longe fácias auxílium tuum a me, ad defensiónem meam áspice: líbera me de ore leónis, et a córnibus unicórnium humilitátem meam. *Ps. 21, 2.* Deus Deus meus, réspice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum. Dómine, ne longe.

Kyrie, page 761. Gloria is omitted.

Prayer

ALMIGHTY and eternal God, Who, in order to give mankind an example of humility, didst will that our Saviour should assume our flesh and suffer on the cross; grant in Thy mercy that we be found worthy of the heritage of His patience and the fellowship of His resurrection. Through the same.

OMNÍPOTENS sempitérne Deus, qui humáno géneri ad imitándum humilitátis exémplum, Salvatórem nostrum carnem súmere, et crucem subíre fecísti: concéde propítius; ut et patiéntiæ ipsíus habére documénta et resurrectiónis consórtia mereámur. Per eúmdem Dóminum.

No other Prayer is said.

Epistle. Phil. 2, 5-11

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

Léctio Epístolæ beáti Pauli Apóstoli ad Philippenses.

BRETHREN, Let this mind be in you, which was also in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death,

FRATRES: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se æquálem Deo: sed semetípsum exinanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum factus obédiens

usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen: *(Hic genuflectitur),* ut in nómine Jesu omne genuflectátur cæléstium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

even the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names *(here all kneel):* that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Gradual. Ps. 72, 24, 1, 3

Tenuísti manum dexteram meam: et in voluntáte tua deduxísti me: et cum glória assumpsísti me. ℣. Quam bonus Israël Deus rectis corde! mei autem pene moti sunt pedes: pene effúsi sunt gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.

Thou hast held me in Thy right hand, and by Thy will Thou hast conducted me; and with glory Thou hast assumed me. ℣. How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of sinners, seeing the peace of sinners.

Tract. Ps. 21, 2-9; 18, 19, 22; 24, 32

Deus, Deus meus, réspice in me: quare me dereliquísti? ℣. Longe a salúte mea verba delictórum meórum. ℣. Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. ℣. Tu autem in sancto hábitas, laus Israël. ℣. In te speravérunt patres nostri: speravérunt, et liberásti eos. ℣. Ad te clamavérunt et salvi facti sunt: in te speravérunt, et non sunt confúsi. ℣. Ego autem sum vermis et non homo: oppróbrium hóminum, et abjéctio plebis. ℣. Omnes qui vidébant me, aspernabántur me, locúti sunt lábiis, et movérunt caput. ℣. Sperávit in Dómino, erípiat

O God, my God, look upon me: why hast Thou forsaken me? ℣. Far from my salvation are the words of my sins. ℣. O my God, I shall cry by day, and Thou wilt not hear: and by night, and it shall not be reputed as folly in me. ℣. But Thou dwellest in the holy place, the praise of Israel. ℣. In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. ℣. They cried to Thee, and they were saved: they trusted in Thee, and were not confounded. ℣. But I am a worm and no man: the reproach of men, and the outcast of the people. ℣. All they that saw Me have

laughed Me to scorn: they have spoken with the lips, and wagged the head. ℣. He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighteth in Him. ℣. But they have looked and stared upon Me: they parted My garments amongst them, and upon my vesture they cast lots. ℣. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. ℣. Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. ℣. There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. ℣. To a people that shall be born, which the Lord hath made.

eum: salvum fáciat eum, quóniam vult eum. ℣. Ipsi vero consideravérunt, et conspexérunt me, divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. ℣. Líbera me de ore leónis, et a córnibus unicórnium humilitátem meam. ℣. Qui timétis Dóminum, laudáte eum: univérsum semen Jacob, magnificáte eum. ℣. Annuntiábitur Dómino generatio ventúra: et annuntiábunt cœli justítiam ejus. ℣. Pópulo, qui nascétur, quem fecit Dóminus.

The usual preparatory prayer Munda cor meum *is not said before the recital of the Passion, as at high Mass, and the deacons do not ask the priest's blessing nor salute the people with* Dominus vobiscum *when beginning their chant. Nor are they attended as at other high Masses by thurifer and acolytes.*

In order to enable the faithful to realize more fully the sad events of our Lord's Passion and Death, the church provides in the liturgy for the singing of the Passion, in three voices, which are indicated in the text below. C (standing for Chronista) *represents the narrator; S (standing for* Synagoga), *the Jewish People;* ✠ (Christus) *the divine Victim, our Lord. During the chanting or reading of the Passion, clergy and laity hold the palms in their hands.*

When the Passion is sung by three deacons the celebrant recites the Passion, down to the words "And the next day," *standing at he Epistle corner of the altar. On other occasions he reads the Passion at the Gospel corner.*

The Passion

Matt. 26, 1-75; 27, 1-66

The Passion of Our Lord Jesus Christ according to St. Matthew:

Pássio Dómini nostri Jesu Christi secúndum Matthǽum.

The Plot to Betray Jesus

AT THAT time, Jesus said to His disciples, ✠ You know that after two days shall be the pasch, and the Son of man shall be delivered up to

IN ILLO témpore: Dixit Jesus discípulis suis: ✠ Scitis quia post bíduum Pascha fíet, et Fílius hóminis tradétur ut crucifigátur. C.

Tunc congregáti sunt príncipes sacerdótum, et senióres pópuli in átrium príncipis sacerdótum qui dicebátur Cáiphas: et consílium fecérunt ut Jesum dolo tenérent, et occíderent. Dicébant autem: *S.* Non in die festo, ne forte tumúltus fíeret in pópulo. *C.* Cum autem Jesus esset in Bethánia in domo Simónis leprósi, accéssit ad eum múlier habens alabástrum unguénti pretiósi, et effúdit super caput ipsíus recumbéntis. Vidéntes autem discípuli indignáti sunt, dicéntes: *S.* Ut quid perdítio hæc? pótuit enim istud venúmdari multo, et dari paupéribus. *C.* Sciens autem Jesus, ait illis: ✠ Quid molésti estis huic mulíeri? opus enim bonum operáta est in me. Nam semper páuperes habétis vobíscum: me autem non semper habétis. Mittens enim hæc unguéntem hoc in corpus meum, ad sepeliéndum me fecit. Amen dico vobis, ubicúmque prædicátum fúerit hoc Evangélium in toto mundo, dicétur et quod hæc fecit in memóriam ejus. *C.* Tunc ábiit unus de duódecim, qui dicebátur Judas Iscariótes, ad príncipes sacerdótum, et ait illis: *S.* Quid vultis mihi dare, et ego vobis eum tradam? *C.* At illi constituérunt ei trigínta argénteos. Et exínde quærébat opportunitátem ut eum tráderet.

be crucified. *C.* Then there were gathered together the chief priests and the ancients of the people, into the court of the high priest, who was called Caiphas; and they consulted together that by subtilty they might apprehend Jesus, and put Him to death. But they said, *S.* Not on the festival-day, lest there should be a tumult among the people. *C.* And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head, as He was at table. And the disciples seeing it, had indignation, saying, *S.* to what purpose is this waste? for this might have been sold for much, and given to the poor. *C.* And Jesus knowing it, said to them, ✠ Why do you trouble this woman? for she hath wrought a good work upon Me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon my body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memory of her. *C.* Then went one of the twelve, who was called Judas Iscariot, to the chief priests; and he said to them, *S.* What will you give me, and I will deliver Him unto you? *C.* but they appointed Him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.

The Preparation of the Pasch

Prima autem die azymórum accessérunt discípuli

And on the first day of the azymes the disciples came

to Jesus, saying, *S.* Where wilt Thou that we prepare for Thee to eat the pasch? But Jesus said ✠ Go ye into the city to a certain man, and say to him, The Master saith, My time is near at hand, I will keep the pasch at thy house with My disciples. *C.* And the disciples did as Jesus had appointed them; and they prepared the pasch. Now when it was evening, He sat down with His twelve disciples: and whilst they were eating, He said, ✠ Amen I say to you, that one of you is about to betray Me. *C.* And they, being very much troubled, began every one to say, *S.* Is it I, Lord? *C.* But He answering, said, ✠ He that dippeth his hand with Me in the dish, he shall betray Me. The Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. *C.* And Judas that betrayed Him, answering, said, *S.* Is it I, Rabbi? *C.* He saith to him. ✠ Thou hast said it.

ad Jesum, dicentes: *S.* Ubi vis parémus tibi comédere pascha? *C.* At Jesus dixit: ✠ Ite in civitátem ad quemdam, et dícite ei: Magíster dicit: Tempus meum prope est, apud te fácio pascha cum discípulis meis. *C.* Et fecérunt discípuli sicut constítuit illis Jesus, et paravérunt pascha. Véspere autem facto, discumbébat cum duódecim discípulis suis. Et edéntibus illis, dixit: ✠ Amen dico vobis, quia unus vestrum me traditúrus est. *C.* Et contristáti valde, cœpérunt singu-li dícere: *S.* Numquid ego sum, Dómine? *C.* At ipse respóndens, ait: ✠ Qui intíngit mecum manum in parópside, hic me tradet. Fílius quidem hóminis vadit, sicut scriptum est de illo: væ autem hómini illi, per quem Fílius hóminis tradétur: bonum erat ei, si natus non fuísset homo ille. *C.* Respóndens autem Judas, qui trádidit eum, dixit: *S.* Numquid ego sum, Rabbi? *C.* Ait illi: ✠ Tu dixísti.

Institution of the Holy Eucharist

C. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said, ✠ Take ye, and eat: this is My body. *C.* And taking the chalice He gave thanks: and gave to them, saying, ✠ Drink ye all of this. For this is My blood of the new testament, which shall be shed for many unto the remission of sins. And I say unto you, I will not drink from henceforth of the fruit of the vine, until that day when

C. Cœnántibus autem eis, accépit Jesus panem et benedíxit, ac fregit, dedítque discípulis suis et ait: ✠ Accípite, et comédite: hoc est corpus meum. *C.* Et accípiens cálicem, grátias egit: et dedit illis, dicens: ✠ Bibite ex hoc omnes. Hic est enim sanguis meus novi testaménti, qui pro multis effundétur in remissiónem peccatórum. Dico autem vobis: non bibam ámodo de hoc genímine vitis, usque in diem

illum, cum illud bibam vobíscum novum in regno Patris mei. *C.* Et hymno dicto, exiérunt in montem Olivéti. Tunc dicit illis Jesus: ✠ Omnes vos scándalum patiémini in me, in ista nocte. Scriptum est enim: Percútiam pastórem, et disperséntur oves gregis. Postquam autem resurréxero, præcédam vos in Galilæam. *C.* Respóndens autem Petrus, ait illi: *S.* Et si omnes scandalizáti fúerint in te, ego numquam scandalizábor. *C.* Ait illi Jesus: ✠ Amen dico tibi, quia in hac nocte ántequam gallus cantet, ter me negábis. *C.* Ait illi Petrus: *S.* Etiam si oportúerit me mori tecum, non te negábo. *C.* Simíliter et omnes discípuli dixérunt.

I shall drink it with you in the kingdom of My Father. *C.* And a hymn being said, they went out unto Mount Olivet. Then Jesus saith to them, ✠ All you shall be scandalized in Me, this night; for it is written, I will strike the shepherd, and the sheep of the flock shall be dispersed: but after I shall be risen again, I will go before you into Galilee. *C.* And Peter answering, said to Him, *S.* Although all shall be scandalized in Thee, I will never be scandalized. *C.* Jesus said to him, ✠ Amen I say to thee, that in this night, before the cock crow, thou wilt deny Me thrice. *C.* Peter saith to Him, *S.* Yea, though I should die with Thee, I will not deny Thee: *C.* and in like manner said all the disciples.

Jesus Prays in Gethsemani

Tunc venit Jesus cum illis in villam, quæ dícitur Gethsémani, et dixit discípulis suis: ✠ Sedéte hic, donec vadam illuc, et orem. *C.* Et assúmpto Petro, et duóbus fíliis Zebedæi, cœpit contristári et mœstus esse. Tunc ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte mecum. *C.* Et progressus pusíllum, prócidit in fáciem suam, orans, et dicens: ✠ Pater mi, si possíble est, tránseat a me calix iste. Verúmtamen non sicut ego volo, sed sicut tu. *C.* Et venit ad discípulos suos, et invénit eos dormiéntes: et dicit Petro: ✠ Sic non potuístis una hora vigiláre mecum? Vigiláte, et oráte, ut non intrétis in tentatiónem: Spíritus qui-

Then Jesus came with them into a country place which is called Gethsemani; and He said to His disciples, ✠ Sit you here, till I go yonder and pray: *C.* and taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them, ✠ My soul is sorrowful even unto death: stay you here and watch with Me. *C.* And going a little farther, He fell upon His face, praying and saying, ✠ My Father, if it be possible, let this chalice pass from Me: nevertheless not as I will but as Thou wilt. *C.* And He cometh to His disciples and findeth them asleep: and He saith to Peter, ✠ What? Could you not watch one hour with Me?

Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. *C.* Again the second time, He went, and prayed, saying, ✠ My Father, if this chalice may not pass away but I must drink it, Thy will be done. *C.* And He cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them, ✠ Sleep ye now, and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold he is at hand that will betray Me.

dem promptus est, caro autem infírma. *C.* Iterum secúndo ábiit, et orávit, dicens: ✠ Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. *C.* Et venit íterum, et invénit eos dormiéntes: erant enim óculi eórum graváti. Et relíctis illis, íterum ábiit, et orávit tértio, eúmdem sermónem dicens. Tunc venit ad discípulos suos, et dicit illis: ✠ Dormíte jam, et requiéscite: ecce appropinquávit hora, et Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce appropinquávit qui me tradet.

Judas Approaches to Apprehend Jesus

C. As He yet spoke, behold Judas, one of the twelve, came; and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying, *S.* Whomsoever I shall kiss, that is He; hold him fast. *C.* And forthwith coming to Jesus, he said, *S.* Hail, Rabbi: *C.* and he kissed Him. And Jesus said to him, ✠ Friend, whereto art thou come? *C.* Then they came up, and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him, ✠ Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou

C. Adhuc eo loquénte, ecce Judas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a princípibus sacerdótum, et senióribus pópuli. Qui autem trádidit eum, dedit illis signum dicens: *S.* Quemcúmque osculátus fúero, ipse est, tenéte eum. *C.* Et conféstim accédens ad Jesum, dixit: *S.* Ave. Rabbi. *C.* Et osculátus est eum. Dixítque illi Jesus: ✠ Amice, ad quid venísti? *C.* Tunc accessérunt, et manus injecérunt in Jesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Jesu, exténdens manum, exémit gládium suum, et percútiens, servum príncipis sacerdótum, amputávit aurículam ejus. Tunc ait illi Jesus: ✠ Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio

períbunt. An putas, quia non possum rogáre Patrem meum, et exhibébit mihi modo plus quam duódecim legiónes Angelórum? Quómodo ergo implebúntur Scriptúræ, quia sic opórtet fíeri? *C.* In illa hora dixit Jesus turbis: ✠ Tanquam ad latrónem exístis cum gládiis, et fústibus comprehéndere me: quotídie apud vos sedébam docens in templo, et non me tenuístis. *C.* Hoc autem totum factum est, ut adimpleréntur Scriptúræ prophetárum. Tunc discípuli omnes, relícto eo, fugérunt. At illi tenéntes Jesum, duxérunt ad Cáipham príncipem sacerdótum, ubi scribæ, et senióres convénerant.

that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? *C.* In that same hour Jesus said to the multitudes, ✠ You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you teaching in the temple, and you laid not hands on Me. *C.* Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus led Him to Caiphas the high priest, where the scribes and ancients were assembled.

Peter Denies Jesus

Petrus autem sequebatur eum a longe, usque in átrium príncipis sacerdótum. Et ingréssus intro, sedébat cum minístris, ut videret fínem. Príncipes autem sacrerdótum, et omne concílium, quærébant falsum testimónium contra Jesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novíssime autem venerunt duo falsi testes, et dixérunt: *S.* Hic dixit: Possum destrúere templum Dei, et post triduum reædificáre illud. *C.* Et surgens princeps sacerdótum, ait illi: *S.* Nihil respóndes ad ea, quæ isti advérsum te testificántur? *C.* Jesus autem tacébat. Et princeps sacerdótum ait illi: *S.* Adjúro te per Deum vivum, ut dicas nobis, si tu es Christus Fílius Dei. *C.* Dicit illi Jesus: ✠ Tu dixísti. Ve-

And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses. And they said, *S.* This man said, I am able to destroy the temple of God and in three days to rebuild it. *C.* And the high priest, rising up, said to Him, *S.* Answerest Thou nothing to the things which these witness against Thee? *C.* But Jesus held His peace. And the high priest said to Him, *S.* I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. *C.* Jesus saith to him, ✠ Thou

hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. *C.* Then the high priest rent his garments, saying, *S.* He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? *C.* But they answering, said, *S.* He is guilty of death. *C.* Then did they spit in His face and buffeted Him; and others struck His face with the palms of their hands, saying, *S.* Prophesy unto us, O Christ, who is he that struck Thee? *C.* But Peter sat without in the court, and there came to him a servant-maid, saying, *S.* Thou also wast with Jesus the Galilean: *C.* but he denied before them all, saying, *S.* I know not what thou sayest. *C.* And as he went out of the gate, another maid saw him, and she saith to them that were there, *S.* This man also was with Jesus of Nazareth. *C.* And again he denied, with an oath, I do not know the man. And after a little while, they came that stood by, and said to Peter, *S.* Surely thou also art one of them; for even thy speech doth discover thee. *C.* Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said, Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, to put Him to death.

rúmtamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus cæli. *C.* Tunc princeps sacerdótum scidit vestiménta sua, dicens: *S.* Blasphemábit: quid adhuc egémus téstibus? Ecce nunc audístis blasphémiam: quid vobis vidétur? *C.* At illi respondéntes dixérunt: *S.* Reus est mortis. *C.* Tunc exspuérunt in fáciem ejus, et cólaphis eum cecidérunt, álii autem palmas in fáciem ejus dedérunt, dicéntes: *S.* Prophetiza nobis Christe, quis est qui te percússit? *C.* Petrus vero sedébat foris in átrio: et accéssit ad eum una ancílla, dicens: *S.* Et tu cum Jesu Galilæo eras. *C.* At ille negávit coram ómnibus, dicens: *S.* Néscio quid dicis. *C.* Exeúnte autem illo jánuam, vidit eum ália ancílla, et ait his, qui erant ibi: *S.* Et hic erat cum Jesu Nazaréno. *C.* Et íterum negávit cum juraménto: Quia non novi hóminem. Et post pusíllum accessérunt qui stabant, et dixérunt Petro: *S.* Vere et tu ex illis es: nam et loquéla tua maniféstum te facit. *C.* Tunc cœpit detestári, et juráre quia non novisset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Jesu, quod díxerat: Priúsquam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre. Mane autem facto, consílium iniérunt omnes príncipes sacerdótum, et senióres pópuli advérsus Jesum, ut eum morti tráderent.

Jesus Brought Before Pilate

Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto præsidii. Tunc videns Judas, qui eum trádidit, quod damnátus esset: pœniténtia ductus, rétulit trigínta argénteos princípibus sacerdótum, et senióribus, dicens: *S.* Peccávi, tradens sanguinem justum. *C.* At illi dixérunt: *S.* Quid ad nos? Tu videris. *C.* Et projéctis argénteis in templo, recéssit; et ábiens, láqueo se suspéndit. Príncipes autem sacerdótum, accéptis argénteis, dixérunt: *S.* Non licet eos mittere in córbonam: quia prétium sánguinis est. *C.* Consílio autem ínito, emérunt ex illis agrum fíguli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Hacéldama, hoc est, ager sánguinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremíam prophétam, dicéntem; Et accepérunt trigínta argénteos prétium appretiáti, quem appretiavérunt a fíliis Israël: et dedérunt eos in agrum fíguli, sicut constítuit mihi Dóminus. Jesus autem stetit ante præsidem, et interrogávit eum præses, dicens: *S.* Tu es Rex Judæórum? *C.* Dixit illi Jesus ✠ Tu dicis. *C.* Et cum accusarétur a princípibus sacerdótum, et senióribus, nihil respóndit. Tunc dicit illi Pilátus: *S.* Non audis quanta adversum te dicunt testimónia? *C.* Et non respóndit ei ad ullum verbum, ita ut mirarétur præses veheménter.

And they brought Him bound, and delivered Him to Pontius Pilate, the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, *S.* I have sinned, in betraying innocent blood; *C.* but they said, *S.* What is that to us? look thou to it. *C.* And casting down the pieces of silver in the temple, he departed; and went, and hanged himself with a halter. But the chief priests having taken the pieces of silver, said, *S.* It is not lawful to put them into the corbona; because it is the price of blood. *C.* And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying, *S.* Art Thou the king of the Jews? *C.* Jesus said to him, ✠ Thou sayest it. *C.* And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him, *S.* Dost not Thou hear how great testimonies they allege against Thee?

C. And He answered to him never a word; so that the governor wondered exceedingly.

Pilate Endeavors to Save Jesus

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would: and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, *S*. Whom will you that I release to you, Barabbas, or Jesus that is called Christ? *C*. For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment, his wife sent to him, saying, *S*. Have you nothing to do with that just man, for I have suffered many things this day in a dream because of Him. *C*. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor, answering, said to them, *S*. Whether will you of the two to be released unto you? *C*. But they said, *S*. Barabbas. *C*. Pilate saith to them, *S*. What shall I do then with Jesus that is called Christ? *C*. They say all, *S*. Let Him be crucified. *C*. The governor said to them, *S*. Why, what evil hath He done? *C*. But they cried out the more, saying, *S*. Let Him be crucified. *C*. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying, *S*. I am innocent of the blood of this just man; look you to it. *C*. And the whole people answering, said, *S*. His blood be upon us, and upon our children.

Per diem autem solémnem consuéverat præses pópulo dimíttere unum vinctum, quem voluíssent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus? *S*. Quem vultis dimíttam vobis: Barábbam, an Jesum, qui dicítur Christus? *C*. Sciebat enim quod per invídiam tradidíssent eum. Sedénte autem illo pro tribunáli, misit ad eum uxor ejus, dicens: *S*. Nihil tibi, et justo illi: multa enim passa sum hódie per visum propter eum. *C*. Príncipes autem, sacerdótum, et senióres persuasérunt pópulis, ut péterent Barábbam, Jesum vero pérderent. Respóndens autem præses ait illis: *S*. Quem vultis vobis de duóbus dimítti? *C*. At illi dixérunt: *S*. Barábbam. *C*. Dicit illis Pilátus: *S*. Quid ígitur fáciam de Jesu, qui dícitur Christus? *C*. Dicunt omnes: *S*. Crucifigátur. *C*. Ait illis præses: *S*. Quid enim mali fecit? *C*. At illi magis clamábant dicéntes: *S*. Crucifigátur. *C*. Videns autem Pilátus quia nihil profíceret, sed magis tumúltus fíeret: accépta aqua, lavit manus coram pópulo, dicens: *S*. Innocens ego sum a sánguine justi hujus: vos vidéritis. *C*. Et respóndens univérsus pópulus dixit: *S*. Sanguis ejus super nos, et super fílios nostros.

Pilate Consents to the Crucifixion

C. Tunc dimisit illis Barábbam: Jesum autem flagellátum trádidit eis, ut crucifigétur. Tunc mílites præsidis suscipiéntes Jesum in prætórium, congregavérunt ad eum univérsam cohórtem: et exuéntes eum, chlámydem cóccineam circumdedérunt ei, et plecténtes corónam de spinis, posuérunt super caput ejus, et arúndinem in déxtera ejus. Et genu flexo ante eum, illudébant ei, dicéntes: *S.* Ave, rex Judæórum. *C.* Et exspuéntes in eum, accepérunt arúndinem, et percutiébant caput ejus. Et postquam illusérunt ei, exuérunt eum chlámyde, et induérunt eum vestiméntis ejus, et duxérunt eum ut crucifígerent. Exeúntes autem invenérunt hóminem Cyrenæum, nómine Simónem: hunc angariavérunt, ut tólleret crucem ejus.

C. Then he released to them Barabbas; and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him, they put a scarlet cloak about Him. And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying, *S.* Hail, king of the Jews. *C.* And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out they found a man of Cyrene, named Simon; him they forced to take up His cross.

The Crucifixion

Et venérunt in locum, qui dícitur Golgotha, quod est Calváriæ locus. Et dedérunt ei vinum bíbere cum felle mixtum. Et cum gustásset, nóluit bíbere. Postquam autem crucifixérunt eum, divisérunt vestiménta ejus, sortem mitténtes: ut implerétur quod dictum est per Prophétam, dicéntem: Divisérunt sibi vestiménta mea, et super vestem meum misérunt sortem. Et sedéntes, servábant eum. Et imposuérunt super caput ejus causam ipsíus scriptam: Hic est Jesus Rex Judæórum. Tunc crucifíxi sunt cum eo duo latrónes: unus a dextris, et unus a sin-

And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave Him wine to drink mingled with gall: and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying, They divided my garments among them, and upon My vesture they cast lots. And they sat, and watched Him. And they put over His head His cause, written: This is Jesus the King of the Jews. Then were crucified with Him two thieves, one on the right hand

and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying, *S.* Vah, Thou that destroyest the temple of God, and in three days dost rebuild it; save Thy own self: if Thou be the Son of God, come down from the cross. *C.* In like manner also the chief priests with the scribes and ancients mocking, said, *S.* He saved others, Himself He cannot save: if He be the King of Israel, let Him now come down from the cross, and we will believe Him: He trusted in God, let Him now deliver Him if He will have Him; for He said, I am the Son of God. *C.* And the selfsame thing the thieves also, that were crucified with Him, reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, ✠ Eli, Eli, lamma sabacthani? *C.* that is, My God, My God, why hast Thou forsaken Me? *C.* And some that stood there, and heard, said, *S.* This man calleth Elias. *C.* And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed and gave Him to drink. And the others said, *S.* Let be, let us see whether Elias will come to deliver Him. *C.* And Jesus again crying with a loud voice, yielded up the ghost.

ístris. Prætereúntes autem blasphemábant eum movéntes cápita sua, et dicéntes; *S.* Vah, qui déstruis templum Dei, et in tríduo illud reædíficas: salva temetípsum. Si Fílius Dei es, descénde de cruce. *C.* Simíliter et príncipes sacerdótum illudéntes cum scribis, et seniórbus, dicébant: *S.* Alios salvos fecit, seípsum non potest salvum fácere: si Rex Israël est, descéndat nunc de cruce, et crédimus ei: confídit in Deo: líberet nunc, si vult eum dixit enim: Quia Fílius Dei sum. *C.* Idípsum autem et latrónes, qui crucifíxi erant cum eo, improperábant ei. A sexta autem hora ténebræ factæ sunt super univérsam terram, usque ad horam nonam. Et circa horam nonam clamávit Jesus voce magna, dicens: ✠ Eli, Eli, lamma sabactháni? *C.* Hoc est: ✠ Deus meus, Deus meus, ut quid dereliquísti me? *C.* Quidam autem illis stantes, et audiéntes, dicébant: *S.* Elíam vocat iste. *C.* Et contínuo currens unus ex eis, accéptam spóngiam implévit acéto, et impósuit arúndini, et dabat ei bíbere. Céteri vero dicébant: *S.* Cine, videámus an véniat Elías líberans eum. *C.* Jesus autem íterum clamans voce magna, emísit spíritum.

Here all kneel, and pause a little while.

And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked, and the rocks were rent; and the

Et ecce velum templi scissum est in duas partes a summo usque deórsum: et terra mota est, et petræ scissæ sunt, et monuménta apér-

ta sunt: et multa córpora sanctórum, qui dormiérant, surrexérunt. Et exéuntes de monuméntis post resurrectiónem ejus, venérunt in sanctam civitátem, et apparuérunt multis. Centúrio autem, et qui cum eo erant, custodiéntes Jesum, viso terræmótu, et his quæ fiébant, timuérunt valde dicéntes: *S.* Vere Fílius Dei erat iste. *C.* Erant autem ibi mulíeres multæ a longe, quæ secútæ erant Jesum a Galilæa, ministrántes ei: inter quas erat María Magdaléne, et María Jacóbi, et Joseph mater, et mater filiórum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nómine Joseph, qui et ipse discípulus erat Jesu. Hic accéssit ad Pilátum, et pétiit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto córpore, Joseph invólvit illud in síndone munda. Et pósuit illud in monuménto suo novo, quod excíderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit. Erat autem ibi María Magdaléne, et áltera María sedéntes contra sepúlcrum.

graves were opened, and many bodies of the saints that had slept, arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying, *S.* Indeed this was the Son of God. *C.* And there were many women afar off, who had followed Jesus from Galilee, ministering unto Him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

The deacon of the Mass, taking the book of the Gospels, now says the prayer Munda cor meum, *page 763, and asks the priest's blessing, incensing the Sacred Text before beginning to read from it.*

If three deacons do not sing the Passion, the celebrant now goes to the middle of the altar, recites the Munda cor meum, *returns to the Gospel corner, and reads in a loud tone of voice, or sings the following passage:*

Altera autem die, quæ est post Parascéven, convenérunt príncipes sacerdótum, et pha-

And the next day, which followed the day of the preparation the chief priests and the

pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while He was yet alive, After three days I will rise again: command therefore the sepulchre to be guarded until the third day, lest His disciples come and steal Him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate said to them, You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting the guards.

risæi ad Pilátum dicéntes: Dómine, recordáti sumus, quia sedúctor ille dixit adhuc vivens: Post tres dies resúrgam. Jube ergo custodíri sepúlcrum usque in diem tértium: ne forte véniant discípuli ejus, et furéntur eum, et dicant plebi: Surrexit a mórtuis: et erit novíssimus error pejor priore. Ait illis Pilátus: Habétis custódiam, ite, custodíte sicut scitis. Illi autem abeúntes, muniérunt sepúlcrum, signántes lápidem, cum custódibus.

Creed, page 765.

Offertory. Ps. 68, 21, 22

My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, and there was none: I sought for one to comfort Me, and I found none; and they gave me gall for My food, and in My thirst they gave Me vinegar to drink.

Impropérium exspectávit cor meum, et misériam: et sustinui qui simul mecum contristarétur, et non fuit: consolantem me quæsívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Offertory Prayers, page 767.

Secret

GRANT, we beseech Thee, O Lord, that the gift presented to the eyes of Thy majesty may both obtain for us the grace of devotion and acquire for us the effect of a blessed immortality. Through our Lord.

CONCÉDE, quæsumús, Dómine: ut óculis tuæ majestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et effectum beátæ perennitátis acquirat. Per Dóminum.

Preface No. 4, page 803.

Communion. Matt. 26, 42

Father, if this chalice may not pass away, but I must drink it, Thy will be done.

Pater, si non potest hic calix transire, nisi bibam illum; fiat voluntas tua.

Postcommunion

PER hujus, Dómine, operatiónem mystérii: et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

BY THE operation of this mystery, O Lord, may our vices be purged away, and our righteous desires have fulfillment. Through our Lord.

In low Masses the Gospel At that time when Jesus drew nigh, *page 390, found above in the blessing of the palms, is said at the end instead of the Gospel according to St. John.*

Concluding Prayers, page 793.

Monday in Holy Week *(Purple)*

STATION AT ST. PRAXEDES

Privileged Major Feria

The Beginning of Mass, page 756.

Introit. Ps. 34, 1, 2

JÚDICA, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma, et scutum, et exsúrge in adjutórium meum, Dómine, virtus salútis meæ. *Ps. 34, 3.* Effúnde frámeam, et conclúde advérsus eos, qui persequúntur me: dic ánimæ meæ: Salus tua ego sum. Júdica, Dómine.

JUDGE Thou, O Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation. *Ps. 34, 3.* Bring out the sword, and shut up the way against those who persecute me: say to my soul, I am thy salvation. Judge.

Kyrie, page 761. Gloria is omitted.

Prayer

DA, QUÆSUMUS, omnípotens Deus: ut, qui in tot advérsis ex nostra infirmitáte defícimus: intercedénte unigéniti Fílii tui passióne respirímus: Qui tecum vivit.

GRANT, we beseech Thee, O almighty God, that we, who, in the great mass of adversities, faint through our own weakness, may take heart anew through the pleading of the passion of Thy only begotten Son. Who with Thee liveth.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Is. 100, 5-10

Lesson from Isaias the Prophet.

In those days, Isaias said: The Lord God hath opened my ear, and I do not resist; I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded; therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me: who will contend with me? Let us stand together: who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of His servant; that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

Léctio Isaíæ Prophétæ.

In diébus illis: Dixit Isaías: Dóminus Deus apéruit mihi aurem, ego autem non contradico: retrórsum non abii. Corpus meum dedi percutiéntibus, et genas meas velléntibus: fáciem meam non avérti ab increpántibus, et conspuéntibus in me. Dóminus Deus auxiliátor meus, ideo non sum confúsus: ideo pósui fáciem meam, ut petram duríssimam, et scio, quóniam non confúndar. Juxta est, qui justíficat me, quis contradícet mihi? stemus simul, quis est adversárius meus? accédat ad me. Ecce Dóminus Deus auxiliátor meus: quis est qui condémnet me? Ecce omnes quasi vestiméntum conteréntur, tinea cómedet eos. Quis ex vobis timens Dóminum, áudiens vocem servi tui? qui ambulávit in ténebris, et non est lumen ei, speret in nómine Dómini, et innitátur super Deum suum.

Gradual. Ps. 34, 23, 3

Arise, O Lord, and be attentive to my judgment, to my cause, my God, and my Lord. ℣. Bring out the sword, and shut up the way against those who persecute me.

Exsúrge Dómine, et inténde judicio meo, Deus meus et Dóminus meus, in causam meam. ℣. Effúnde frámeam, et conclúde advérsus eos, qui me persequúntur.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 12, 1-9

✠ Sequéntia sancti Evangélii secúndum Joánnem.

Ante sex dies Paschæ venit Jesus Bethániam, ubi Lázarus fúerat mórtuus, quem suscitávit Jesus. Fecérunt autem ei cœnam ibi: et Martha ministrábat, Lázarus vero unus erat ex discumbéntibus cum eo. Maria ergo accépit libram unguénti nardi pístici pretiósi, et unxit pedes Jesu, et extérsit pedes ejus capíllis suis: et domus impléta est ex odóre unguénti. Dixit ergo unus ex discípulis ejus, Judas Iscariótes, qui erat eum traditúrus: Quare hoc unguéntum non véniit trecentis denáriis, et datum est egénis? Dixit autem hoc, non quia de egénis pertinébat ad eum, sed quia fur erat, et lóculos habens, ea, quæ mittebántur, portábat. Dixit ergo Jesus: Sínite illam, ut in diem sepultúræ meæ servet illud. Páuperes enim semper habétis vobíscum: me autem non semper habétis. Cognóvit ergo turba multa ex Judæis, quia illic est: et venérunt, non propter Jesum tantum, sed ut Lázarum vidérent, quem suscitávit a mórtuis.

✠ Continuation of the holy Gospel according to St. John.

Six days before the pasch, Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made Him a supper there: and Martha served, but Lazarus was one of them that were at table with Him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment. Then one of His disciples, Judas Iscariot, he that was about to betray Him, said, Why was not this ointment sold for three hundred pence, and given to the poor? Now, he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein. But Jesus said, Let her alone, that she may keep it against the day of My burial: for the poor you have always with you; but Me you have not always. A great multitude therefore of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead.

Offertory. Ps. 142, 9, 10

Éripe me de inimícis meis, Dómine: ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu.

Deliver me from my enemies, O Lord: to Thee have I fled, teach me to do Thy will; for Thou art my God.

Offertory Prayers, page 767.

Secret

May these sacrifices, O almighty God, cleanse us by their mighty favor and make us to approach their divine author in greater purity. Through our Lord.

Hæc, sacrifícia nos, omnípotens Deus, poténti virtúte mundátos, ad suum fáciant purióres veníre princípium. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 34, 26

Let them blush and be ashamed together, who rejoice at my evils: let them be clothed with shame and fear, who speak malignant things against me.

Erubéscant, et revereántur simul, qui gratulántur malis meis: induántur pudóre et reveréntia, qui malígna loquúntur advérsus me.

Postcommunion

May Thy holy rites, O Lord, fill us with divine fervor, whereby we may receive delight both from that which we do and from its effect. Through our Lord.

Præbeant, nobis, Dómine, divínum tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer *over the people.*

Let us pray

Bow down your heads to God.

Help us, O God, our salvation, and grant us to come with joy to the commemoration of the benefits with which Thou hast deigned to restore us. Through our Lord.

Humiliáte cápita vestra Deo.

Adjuva nos, Deus salutáris noster: et ad benefícia recolénda, quibus nos instauráre dignátus es, tribue veníre gaudéntes. Per Dóminum.

Concluding Prayers, page 793.

Tuesday in Holy Week *(Purple)*

Station at St. Prisca

Privileged Major Feria

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

Nos autem gloriári opórtet in cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurréctio nostra: per quem salváti, et liberáti sumus. *Ps. 66, 2.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem.

But it behooves us to glory in the cross of Our Lord Jesus Christ: in Whom is our salvation, life, and resurrection; by Whom we are saved and delivered. *Ps. 66, 2.* May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us, and may He have mercy on us. But it.

Kyrie, page 761. Gloria is omitted.

Prayer

Omnípotens sempitérne Deus: da nobis ita domínicæ passiónis sacraménta perágere; ut indulgéntiam percípere mereámur. Per eúmdem Dóminum.

Almighty and eternal God, grant that we may so celebrate the mysteries of the Lord's passion that we may deserve to obtain Thy pardon. Through the same.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jer. 11, 18-20

Léctio Jeremíæ Prophétæ.

In diébus illis: Dixit Jeremías: Dómine, demonstrásti mihi, et cognóvi: tunc ostendísti mihi stúdia eórum. Et ego quasi agnus mansuétus, qui portátur ad víctimam: et non cognóvi, quia cogitavérunt super me consília, dicéntes: Mittámus lignum in panem ejus, et eradámus eum de terra vivéntium, et nomen ejus non memorétur ámplius. Tu autem, Dómine Sábaoth, qui júdicas juste, et probas renes et corda, vídeam ultiónem tuam ex eis: tibi enim revelávi causam meam, Dómine Deus meus.

Lesson from Jeremias the Prophet.

In those days, Jeremias said, O Lord, Thou hast showed me, and I have known: then Thou showedst me their doings. And I was as a meek lamb that is carried to be a victim: and I knew not that they had devised counsels against me, saying, Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But Thou, O Lord of Sabaoth, Who judgest justly, and triest the reins and the hearts, let me see Thy revenge on them: for to Thee have I revealed my cause, O Lord my God.

Gradual. Ps. 34, 13, 1-2

But as for me, when they were troublesome to me, I was clothed with haircloth, and I humbled my soul with fasting: and my prayer shall be turned into my bosom. ℣. Judge Thou, O Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me.

Ego autem, dum mihi molésti essent, induébam me cilício, et humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo: convertétur. ℣. Júdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma, et scutum, et exsúrge in adjutórium mihi.

The Passion

Mark 14, 1-72; 15, 1-46

The Passion of Our Lord Jesus Christ, according to St. Mark.

Pássio Dómini nostri Jesu Christi secúndum Marcum.

The Plot to Betray Jesus

At that time the feast of the pasch and of the azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on Jesus and kill Him. But they said, *S.* Not on the festival-day, lest there should be a tumult among the people. *C.* And when He was in Bethania, in the house of Simon the leper, and was at meat; there came a woman having an alabaster box of ointment, of precious spikenard: and breaking the alabaster box, she poured it out upon His head. Now there were some who had indignation within themselves, and said, *S.* Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. *C.* And they murmured against her. But Jesus said, ✠ Let her

In illo témpore: Erat Pascha, et ázyma post bíduum, et quærébant summi sacerdótes et scribæ quómodo Jesum dolo tenérent et occíderent. Dicébant autem: *S.* Non in die festo, ne forte tumúltus fíeret in pópulo. *C.* Et cum esset Jesus Bethániæ in domo Simónis leprósi, et recúmberet: venit múlier habens alabástrum unguénti nardi spicáti pretiósi et fracto alabástro, effúdit super caput ejus. Erant autem quidam indígne feréntes intra semetípos, et dicéntes: *S.* Ut quid perdítio ista unguénti facta est? Póterat enim unguéntum istud venúmdari plus quam trecéntis denáriis, et dari paupéribus. *C.* Et fremébant in eam. Jesus autem dixit: ✠ Sínite eam: quid illi molésti estis? Bonum opus operáta est in me. Semper enim páuperes habétis vobíscum: et

cum voluéritis, potéstis illis benefácere: me autem non semper habétis. Quod hábuit hæc, fecit: prævénit úngere corpus meum in sepultúram. Amen dico vobis: Ubicúmque prædicátum fúerit Evangélium istud in univérso mundo, et quod fecit hæc, narrábitur in memóriam ejus. *C.* Et Judas Iscariótes, unus de duódecim, ábiit ad summos sacerdótes, ut próderet eum illis. Qui audiéntes, gavísi sunt: et promisérunt ei pecúniam se datúros. Et quærébat quómodo illum opportúne tráderet.

alone: why do you molest her? She hath wrought a good work upon Me. For the poor you have always with you; and whensoever you will, you may do them good: but Me you have not always. She hath done what she could: she is come beforehand to anoint my body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memorial of her. *C.* And Judas Iscariot, one of the twelve, went to the chief priests, to betray Him to them. And they hearing it were glad; and promised to give him money; and he sought how he might conveniently betray Him.

The Preparation of the Pasch

Et primo die azymórum quando pascha immolábant, dicunt ei discípuli: *S.* Quo vis eámus, et parémus tibi, ut mandúces pascha? *C.* Et mittit duos ex discípulis suis, et dicit eis: ✠ Ite in civitátem: et occúrret vobis homo lagénam aquæ bájulans, sequímini eum: et quocúmque introíerit, dícite dómino domus, quia Magíster dicit: Ubi est reféctio mea, ubi pascha cum discípulis meis mandúcem? Et ipse vobis demonstrábit cœnáculum grande, stratum: et illic paráte nobis. *C.* Et abiérunt discípuli ejus, et venérunt in civitátem: et invenérunt sicut díxerat illis, et paravérunt pascha.

Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to Him. *S.* Whither wilt Thou that we go and prepare for Thee to eat the pasch? *C.* And He sendeth two of His disciples, and saith to them, ✠ Go ye into the city, and there shall meet you a man carrying a pitcher of water; follow him; and whithersoever he shall go in, say to the master of the house: The Master saith, Where is My refectory, where I may eat the pasch with My disciples? And he will show you a large dining-room furnished: and there prepare ye for us. *C.* And His disciples went their way, and came to the city; and they found as He had told them: and they prepared the pasch.

The Last Supper

Véspere autem facto, venit cum duódecim. Et discumbéntibus eis, et manducán-

And when evening was come, He cometh with the twelve: and when they were at table,

and eating, Jesus saith, ✠ Amen I say to you, one of you that eateth with Me shall betray Me. *C.* But they began to be sorrowful, and said to Him one by one, *S.* Is it I? *C.* And He saith to them, ✠ One of the twelve who dippeth his hand in the dish with Me. And the Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. *C.* And whilst they were eating, Jesus took bread and blessing, broke, and gave to them, and said, ✠ Take ye, This is My body. *C.* And having taken the chalice; giving thanks, He gave it to them, and they all drank of it. And He said to them ✠ This is My blood of the new testament, which shall be shed for many. Amen I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. *C.* And when they had sung a hymn, they went forth to the Mount of Olives. And Jesus saith to them, ✠ You will all be scandalized in My regard, this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. *C.* But Peter saith to Him, *S.* Although all shall be scandalized in Thee, yet not I. *C.* And Jesus saith to him, ✠ Amen I say to thee, To-day, even in this night, before the cock crow twice, thou shalt deny Me thrice. *C.* But he spoke the more vehemently, *S.* Although

tibus ait Jesus: ✠ Amen dico vobis, quia unus ex vobis tradet me qui mandúcat mecum. *C.* At illi cœpérunt contristári, et dícere ei singulátum: *S.* Numquid ego? *C.* Qui ait illis: ✠ Unus ex duódecim, qui intíngit mecum mánum in catíno. Et Fílius quidem hóminis vadit, sicut scriptum est de eo: væ autem hómini illi, per quem Fílius hóminis tradétur. Bonum erat ei, si non esset natus homo ille. *C.* Et manducántibus illis, accépit Jesus panem: et benedícens fregit, et dedit eis, et ait: ✠ Súmite, hoc est corpus meum. *C.* Et accépto cálice, grátias agens dedit eis: et bibérunt ex illo omnes. Et ait illis: ✠ Hic est sanguis meus novi testaménti, qui pro multis effundétur. Amen dico vobis, quia jam non bibam de hoc genímine, vitis, usque in diem illum, cum illud bibam novum in regno Dei. *C.* Et hymno dicto exiérunt in montem Olivárum. Et ait eis Jesus: ✠ Omnes scandalizabímini in me nocte ista: quia scriptum est: Percútiam pastórem, et dispergéntur oves. Sed postquam resurréxero, præcedam vos in Galilæam. *C.* Petrus autem ait illi: *S.* Et si omnes scandalizáti fúerint in te: sed non ego. *C.* Et ait illi Jesus: ✠ Amen dico tibi, quia tu hódie in nocte hac, priúsquam gallus vocem bis déderit, ter me es negatúrus. *C.* At ille ámplius loquebátur: *S.* Et si oportúerit me simul cómmori tibi, non te negábo. *C.* Simíliter autem et omnes dicébant.

I should die together with Thee, I will not deny Thee; *C.* and in like manner also said they all.

Jesus Prays in Gethsemani

Et véniunt in prædium, cui nomen Gethsémani. Et ait discípuls suis. ✠ Sedéte hic donec orem. *C.* Et assúmit Petrum et Jacóbum, et Joánnem secum: et cœpit pavére et tædére. Et ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte. *C.* Et cum processisset páululum, prócidit super terram: et orábat, ut si fíeri posset, transíret ab eo hora: et dixit: ✠ Abba, Pater, ómnia tibi possibília sunt, transfer cálicem hunc a me, sed non quod ego volo, sed quod tu. *C.* Et venit, et invénit eos dormiéntes. Et ait Petro: ✠ Simon, dormis? non potuísti una hora vigiláre? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro vero infírma. *C.* Et íterum ábiens orávit, eúmdem sermónem dicens. Et revérsus, dénuo invénit eos dormiéntes, (erant enim óculi eórum graváti) et ignorábant quid respondérent ei. Et venit tértio, et ait illis: ✠ Dormíte jam, et requiéscite. Súfficit: venit hora: ecce Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce qui me tradet, prope est.

And they came to a farm called Gethsemani; and He saith to His disciples, ✠ Sit you here, while I pray. *C.* And He taketh Peter and James, and John with Him; and He began to fear, and to be heavy: and He saith to them, ✠ My soul is sorrowful even unto death; stay you here, and watch. *C.* And when He had gone forward a little, He fell flat on the ground; and He prayed that if it might be, the hour might pass from Him. And He said, ✠ Abba, Father, all things are possible to Thee; take away this chalice from Me: but not what I will, but what Thou wilt. *C.* And He cometh, and findeth them sleeping. And He saith to Peter, ✠ Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. *C.* And going away again, He prayed, saying the same words. And when He returned, He found them again asleep (for their eyes were heavy), and they knew not what to answer Him. And He cometh the third time, and saith to them, ✠ Sleep ye now, and take your rest. It is enough; the hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up, let us go; behold he that will betray Me is at hand.

Judas Approaches to Apprehend Jesus

C. Et, adhuc eo loquénte, venit Judas Iscariótes, unus de duódecim, et cum eo turba

C. And while He was yet speaking, cometh Judas Iscariot, one of the twelve, and

with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed Him had given them a sign, saying, *S.* Whomsoever I shall kiss, that is He; lay hold on Him, and lead Him away carefully. *C.* And when he was come, immediately going up to Him, he saith, *S.* Hail, Rabbi: *C.* and he kissed Him. But they laid hands on Him, and held Him. And one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them, ✠ Are ye come out, as to a robber, with swords and staves to apprehend Me? I was daily with you in the temple teaching, and you did not lay hands on Me. But that the Scriptures may be fulfilled. *C.* Then His disciples leaving Him, all fled away. And a certain young man followed Him, having a linen cloth cast about his naked body: and they laid hold on him; but he, casting off the linen cloth, fled from them naked.

multa cum gládiis, et lignis, a summis sacerdótibus, et scribis, et senióribus. Déderat autem tráditor ejus signum eis, dicens: *S.* Quemcúmque osculátus fúero, ipse est, tenéte eum, et dúcite caute. *C.* Et cum venísset, statim accédens ad eum, ait: *S.* Ave, Rabbi. *C.* Et osculátus est eum. At illi manus injecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens gládium, percússit servum summi sacerdótis; et amputávit illi aurículam. Et respondens Jesus, ait illis: ✠ Tamquam ad latrónem exístis cum gládiis, et lignis comprehéndere me? Quotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúræ. *C.* Tunc discípuli ejus relinquéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur cum amíctus síndone super nudo: et tenuérunt eum. At ille, rejécta síndone, nudus profúgit ab eis.

Jesus Before the High Priest

And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. And Peter followed Him afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put Him to death, and found none;

Et adduxérunt Jesum ad summum sacerdótem: et convenérunt omnes sacerdótes, et scribæ, et senióres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdótis: et sedébat cum minístris ad ignem, et calefaciébat se. Summi vero sacerdótes, et omne concílium, quærébant advérsus Jesum testimónium, ut eum morti tráderent, nec inveniébant.

Multi enim testimónium falsum dicébant advérsus eum: et conveniéntia testimónia non erant. Et quidam surgéntes, falsum testimónium ferébant advérsus eum, dicéntes: *S.* Quóniam nos audívimus eum dicéntem: Ego dissólvam templum hoc manufáctum, et per trídum áliud non manufáctum ædificábo. *C.* Et non erat convéniens testimónium illórum. Et exsúrgens summus sacérdos in médium, interrogávit Jesum, dicens: *S.* Non respóndes quidquam ad ea, quæ tibi objiciúntur ab his? *C.* Ille autem tacébat, et nihil respóndit. Rursum summus sacérdos interrogábat eum, et dixit ei: *S.* Tu es Christus Fílius Dei benedícti? *C.* Jesus autem dixit illi: ✠ Ego sum: et vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem cum núbibus cæli. *C.* Summus autem sacérdos scindens vestiménta sua, ait: *S.* Quid adhuc desiderámus testes? Audístis blasphémiam: quid vobis vidétur? *C.* Qui omnes condemnavérunt eum esse reum mortis. Et cœpérunt quidam conspúere eum, et veláre fáciem ejus, et cólaphis eum cædere, et dícere ei: S. Prophetíza. *C.* Et minístri álapis eum cædébant.

for many bore false witness against Him, and their evidences were not agreeing. And some rising up, bore false witness against Him, saying, *S.* We heard Him say, I will destroy this temple made with hands, and within three days I will build another not made with hands: *C.* and their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying, *S.* Answerest thou nothing to the things that are laid to Thy charge by these men? *C.* But He held His peace, and answered nothing. Again the high priest asked Him, and said to Him, *S.* Art thou the Christ, the Son of the blessed God? *C.* And Jesus said to him, ✠ I am: and you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. *C.* Then the high priest rending his garments, saith, *S.* What need we any further witnesses? You have heard the blasphemy. What think you? *C.* Who all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, *S.* Prophesy; *C.* and the servants struck Him with the palms of their hands.

Peter Denies Jesus

Et cum esset Petrus in átrio deórsum, venis una ex ancíllis summi sacerdótis; et cum vidísset Petrum calefaciéntem se, aspíciens illum, ait: *S.* Et tu cum Jesu Nazaréno eras. *C.* At ille negávit, dicens: *S.* Neque scio, neque

Now when Peter was in the court below, there cometh one of the maid-servants of the high priest; and when she had seen Peter warming himself, looking on him she said, *S.* Thou also wast with Jesus of Nazareth. *C.* But he denied,

saying, *S.* I neither know, nor understand what thou sayest: *C.* and he went forth before the court; and the cock crew. And again a maid-servant seeing him, began to say to the standers-by, This is one of them. But he denied again. And after a while, they that stood by said again to Peter, *S.* Surely thou art one of them, for thou art also a Galilean. *C.* But he began to curse, and to swear, saying, I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him, Before the cock crow twice thou shalt deny Me thrice. And he began to weep. And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered Him to Pilate.

novi quid dicas. *C.* Et éxiit foras ante átrium, et gallus cantávit. Rursus autem cum vidísset illum ancílla, cœpit dícere circumstántibus: Quia hic ex illis est. At ille íterum negávit. Et post pusíllum rursus qui astábant, dicébant Petro: *S.* Vere ex illis es: nam et Galilæus es. *C.* Ille autem cœpit anathematizáre, et juráre: Quia néscio hóminem istum, quem dícitis. Et statim gallus íterum cantávit. Et recordátus est Petrus verbi, quod díxerat ei Jesus: Priúsquam gallus cantet bis, ter me negábis. Et cœpit flere. Et conféstim mane consílium faciéntes summi sacerdótes, cum senióribus, et scribis, et univérso concílio, vinciéntes Jesum, duxérunt, et tradidérunt Piláto.

Pilate Endeavors to Save Jesus

And Pilate asked Him, *S.* Art Thou the king of the Jews? but He answering, saith to him, ✠ Thou sayest it. *C.* And the chief priests accused Him in many things. And Pilate again asked Him saying, *S.* Answerest Thou nothing? behold in how many things they accuse Thee. *C.* But Jesus still answered nothing: so that Pilate wondered. Now on the festival-day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when

Et interrogávit eum Pilátus. *S.* Tu es rex Judæórum? *C.* At ille respóndens, ait illi: ✠ Tu dicis. *C.* Et accusábant eum summi sacerdótes in multis. Pilátus autem rursum interrogávit eum, dicens: *S.* Non respóndes quidquam? vide in quantis te accúsant. *C.* Jesus autem ámplius nihil respóndit, ita ut mirarétur Pilátus. Per diem autem festum solébat dimíttere illis unum ex vinctis, quemcúmque petiíssent. Erat autem qui dicebátur Barábbas, qui cum seditiósis erat vinctus, qui in seditióne fécerat homicídium. Et cum ascendísset turba, cœpit rogáre,

sicut semper faciébat illis. Pilátus autem respóndit eis, et dixit: *S.* Vultis dimíttam vobis Regem Judæórum? *C.* Sciébat enim quod per invídiam tradidíssent eum summi sacerdótes. Pontífices autem concitavérunt turbam, ut magis Barábbam dimítteret eis. Pilátus autem íterum respóndens, ait illis: *S.* Quid ergo vultis fáciam Regi Judæórum? *C.* At illi íterum clamavérunt: *S.* Crucifíge eum. *C.* Pilátus vero dicébat illis. *S.* Quid enim mali fecit? *C.* At illi magis clamábant: *S.* Crucifíge eum.

the multitude was come up, they began to desire that he would do as he had ever done unto them. And Pilate answered them, and said, *S.* Will you that I release to you the king of the Jews? *C.* For he knew that the chief priests had delivered Him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them, *S.* What will you then that I do to the king of the Jews? *C.* But they again cried out, *S.* Crucify Him. *C.* And Pilate saith to them, *S.* Why, what evil hath he done? *C.* But they cried out the more, *S.* Crucify Him.

Pilate Consents to the Crucifixion

C. Pilátus autem volens pópulo satisfácere, dimísit illis Barábbam, et trádidit Jesum flagéllis cæsum, ut crucifigerétur. Mílites autem duxérunt eum in átrium prætórii, et cónvocant totam cohórtem, et índuunt eum púrpura, et impónunt et plecténtes spíneam corónam. Et cœpérunt salutáre eum: Ave, Rex Judæórum. Et percutiébant caput ejus arúndine: et conspuébant eum, et ponéntes génua, adorábant eum. Et postquam illusérunt ei exuérunt illum púrpura, et induérunt eum vestiméntis suis: et edúcunt illum ut crucifígerent eum. Et angariavérunt prætereúntem quémpiam. Simónem Cyrenæum veniéntem de villa, patrem Alexándri, et Rufi, ut tólleret crucem ejus. Et perdúcunt illum in Gólgotha locum: quod est interpretátum Calváriæ locus. Et dabant ei

C. So Pilate, being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged Him, to be crucifed. And the soldiers led Him into the court of the palace, and they call together the whole band: and they clothe Him with purple; and platting a crown of thorns, they put it upon Him. And they began to salute Him, Hail, king of the Jews. And they struck His head with a reed; and they did spit on Him; and bowing their knees, they worshipped Him. And after they had mocked Him, they took off the purple from Him, and put His own garments on Him; and they led Him out to crucify Him: and they forced one Simon, a Cyrenean, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up His cross.

And they bring Him into the place called Golgotha, which, being interpreted, is, The place of Calvary. And they gave Him to drink wine mingled with myrrh; but He took it not.

bíbere myrrhátum vinum: et non accépit.

Jesus Is Crucified

And crucifying Him, they divided His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him: and the inscription of His cause was written over, The King of the Jews. And with Him they crucify two thieves, the one on His right hand, and the other on His left; and the Scripture was fulfilled which saith, And with the wicked He was reputed. And they that passed by, blasphemed Him wagging their heads, and saying. S. *Vah*, Thou that destroyest the temple of God, and in three days buildest it up again; save Thyself, coming down from the cross. *C.* In like manner also the chief priests with the scribes, mocking, said to one another, *S.* He saved others, Himself He cannot save. Let Christ the king of Israel come down from the cross, that we may see, and believe. *C.* And they that were crucified with Him reviled Him. And when the sixth hour was come, there was darkness over the whole earth, until the ninth hour; and at the ninth hour, Jesus cried out with a loud voice, saying, ✠ Eloi, Eloi, lamma sabacthani? *C.* which is, being interpreted, ✠ My God, My God, why hast Thou forsaken Me? *C.* And some of the standers-by, hearing, said, *S.* Behold

Et crucifigentes eum, divisérunt vestiménta ejus, mitténtes sortem super eis, quis quid tólleret. Erat autem hora tértia et crucifixérunt eum. Et erat títulus causæ ejus inscríptus: Rex Judæórum. Et cum eo crucifígunt duos latrónes: unum a dextris, et álium a sinístris ejus. Et impléta est Scriptúra, quæ dicit: Et cum iníquis reputátus est. Et prætereúntes blasphemabant eum, movéntes cápita sua, et dicéntes: *S.* Vah, qui déstruis templum Dei, et in tribus diébus reædíficas: salvum fac temetípsum descéndens de cruce. *C.* Simíliter et summi sacerdótes illudéntes, ad altérutrum cum scribis dicébant: *S.* Alios salvos fecit, seípsum non potest salvum fácere. Christus rex Israël descéndat nunc de cruce, ut videámus, et credámus. *C.* Et qui cum eo crucifíxi erant, convitiabántur ei. Et facta hora sexta, ténebræ factæ sunt per totam terram usque in horam nonam. Et hora nona exclamávit Jesus voce magna, dicens: ✠ Eloi, Eloi, lamma sabactháni? *C.* Quod est interpretátum: ✠ Deus meus, Deus meus, ut quid dereliquísti me? *C.* Et quidam de circumstántibus audiéntes, dicébant: *S.* Ecce, Elíam vocat. *C.* Currens autem unus, et implens spóngiam acéto, circumponénsque

cálamo, potum dabat ei, dicens: *S.* Sínite, videámus si véniat Elías ad deponéndum eum. *C.* Jesus autem emíssa voce magna exspirávit.

He calleth Elias. *C.* And one running, and filling a sponge with vinegar and putting it upon a reed, gave him to drink, saying, *S.* Stay, let us see if Elias will come to take Him down. *C.* And Jesus, having cried out with a loud voice, gave up the ghost.

Here all kneel, and pause a little while.

Et velum templi scissum est in duo, a summo usque deórsum. Videns autem centúrio, qui ex advérso stabat, quia sic clamans exspirásset, ait: *S.* Vere hic homo Fílius Dei erat. *C.* Erant autem et mulíeres de longe aspiciéntes: inter quas erat María Magdaléne, et María Jacóbi minóris, et Joseph mater, et Salóme: et cum esset in Galilæa, sequebántur eum, et ministrábant ei, et áliæ multæ, quæ simul cum eo ascénderant Jerosólymam.

And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against Him, seeing that crying out in this manner He had given up the ghost, said, *S.* Indeed this man was the Son of God. *C* And there were also women looking on afar off; among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome; who also when He was in Galilee followed Him, and ministered to Him; and many other women that came up with Him to Jerusalem.

Here is said the Munda cor meum, *page 763.*

Et cum jam sero esset factum (quia erat Parascéve, quod est ante sábbatum) venit Joseph ab Arimathæa nóbilis decúrio, qui et ipse erat exspéctans regnum Dei, et audácter introívit ad Pilátum, et pétiit corpus Jesu. Pilátus autem mirabátur si jam obísset. Et accersíto centurióne, interrogávit eum si jam mórtuus esset. Et cum cognovísset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et depónens eum invólvit síndone, et pósuit eum in monuménto, quod erat excísum de petra, et advólvit lápidem ad ostium monuménti.

And when evening was now come (because it was the Parasceve, that is, the day before the Sabbath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came, and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that He should be already dead: and sending for the centurion, he asked him if He were already dead; and when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking Him down, wrapped Him up in the fine linen, and laid Him in a sepulchre which

was hewn out of a rock. And he rolled a stone to the door of the sepulchre.

Offertory. Ps. 139, 5

Keep me, O Lord, from the hand of the sinner; and from wicked men deliver me.

Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis éripe me.

Offertory Prayers, page 767.

Secret

May these sacrifices, we beseech Thee, O Lord, the more speedily restore us for in health-giving fasting they have been made ready. Through our Lord.

Sacrifícia nos, quæsumus, Dómine, propénsius ista restáurent; quæ medicinálibus sunt institúta jejúniis. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 68, 13, 14

They that sat in the gate were busied against Me; and they that drunk wine made Me their song; but as for Me, my prayer is to Thee, O Lord; for the time of Thy good pleasure, O God, in the multitude of Thy mercy.

Advérsum me exercebántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero, oratiónem meam ad te, Dómine: tempus beneplácití, Deus, in multitúdine misericórdiæ tuæ.

Postcommunion

By these holy mysteries, O almighty God, may the evil of our passions be subdued, and a lasting remedy be provided. Through our Lord.

Sanctificatiónibus tuis, omnípotens Deus: et vítia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer *over the people.*

Let us pray

Bow down your heads to God.

May Thy mercy, O God, purge us from every remnant of that which is past and make

Humiliáte cápita vestra Deo.

Tua nos misericórdia, Deus, et ab omni subreptióne vetustátis expúrget, et capáces

sanctæ novitátis effíciat. Per Dóminum.

us ready to receive a holy renovation. Through our Lord.

Concluding Prayers, page 793.

Wednesday in Holy Week *(Purple)*

STATION AT ST. MARY MAJOR

Privileged Major Feria

The Beginning of Mass, page 756.

Introit. Phil. 2, 10, 8, 11

IN NÓMINE Jesu omne genu flectátur cæléstium, terréstrium, et infernórum: quia Dóminus factus est obédiens usque ad mortem, mortem autem crucis: ídeo Dóminus Jesus Christus in glória est Dei Patris. *Ps. 101, 2.* Dómine, exáudi oratiónem meam: et clamor meus ad te veniat. In nomine.

IN THE name of Jesus let every knee bow, of things in heaven, on earth, and under the earth: for the Lord became obedient unto death, even the death of the cross: therefore the Lord Jesus Christ is in the glory of God the Father. *Ps. 101, 2.* O Lord, hear my prayer; and let my cry come to Thee. In the name, etc.

Kyrie, page 761. Gloria is omitted.

After the Kyrie Eleison *is said:*

Let us pray

℣. Flectámus génua.
℟. Leváte.

℣. Let us kneel.
℟. Arise.

Prayer

PRÆSTA, quæsumus, omnípotens Deus: ut qui nostris excéssibus incessánter afflígimur, per unigéniti Fílii tui passiónem liberémur. Qui tecum vivit.

GRANT, we beseech Thee, O almighty God, that we, who are incessantly afflicted by our transgressions, may be delivered through the passion of Thy Son. Who with Thee.

Lesson. Is. 62, 11; 63, 7

Léctio Isaiæ Prophétæ.

Lesson from Isaias the Prophet.

HÆC dicit Dóminus Deus: Dícite fíliæ Sion: Ecce Salvátor tuus venit: ecce merces ejus cum eo. Quis est iste, qui venit de Edom, tinctis véstibus de Bosra? iste formósus in stola sua, grádiens in multitúdine fortitúdinis

THUS saith the Lord God, Tell the daughter of Sion, Behold thy Saviour cometh, behold His reward is with Him. Who is this that cometh from Edom, with dyed garments from Bosra; this beautiful one in His robe, walking in the

greatness of His strength? I that speak justice, and am a defender to save. Why then is Thy apparel red, and Thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the gentiles there is not a man with Me: I have trampled on them in My indignation, and have trodden them down in My wrath; and their blood is sprinkled upon My garments, and I have stained all My apparel. For the day of vengeance is in My heart, the year of My redemption is come. I looked about, and there was none to help; I sought, and there was none to give aid: and My own arm hath saved for Me, and My indignation itself hath helped Me. And I have trodden down the people in My wrath, and have made them drunk in My indignation; and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord our God hath bestowed on us.

suæ. Ego, qui loquor justítiam, et propugnátor sum ad salvándum. Quare ergo rubrum est induméntum tuum, et vestiménta tua, sicut calcántium in torculári? Tórcular calcávi solus, et de géntibus non est vir mecum: calcávi eos in furóre meo, et conculcávi eos in ira mea: et aspérsus est sanguis eórum super vestiménta mea, et ómnia induménta mea inquinávi. Dies enim ultiónis in corde meo, annus redemptiónis meæ venit. Circumspéxi, et non erat auxiliátor: quæsívi, et non fuit qui adjuváret: et salvávit mihi bráchium meum, et indignátio mea ipsa auxiliáta est mihi. Et conculcávi pópulos in furóre meo, et inebriávi eos in indignatióne mea, et detráxi in terram virtútem eórum. Miseratiónum Dómini recordábor, laudem Dómini super ómnibus, quæ réddidit nobis Dóminus Deus noster.

Gradual. Ps. 68, 18, 2, 3

Turn not away Thy face from Thy servant, because I am in trouble: hear me speedily. ℣. Save me, O God, for the waters are come in even unto my soul: I stick fast in the mire of the deep, and there is no sure standing.

Ne avértas fáciem tuam a púero tuo, quóniam tribulor: velóciter exáudi me. ℣. Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam: infíxus sum in limo profúndi, et non est substántia.

Here is said, without the Flectamus genua:

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobiscum.
℟. Et cum spiritu tuo.

Prayer

O God, Who hast willed that Thy Son should for

Deus, qui pro nobis Fílium tuum crucis patíbulum

subíre voluísti, ut inimíci a nobis expélleres potestátem: concéde nobis fámulis tuis; ut resurrectiónis grátiam consequámur. Per eúmdem Dóminum.

our sakes undergo the torment of the cross, that Thou mightest drive out of us the power of the enemy, grant to us, Thy servants, that we may attain the grace of the resurrection. Through the same.

Second Prayer for the Church, page 825; or for the Pope page 826.

Lesson. Is. 53, 1-12

Léctio Isaiæ Prophétæ.

IN DIÉBUS illis: Dixit Isaiás: Dómine, quis crédidit audítui nostro? et bráchium Dómini cui revelátum est? Et ascéndet sicut virgúltum coram eo, et sicut radix de terra sitiénti; non est spécies ei, neque decor: et vídimus eum, et non erit aspéctus, et desirávimus eum: despéctum, et novíssimum virórum, virum dolórum, et sciéntem infirmitátem: et quasi abscónditus vultus ejus et despéctus, unde nec reputávimus eum. Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit: et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. Ipse autem vulnerátus est propter iniquitátes est propter iniquitátes nostras, attrítus est propter scélera nostra: disciplína pacis nostræ super eum, et livóre ejus sanáti sumus. Omnes nos quasi oves errávimus, unusquísque in viam suam declinávit: et pósuit Dóminus in eo iniquitátem ómnium nostrum. Oblátus est, quia ipse vóluit, et non apéruit os suum: sicut ovis ad occisiónem ducétur, et quasi agnus

Lesson from Isaias the Prophet.

IN THOSE days, Isaias said, Lord, who hath believed our report? and to whom is the arm of the Lord revealed? And He shall grow up as a tender plant before Him, and as a root out of a thirsty ground; there is no beauty in Him, nor comeliness; and we have seen Him, and there was no sightliness, that we should be desirous of Him. Despised and the most abject of men, a man of sorrows, and acquainted with infirmity, and His look was as it were hidden and despised, whereupon we esteemed Him not. Surely he hath borne our infirmities, and carried our sorrows; and we have thought Him as it were a leper, and as one struck by God and afflicted. But He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way, and the Lord hath laid on Him the iniquity of us all. He was offered, because it was His own will, and He opened not His mouth; He shall be led as a

sheep to the slaughter, and shall be dumb as a lamb before His shearer, and He shall not open His mouth. He was taken away from distress and from judgment; who shall declare His generation? because He is cut off out of the land of the living; for the wickedness of My people have I struck Him. And He shall give the ungodly for His burial, and the rich for His death: because He hath done no iniquity, neither was there deceit in His mouth. And the Lord was pleased to bruise Him in infirmity: if He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand. Because His soul hath labored. He shall see and be filled: by His knowledge shall this My just servant justify many, and He shall bear their iniquities. Therefore will I distribute to Him very many, and He shall divide the spoils of the strong, because He hath delivered His soul unto death, and was reputed with the wicked: and He hath borne the sins of many, and hath prayed for the transgressors.

coram tondénte se obmutéscet, et non apériet os suum. De angústia, et de judício sublátus est: generatiónem ejus quis enarrábit? quia abscissus est de terra vivéntium: propter scelus pópuli mei percússi eum. Et dabit ímpios pro sepultúra, et dívitem pro morte sua: eo quod iniquitátem non fécerit, neque dolus fúerit in ore ejus. Et Dóminus vóluit contérere eum in infirmitáte: si posúerit pro peccáto ánimam suam, vidébit semen longævum, et volúntas Dómini in manu ejus dirigétur. Pro eo quod laborávit ánima ejus, vidébit, et saturábitur: in sciéntia sua justificábit ipse justus servus meus multos, et iniquitátes eórum ipse portábit. Ideo dispértiam ei plúrimos: et fórtium dívidet spólia, pro eo quod trádidit in mortem ánimam suam, et cum scelerátis reputátus est: et ipse peccáta multórum tulit, et pro transgressóribus rogávit.

Tract. Ps. 101, 2-5, 14

O Lord, hear my prayer; and let my cry come to Thee. ℣. Turn not away Thy face from me: in whatever day I am in trouble, incline Thine ear to me. ℣. In whatever day I shall call upon Thee, hear me speedily. ℣. For my days are vanished like smoke, and my bones are burnt up as in an oven. ℣. I am struck like grass, and my heart is withered: because I forgot to eat my bread. ℣. Thou arising, O Lord, shalt have

Dómine, exaudi oratiónem meam, et clamor meus ad te véniat. ℣. Ne avértas fáciem tuam a me: in quacúmque die tríbulor, inclína ad me aurem tuam. ℣. In quacúmque die invocavéro te, velóciter exáudi me. ℣. Quia defecérunt sicut fumus dies mei: et ossa méa sicut in frixório confríxa sunt. ℣. Percússus sum sicut fœnum, et áruit cor meum: quia oblítus sum manducáre panem meum. ℣. Tu exsúrgens,

Dómine, miseréberis Sion: quia venit tempus miseréndi ejus.

mercy on Sion; for the time is come to have mercy on it.

The Passion

Luke 22, 1-71; 23, 1-53

Pássio Dómini nostri Jesu Christi secúndum Lucam.

The Passion of Our Lord Jesus Christ, according to St. Luke.

The Plot to Betray Jesus

In illo témpore: Appropinquábat dies festus azymórum, qui dícitur Pascha: et quærébant príncipes sacerdótum, et scribæ, quómodo Jesum interfícerent: timébant vero plebem. Intrávit autem sátanas in Judam, qui cognominabátur Iscariótes, unum de duódecim. Et ábiit, et locútus est cum princípibus sacerdótum, et magistrátibus, quemádmodum illum tráderet eis. Et gavísi sunt, et pacti sunt pecúniam illi dare. Et spopóndit. Et quærébat opportunitátem ut tráderet illum sine turbis.

At that time, the feast of unleavened bread, which is called the pasch, was at hand; and the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve: and he went and discoursed with the chief priests and the magistrates, how he might betray Him to them. And they were glad, and covenanted to give him money: and he promised. And he sought opportunity to betray Him, in the absence of the multitude.

The Preparation of the Pasch

Venit autem dies azymórum, in qua necésse erat occídi pascha. Et misit Petrum, et Joánnem, dicens: ✠ Eúntes paráte nobis pascha, ut manducémus. *C.* At illi dixérunt: *C.* Ubi vis parémus? *S.* Et dixit ad eos: ✠ Ecce introeúntibus vobis in civitátem, occúrret vobis homo quidam ámphoram aquæ portans: sequímini cum in domum, in quam intrat, et dicétis patrifamílias domus: Dicit tibi Magíster: Ubi est diversórium, ubi pascha cum

And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And He sent Peter and John, saying, ✠ Go and prepare us the pasch, that we may eat. *C.* But they said, *S.* Where wilt Thou that we prepare? *S.* And He said to them, ✠ Behold, as you go into the city, there shall meet you a man carrying a pitcher of water. Follow him into the house where he entereth in; and you shall say to the good man of the house, The Master

saith to thee, Where is the guest-chamber, where I may eat the pasch with My disciples? And he will show you a large dining-room furnished; and there prepare. *C.* And they going, found, as He had said to them; and they made ready the pasch.

discípulis meis mandúcem? Et ipse osténdet vobis cœnáculum magnum stratum, et ibi paráte. *C.* Eúntes autem invenérunt sicut dixit illis, et paravérunt pascha.

The Last Supper

And when the hour was come, He sat down, and the twelve apostles with Him. And He said to them, ✠ With desire I have desired to eat this pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of heaven. *C.* And having taken the chalice, He gave thanks, and said, ✠ Take and divide it among you; for I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. *C.* And taking bread, He gave thanks, and broke, and gave to them, saying, ✠ This is My body which is given for you: Do this for a commemoration of Me. *C.* In like manner the chalice also, after He had supped, saying, ✠ This is the chalice, the new testament in My blood, which shall be shed for you. But yet behold, the hand of him that betrayeth Me is with Me on the table. And the Son of man indeed goeth, according to that which is determined; but woe to that man by whom He shall be betrayed. *C.* And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should seem to be greater. And He said to

Et cum facta esset hora, discúbuit, et duódecim Apóstoli cum eo. Et ait illis: ✠ Desidério desiderávi hoc Pascha manducáre vobíscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. *C.* Et accépto cálice, grátias egit, et dixit: ✠ Accípite, et divídite inter vos. Dico enim vobis, quod non bibam de generatióne vitis donec regnum Dei véniat. *C.* Et accépto pane, grátias, egit, et fregit, et dedit eis, dicens: ✠ Hoc est corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. *C.* Simíliter et cálicem, postquam cœnávit, dicens: ✠ Hic est calix novum testaméntum in sánguine meo, qui pro vobis fundétur. Verúmtamen ecce manus tradéntis me, mecum est in mensa. Et quidem Fílius hóminis, secúndum quod definítum est, vadit: verúmtamen væ hómini illi, per quem tradétur. *C.* Et ipsi cœperunt quærere inter se, quis esset ex eis, qui hoc factúrus esset. Facta est autem et conténtio inter eos, quis eórum viderétur esse major. Dixit autem eis: ✠ Reges géntium domonántur eórum: et qui potestátem habent super eos, benéfici vocántur.

Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui præcéssor est, sicut ministrátor. Nam quis major est, qui recúmbit, an qui minístrat? nonne qui recúmbit? Ego autem in médio vestrum sum, sicut qui minístrat: vos autem estis, qui permansístis mecum in tentatiónibus meis. Et ego dispóno vobis, sicut dispósuit mihi Pater meus regnum, ut edátis, et bibátis super mensam meam in regno meo: et sedeátis super thronos, judicántes duódecim tribus Israël. *C.* Ait autem Dóminus: ✠ Simon, Simon, ecce sátanas expetívit vos, ut cribráret sicut tríticum: ego autem rogávi pro te, ut non defíciat fides tua: et tu aliquándo convérsus, confírma fratres tuos. *C.* Qui dixit ei: *S.* Dómine, tecum parátus sum et in cárcerem, et in mortem ire. *C.* At ille dixit: ✠ Dico tibi, Petre: Non cantábit hódie gallus, donec ter ábneges nosse me. *C.* Et dixit eis: ✠ Quando misi vos sine sácculo, et pera, et calceaméntis, numquid áliquid défuit vobis? *C.* At illi dixérunt: *S.* Nihil. *C.* Dixit ergo eis: ✠ Sed nunc, qui habet sácculum, tollat simíliter et peram: et qui non habet, vendat túnicam suam, et emat gládium. Dico enim vobis, quóniam adhuc hoc, quod scriptum est, opórtet impléri in me: Et cum iníquis deputátus est. Etenim ea, quæ sunt de me, finem habent. *C.* At illi dixérunt: *S.* Dómine, ecce duo gládii hic. *C.* At ille dixit eis: ✠ Satis est.

them, ✠ The kings of the gentiles lord it over them, and they that have power over them are called beneficent. But you not so: but he that is the greater among you, let him be as the younger; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you as he that serveth. And you are they who have continued with Me in My temptations: and I appoint to you, as my Father hath appointed to Me, a kingdom; that you may eat and drink at My table in My kingdom, and may sit upon thrones, judging the twelve tribes of Israel. *C.* And the Lord said, ✠ Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and thou, being once converted confirm thy brethren. *C.* And he said to Him, *S.* Lord, I am ready to go with Thee both into prison and to death. *C.* And He said, ✠ I say to thee, Peter, the cock shall not crow this day till thou thrice deniest that thou knowest Me. *S.* And He said to them, ✠ When I sent you without purse and scrip, and shoes, did you want anything? *C.* But they said, *S.* Nothing. *C.* Then said He to them, ✠ But now he that hath a purse, let him take it, and likewise a scrip; and he that hath no sword, let him sell his coat, and buy one. For I say to you, that this that is written must be fulfilled in Me, And He was reckoned among

the wicked: for the things concerning Me have an end. *C.* But they said, *S.* Lord, behold here are two swords. *C.* And He said to them, ✠ It is enough.

Jesus Prays in Gethsemani

C. And going out He went, according to His custom, to the Mount of Olives: and His disciples also followed Him. And when He was come to the place, He said to them, ✠ Pray, lest ye enter into temptation. *C.* And He was withdrawn away from them a stone's cast; and kneeling down, He prayed, saying, ✠ Father, if Thou wilt, remove this chalice from Me; but yet not My will, but Thine, be done. *C.* And there appeared to Him an angel from heaven, strengthening Him: and being in an agony, He prayed the longer; and His sweat became as great drops of blood, trickling down upon the ground. And when He arose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And He said to them, ✠ Why sleep you? arise, pray, lest you enter into temptation.

C. Et egréssus ibat secúndum consuetúdinem in montem Olivárum. Secúti sunt autem illum et discípuli. Et cum pervenísset ad locum, dixit illis: ✠ Orate, ne intrétis in tentatiónem. *C.* Et ipse avúlsus est ab eis quantum jactus est lápidis: et pósitis génibus orábat, dicens: ✠ Pater, si vis, transfer cálicem istum a me: verúmtamen non mea volúntas, sed tua fiat. *C.* Appáruit autem illi Angelus de cælo, confórtans eum. Et factus in agonía prolíxius orábat. Et factus est sudor ejus, sicut guttæ sánguinis decurréntis in terram. Et cum surrexisset ab oratióne, et venísset ad discípulos suos, invénit eos dormiéntes præ tristítia. Et ait illis: ✠ dormítis? súrgite, oráte, ne intrétis in tentatiónem.

Judas Approaches to Apprehend Jesus

C. As He was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him. And Jesus said to him, ✠ Judas, dost thou betray the Son of man with a kiss? *C.* And they that were about Him, seeing what would follow, said to Him, *S.* Lord, shall we strike with the sword? *C.* and one of them struck the servant of the high priest, and

C. Adhuc eo loquénte, ecce turba: et qui vocábitur Judas, unus de duódecim, antecedébat eos: et appropinquávit Jesu, ut oscularétur eum. Jesus autem dixit illi: ✠ Juda, ósculo Fílium hóminis tradis? *C.* Vidéntes autem hi, qui circa ipsum erant, quod futúrum erat, dixérunt ei: *S.* Dómine, si percútimus in gládio? *C.* Et percússit unus ex illis servum príncipis sacerdótum, et amputávit aurí-

culam ejus déxteram. Respóndens autem Jesus, ait: Sínite usque huc. *C.* Et cum tetigísset aurículum ejus, sanábit eum. Dixit autem Jesus ad eos, qui vénerant ad se, príncipes sacerdótum, et magistrátus templi, et senióres: ✠ Quasi ad latrónem exístis cum gládiis, et fústibus? Cum quotídie vobíscum fúerim in templo, non extendístis manus in me: sed hæc est hora vestra, et potéstas tenebrárum.

cut off his right ear. But Jesus answering, said, Suffer ye thus far: *C.* and when He had touched his ear, He healed him. And Jesus said to the chief priests and magistrates of the temple, and the ancients that were come to Him: ✠ Are you come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against Me: but this is your hour, and the power of darkness.

Jesus Before the High Priest

C. Comprehendéntes autem eum, duxérunt ad domum príncipis sacerdótum: Petrus vero sequebátur a longe. Accénso autem igne in médio átrii, et circumsedéntibus illis, erat Petrus in médio eórum. Quem cum vidísset ancilla quædam sedéntem ad lumen, et eum fuísset intúita, dixit: *S.* Et hic cum illo erat. *C.* At ille negávit eum, dicens: *S.* Múlier, non novi illum. *C.* Et post pusillum álius videns eum, dixit: *S.* Et tu de illis es. *C.* Petrus vero ait: *S.* O homo, non sum. *C.* Et intervállo facto quasi horæ uníus, álius quidam affirmábat, dicens: *S.* Vere et hic cum illo erat: nam et Galilæus est. *C.* Et ait Petrus: *S.* Homo, néscio quid dicis. *C.* Et contínuo adhuc illo loquénte cantávit gallus. Et convérsus Dóminus respéxit Petrum. Et recordátus est Petrus verbi Dómini, sicut díxerat: Quia priúsquam gallus cantet, ter me negábis. Et egréssus foras Petrus flevit amáre. Et viri, qui tenébant eum, illudébant ei, cædéntes.

C. Then they laid hold on Him, and led Him to the high priest's house; but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. And when a certain servant-maid had seen him sitting at the light, and had earnestly looked upon him, she said, *S.* This man also was with Him. *C.* But he denied Him, saying, *C.* Woman, I know Him not. *C.* And after a little while, another, seeing him, said, *S.* Thou also art one of them. *C.* But Peter said, *S.* O man, I am not. *C.* And about the space as it were of one hour, another certain man affirmed, saying, *S.* Of a truth, this man was also with Him, for he is also a Galilean. *C.* And Peter said, *S.* Man, I know not what thou sayest. *C.* And immediately as he was yet speaking, the cock crew. And the Lord, turning, looked on Peter. And Peter remembered the word of the Lord, as He said, Before the

cock crow, thou shalt deny Me thrice; and Peter going out wept bitterly. And the men that held Him mocked Him and struck Him; and they blindfolded Him, and smote His face; and they asked Him, saying, *S.* Prophesy, who is it that struck Thee? *C.* And blaspheming, many other things they said against Him. And, as soon as it was day, the ancients of the people, and the chief priests and scribes came together, and they brought Him into their council, saying, *S.* If Thou be the Christ, tell us. *C.* And He said to them, ✠ If I shall tell you, you will not believe Me; and if I shall also ask you, you will not answer Me, nor let Me go: but hereafter the Son of man shall be sitting on the right hand of the power of God. *C.* Then said they all, *S.* Art Thou then the Son of God? *C.* Who said, ✠ You say, that I am. *C.* And they said, *S.* What need we any further testimony? for we ourselves have heard it from His own mouth. *C.* And the whole multitude of them, rising up, led Him to Pilate: and they began to accuse Him, saying, *S.* We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He is Christ the king.

Et velavérunt eum, et percutiébant fáciem ejus? et interrogábant eum, dicéntes: *S.* Prophetíza, quis est, qui te percússit? *C.* Et ália multa blasphemántes dicébant in eum. Et ut factus est dies, convenérunt senióres plebis, et príncipes sacerdótum, et scribæ, et duxérunt illum in concílium suum, dicéntes: *S.* Si tu es Christus, dic nobis. *C.* Et ait illis: ✠ Si vobis díxero, non credétis mihi: si autem et interrogávero, non respondébitis mihi, neque dimittétis. Ex hoc autem erit Fílius hóminis sedens a dextris virtútis dic nobis. *C.* Et ait illis: ✠ Si vobis díxero, non credétis mihi: si autem et interrogávero, non respondébitis mihi, neque dimettétis. Ex hoc autem erit Fílius hóminis sedens a textris virtútis Dei. *C.* Dixérunt autem omnes: *S.* Tu ergo es Fílius Dei? *C.* Qui ait: ✠ Vos dícitis, quia ego sum. *C.* At illi dixérunt: *S.* Quid adhuc desiderámus testímonium? ipsi enim audívimus de ore ejus. *C.* Et surgens omnis multitúdo eórum, duxérunt illum ad Pilátum. Cœpérunt autem illum accusáre, dicéntes: *S.* Hunc invénimus subverténtem gentem nostram, et prohibéntem tribúta dare Cæsari, et dicéntem se Christum regem esse.

Pilate Endeavors to Save Jesus

C. And Pilate asked Him, saying, *S.* Art Thou the king of the Jews? *C.* But He answering, said, ✠ Thou sayest it. *C.* And Pilate said to the chief priests and to the multitudes, *S.* I find no cause in this

C. Pilátus autem interrogávit eum, dicens: *S.* Tu es rex Judæórum? *C.* At ille respóndens, ait: ✠ Tu dicis. *C.* Ait autem Pilátus ad príncipes sacerdótum, et turbas: *S.* Nihil invénio causæ in hoc hó-

mine. *C.* At illi invalescébant, dicéntes: *S.* Cómmovet pópulum, docens per univérsam Judæam, incípiens a Galilæa usque huc. *C.* Pilátus autem audiens Galilæam, interrogávit si homo Galilæus esset. Et ut cognóvit quod de Heródis potestáte esset, remísit eum ad Heródem, qui et ipse Jerosólymis erat illis diébus. Heródes autem viso Jesu gavísus est valde. Erat enim cúpiens ex multo témpore vidére eum, eo quod audíerat multa de eo, et sperábat signum áliquod vidére ab eo fíeri. Interrogábat autem eum multis sermónibus. At ipse nihil illi respondébat. Stabant autem príncipes sacerdótum, et scribæ constánter accusántes eum. Sprevit autem illum Heródes cum exércitu suo: et illúsit indútum veste alba, et remísit ad Pilátum. Et facti sunt amíci Heródes et Pilátus in ipsa die: nam ántea inimíci erant ad ínvicem. Pilátus autem convocátis princípibus sacerdótum, et magistrátibus, et plebe, dixit ad illos: *S.* Obtulístis mihi hunc hóminem, quasi averténtem pópulum, et ecce ego coram vobis intérrogans, nullam causam invéni in hómine isto ex his, in quibus eum accusátis. Sed neque Heródes: nam remísi vos ad illum, et ecce nihil dignum morte actum est ei. Emendátum ergo illum dimíttam. *C.* Necésse autem habébat dimíttere eis per diem festum, unum. Exclamávit autem simul univérsa turba, dicens: *S.* Tolle hunc, et dimítte nobis Barábbam. *C.* Qui erat propter

man. *C.* But they were more earnest, saying, *S.* He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. *C.* But Pilate hearing Galilee, asked if the man were of Galilee? and when he understood that He was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days. And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see Him, because he had heard many things of Him, and he hoped to see some sign wrought by Him: and he questioned Him in many words; but He answered him nothing. And the chief priests and the scribes stood by, earnestly accusing Him, And Herod with his army set Him at naught; and mocked Him, putting on Him a white garment; and sent Him back to Pilate. And Herod and Pilate were made friends that same day; for before they were enemies one to another. And Pilate calling together the chief priests, and the magistrates, and the people, said to them, *S.* You have presented unto me this man as one that perverteth the people, and behold I, having examined Him before you, find no cause in this man in those things wherein you accuse Him; no, nor Herod neither, for I sent you to him, and behold nothing worthy of death is done to Him: I will chastise Him therefore, and release Him. *C.* Now of necessity he was to release unto them one upon the feast-day: but the whole multitude together cried

out, saying, *S.* Away with this man, and release unto us Barabbas; *C.* who, for a certain sedition made in the city, and for a murder, was cast into prison.

seditiónem quamdam factam in civitáte et homicídium, missus in cárcerem.

Pilate Consents to the Crucifixion

And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying, *S.* Crucify Him, crucify Him. *C.* And he said to them a third time, *S.* Why, what evil hath He done? I find no cause of death in Him: I will chastise Him therefore; and let Him go. *C.* But they were instant with loud voices requiring that He might be crucified: and their voices prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him, who, for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered over to their will. And as they led Him away, they laid hold on one Simon of Cyrene, that was coming out of the country; and they laid the cross on him to carry after Jesus. And there followed Him a great multitude of people, and of women, who bewailed, and lamented Him. But Jesus turning to them, said, ✠ Daughters of Jerusalem, weep not over Me, but weep for yourselves, and for your children: for behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the breasts that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us. For if in the green

Iterum autem Pilátus locútus est ad eos, volens dimíttere Jesum. At illi succlamábant, dicéntes: *S.* Crucifíge, crucifíge eum. *C.* Ille autem tértio dixit ad illos. *S.* Quid enim mali fecit iste? Nullam causam mortis invénio in eo: corrípiam ergo illum, et dimíttam. *C.* At illi instábant vócibus magnis postulántes ut crucifigerétur. Et invalescébant voces eórum. Et Pilátus adjudicávit fíeri petitiónem eórum. Dimísit autem illis eum, qui propter homicídium, et seditiónem missus fúerat in cárcerem, quem petébant: Jesum vero trádidit voluntáti eórum. Et cum dúcerent eum, apprehendérunt Simónem quemdam Cyrenénsem veniéntem de villa: et imposuérunt illi crucem portáre post Jesum. Sequebátur autem illum multa turba pópuli, et mulíerum, quæ plangébant, et lamentabántur eum. Convérsus autem ad illas Jesus dixit: ✠ Fíliæ Jerúsalem, nolíte flere super me, sed super vos ipsas flete, et super fílios vestros. Quóniam ecce vénient dies, in quibus dicent: Beátæ stériles, et ventres, qui non genuérunt, et úbera, quæ non lactavérunt. Tunc incípient dícere móntibus: Cádite super nos; et cóllibus: Operíte nos. Quia si in víridi ligno hæc fáciunt, in árido quid fiet? *C.* Duce-

bántur autem et álli duo nequam cum eo, ut interficeréntur.

wood they do these things, what shall be done in the dry? *C.* And there were also two others, malefactors, led with Him to be put to death.

Jesus Is Crucified

Et postquam venérunt in locum, qui vocátur Calváriæ, ibi crucifixérunt eum: et latrónes, unum a dextris, et álterum a sinístris. Jesus autem dicébat: ✠ Pater, dimítte, illis: non enim sciunt, quid fáciunt. *C.* Dividéntes vero vestiménta ejus, misérunt sortes. Et stabat pópulus spectans, et deridébant eum príncipes cum eis, dicéntes: *S.* Alios salvos fecit: se salvum fáciat, si hic est Christus Dei eléctus. *C.* Illudébant autem ei et mílites accedéntes, et acétum offeréntes ei, et dicéntes: *S.* Si tu es rex Judæórum, salvum te fac. *C.* Erat autem et superscríptio scripta super eum lítteris græcis, et latínis, et hebráicis: Híc est Rex Judæórum. Unus autem de his, qui pendébant, latrónibus, blasphemábat eum, dicens: *S.* Si tu es Christus, salvum fac temetípsum, et nos. *C.* Respondens autem alter increpábat eum, dicens: *S.* Neque tu times Deum, quod in eádem damnatióne es. Et nos quidem juste, nam digna factis recípimus: hic vero nihil mali gessit. *C.* Et dicébat ad Jesum: *S.* Dómine, meménto mei, cum véneris in regnum tuum. *C.* Et dixit illi Jesus: ✠ Amen dico tibi: Hodie mecum eris in paradíso. *C.* Erat autem fere hora sexta, et ténebræ factæ sunt in univérsam terram usque in ho-

And when they were come to the place, which is called Calvary, they crucified Him there: and the robbers, one on the right hand, and the other on the left. And Jesus said, ✠ Father, forgive them; for they know not what they do. *C.* But they divided His garments, and cast lots: and the people stood beholding, and the rulers with them derided Him, saying, *S.* He saved others, let Him save Himself, if He be Christ, the elect of God. *C.* And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, *S.* If Thou be the king of the Jews, save Thyself. *C.* And there was also a superscription written over Him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews. And one of those robbers, who were hanged blasphemed Him, saying, *S.* If Thou be Christ, save Thyself, and us. *C.* But the other answering him, rebuked him, saying, *S.* Neither dost thou fear God, seeing that art under the same condemnation: and we indeed justly, for we receive the due reward of our deeds, but this man hath done no evil. *C.* And he said to Jesus, *S.* Lord, remember me, when Thou shalt come into Thy kingdom. *C.* And Jesus said to him, ✠ Amen I say to thee, this day thou shalt be with Me in paradise. *C.* And it was al-

most the sixth hour; and there was darkness over all the earth until the ninth hour; and the sun was darkened; and the veil of the temple was rent in the midst: and Jesus crying with a loud voice, said, ✠ Father, into Thy hands I commend My spirit. *C.* And saying this, He gave up the ghost.

ram nonam. Et obscurátus est sol: et velum templi scissum est médium. Et clamans voce magna Jesus, ait: ✠ Pater, in manus tuas comméndo spíritum meum. *C.* Et hæc dicens, exspirávit.

Here all kneel and pause a little while.

Now the centurion seeing what was done glorified God, saying, *S.* Indeed this was a just man. *C.* And all the multitude of them that were come together to that sight, and saw the things that were done, returned, striking their breasts. And all His acquaintance, and the women that had followed Him from Galilee, stood afar off, beholding these things.

Videns autem centúrio quod factum fuerat, glorificávit Deum, dicens: *S.* Vere hic homo justus erat. *C.* Et omnis turba eórum, qui simul áderant ad spectáculum istud, et vidébant quæ flébant, percutiéntes péctora sua revertebántur. Stabant autem omnes noti ejus a longe: et mulíeres, quæ secútaæ eum erant a Galilæa, hæc vidéntes.

Here is said the Munda cor meum, *page 763.*

And behold there was a man named Joseph, who was a counsellor, a good and a just man (the same had not consented to their counsel and do- [illegible] a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus: and taking Him down, he wrapped Him in fine linen, and laid Him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

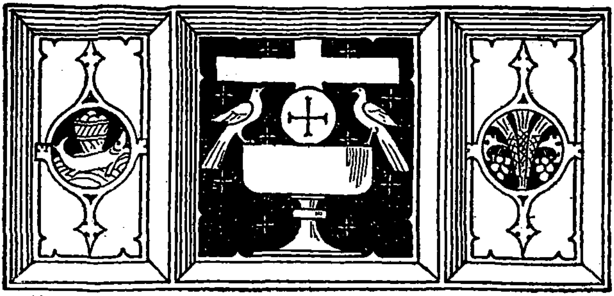
Et ecce vir nómine Joseph, qui erat decúrio, vir bonus, et justus: (hic non consénserat consílio, et áctibus eórum), [illegible] qui exspectabat et ipse regnum Dei. Hic accéssit ad Pilátum, et pétiit corpus Jesu: et depósitum invólvit síndone, et pósuit eum in monuménto excíso, in quo nondum quisquam pósitus fúerat.

Offertory. Ps. 101, 2, 3

O Lord, hear my prayer, and let my cry come to Thee: turn not away Thy face from me.

Dómine exáudi oratiónem meam, et clamor meus ad te pervéniat: ne avértas fáciem tuam a me.

Offertory Prayers, page 767.



Maundy or Holy Thursday *(Purple-White)*

STATION AT ST. JOHN LATERAN

On Maundy Thursday the Church commemorates the institution of the Blessed Eucharist. On this day one Mass only can be said in the same church and that must be a public one. White vestments are worn by the priest, the altar is decked with flowers, and even the purple veil, which covers the cross during Passion-tide, is replaced by one of white. The celebrant consecrates two hosts, one for the priest who officiates on Good Friday, when there is no consecration. This host is carried in procession to a place known as the Repository or Sepulchre, where it remains until the following day. After the Mass on Maundy Thursday the signs of mourning proper to Passion-tide are resumed: the altar is stripped of its coverings and of ornaments of all kinds, the lights in the sanctuary are extinguished, and the door of the empty tabernacle is left open. In Rome the Pope washes the feet of thirteen poor persons, all of them priests. On Maundy Thursday the yearly consecration of the holy oils takes place, each bishop consecrating a sufficient quantity of these oils for the wants of his diocese during the ensuing year. These oils are three in number: the oil for the sacrament of Extreme Unction; that for anointing those who are to be baptized, and also for anointing the priest's hands at his ordination; and the sacred chrism, a mixture of oil and balsam used in the sacrament of Confirmation and at the consecration of bishops.

The Mass of Maundy Thursday

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

NOS autem gloriári opórtet in cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurréctio no-

BUT it behooves us to glory in the cross of Our Lord Jesus Christ: in Whom is our salvation, life, and resurrec-

tion; through Whom we are saved and delivered. *Ps. 66, 2.* May God have mercy on us, and bless us; may He cause the light of His countenance to shine upon us, and may He have mercy on us. But it behooves.

stra: per quem salváti, et liberáti sumus. *Ps. 66, 2.* Deus misereátum nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem.

Kyrie, page 761; Gloria, page 762.

This being a festival Mass the Gloria in excelsis *is sung, the church bells are rung and the organ is played, all to be silent until the* Gloria *in the Mass of Holy Saturday.*

Prayer

O God, from Whom Judas received the punishment of his crime, and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee liveth.

Deus, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Jesus Christus Dóminus noster divérsa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiónis suæ grátiam largiátur. Qui tecum vivit.

[illegible] 11, 20-32

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corinthios.

Brethren, when you come together therefore into one place, it is not now to eat the Lord's supper; for every one taketh, before, his own supper to eat: and one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you: Do I praise you? In this I praise you not; for I have received of the Lord, that which

Fratres: Conveniéntibus vobis in unum, jam non est Domínicam cœnam manducáre. Unusquísque enim suam cœnam præsumit ad manducándum. Et álius quidem ésurit: álius autem ébrius est. Numquid domos non habétis ad manducándum, et bibéndum? aut Ecclésiam Dei contémnitis, et confúnditis eos, qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo. Ecce enim accépi a Dómino, quod et trádidi vo-

bis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam cœnávit, dicens: Hic calix novum testaméntum est in meo sánguine: hoc fácite, quotiescúmque bibétis, in meam commemoratiónem. Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis: mortem Dómini annuntiábitis donec véniat. Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indígne, reus erit córporis et sánguinis Dómini. Probet autem seípsum homo, et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat et bibit indígne judícium sibi manducat et bibit: non dijúdicans corpus Dómini. Ideo inter vos multi infírmi et imbecílles, et dórmiunt multi. Quod si nosmetípsos dijudicarémus, non útique judicarémur. Dum judicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying, This chalice is the new testament in My blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged: but whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Gradual. Phil. 2, 8, 9

Christus factus est pro nobis obédiens usque ad mortem, mortem autem Crucis. ℣. Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

Christ became obedient for us unto death, even the death of the cross. ℣. Wherefore God also hath exalted Him, and hath given Him a name which is above every name.

Munda Cor Meum, page 763.

Gospel. John 13, 1-15

✠ Continuation of the holy Gospel according to St. John.

BEFORE the festival-day of the pasch, Jesus knowing that His hour was come that He should pass out of this world to the Father, having loved His own who were in the world, He loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him), knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God; He riseth from supper, and layeth aside His garments, and having taken a towel, He girdeth Himself; and after that He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter [illegible] wash my feet? Jesus answered, and said to him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith to Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him, Lord, not only my feet, but also my hands, and my head. Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him: therefore He said, You are not all clean. Then after He had washed

✠ Sequéntia sancti Evangélii secúndum Joánnem.

ANTE diem festum Paschæ, sciens Jesus, quia venit hora ejus, ut tránseat ex hoc mundo ad Patrem: cum dilexísset suos, qui erant in mundo, in finem diléxit eos. Et cœna facta, cum diábolus jam misísset in cor, ut tráderet eum Judas Simónis Iscariótæ: sciens quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Patrem vadit: surgit a cœna, et ponit vestiménta sua: et cum accepísset línteum, præcínxit se. Deínde mittit aquam in pelvim, et cœpit laváre pedes discipulórum, et extérgere línteo, quo erat præcínctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: Dómine, tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Quod ego fácio, tu [illegible] póstea. Dixit ei Petrus: Non lavábis mihi pedes in ætérnum. Respóndit ei Jesus: Si non lávero te, non habébis partem mecum. Dicit ei Simon Petrus: Dómine, non tantum pedes meos, sed et manus, et caput. Dicit ei Jesus: Qui lotus est, non índiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciébat enim quisnam esset qui tráderet eum: proptérea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eórum, et accépit vestiménta sua: cum recubuísset íterum, dixit eis: Scitis quid fécerim vobis? Vos vocátis me Magís-

ter, et Dómine: et bene dícitis: sum étenim. Si ergo ego lavi pedes vestros, Dóminus, et Magíster: et vos debétis alter alteríus laváre pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciátis.

their feet, and taken His garments, being sat down again, He said to them, Know ye what I have done to you? You call Me Master and Lord: and you say well, for so I am: if then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet; for I have given you an example, that as I have done to you, so you do also.

Creed, page 765.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me; I shall not die, but live, and shall declare the works of the Lord.

Offertory Prayers, page 767.

Secret

Ipse tibi, quæsumus, Dómine sancte, Pater omnípotens, ætérne Deus, sacrifícium nostrum reddat accéptum, qui discípulis suis in sui commemoratiónem hoc fíeri hodiérna traditióne monstrávit, Jesus Christus Fílius tuus Dóminus noster: Qui tecum.

We beseech Thee, O holy Lord, almighty Father, eternal God, that He may render our sacrifice acceptable to Thee, Who, by giving it to His disciples on this day, taught them that it is done in commemoration of Him, Jesus Christ, Thy Son, our Lord, Who with Thee.

Preface No. 4, page 803.

The Canon of the Mass for this day is as follows:

The Canon of the Mass

Te ígitur clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus ac pétimus, uti accépta hábeas, et benedícas hæc ✠ dona, hæc ✠ múnera, hæc sancta ✠ sacrifícia illibáta, in primis quæ tibi offérimus pro

Therefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for

Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

Ecclésia tua sancta Cathólica; quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodóxis, atque Cathólicæ et Apostólicæ fídei cultóribus.

Be mindful, O Lord, of Thy servants, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

Meménto Dómine famulórum, famularúmque tuárum *N.* et *N.* et ómnium circumstántium, quorum tibi fídes cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifícium laudis pro se, suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo vivo et vero.

Having communion with, and celebrating that most sacred day on which Our Lord Jesus Christ was for us betrayed; venerating, moreover, the [illegible] ever glorious Virgin Mary, mother of the same our God and Lord Jesus Christ, as also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; to whose merits and prayers do Thou grant that in all things we may be fortified by the aid of Thy protection. Through the same Christ our Lord. Amen.

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster Jesus Christus pro nobis est tráditus: sed et [illegible], in primis gloriósæ semper Vírginis Maríæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi, sed et beatórum Apostolórum ac Mártyrum tuórum Petri et Pauli, Andréæ, Jacobi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis, et Thaddæi; Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis, et Pauli, Cosmæ et Damiáni, et ómnium Sanctórum tuórum: quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus ob diem, in qua Dóminus noster Jesus Christus trádidit discípulis suis Córporis et Sánguinis sui mystéria celebránda: quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

This oblation, therefore, of our servitude, as also of all Thy household's, which we offer Thee for the day on which Our Lord Jesus Christ committed to His disciples the mysteries of His body and blood to celebrate, we beseech Thee, O Lord, graciously to accept, and to dispose our days in Thy peace, and command us to be snatched away from eternal damnation and numbered in the fold of Thine elect. Through Christ our Lord. Amen.

Quam oblationem tu, Deus, in ómnibus, quæsumus, bene ✠ díctam, adscrip ✠ tam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris: ut nobis Cor ✠ pus, et San ✠ guis, fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

Which oblation, we beseech, O God, do Thou vouchsafe to make in all ways blessed ✠, ascribed ✠, ratified, reasonable ✠, and acceptable, that it may become unto us the body ✠ and blood ✠ of Thy most beloved Son, Our Lord Jesus Christ.

Qui prídie, quam pro nostra omniúmque salúte paterétur, hoc est, hódie: accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, bene✠díxit, fregit, dedítque discípulis suis, dicens: Accípite et manducáte ex hoc omnes:

Who, on the day before He suffered for our salvation and the salvation of all, that is on this day, took bread into His holy and venerable hands and having lifted up His eyes to heaven, to Thee God, His almighty Father, giving thanks to Thee, blessed it ✠ broke it, and gave it to His disciples, saying, Take ye, and eat ye all of this:

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

The remainder of the Canon, Wherefore O Lord, *etc., as on page 783.*

From this day until Easter Sunday morning the kiss of peace is not given.

Communion. John 13, 12; 13, 15

Dóminus Jesus, postquam cœnávit cum discípulis suis, lavit pedes eórum, et ait illis: Scitis quid fécerim vobis ego

The Lord Jesus, after He had supped with His disciples, washed their feet, and saith to them, Do you know what I,

your Lord and Master, have done for you? I have given you an example, that so you do also.

Dóminus, et Magister? Exemplum dedi vobis, ut et vos ita faciátis.

Postcommunion

REFRESHED with life-giving nourishment, we beseech Thee, O Lord, our God, that what we perform in the time of our mortality, we may attain by the gift of Thine immortality. Through our Lord.

REFÉCTI vitálibus aliméntis, quæsumus, Dómine Deus noster: ut quod témpore nostræ mortalitátis exsequimur, immortalitátis tuæ múnere consequámur. Per Dóminum.

Concluding Prayers, page 793.

At the conclusion of Mass the celebrant removes his chasuble and is robed in a white cope; and carries the Blessed Sacrament to the repository. During the procession to the repository the hymn Pange lingua *is sung.*

Pange Lingua

Sing, my tongue, the Saviour's glory,
  Of His flesh, the mystery sing;
Of His blood, all price exceeding.
  [illegible] immortal King.
Destin'd for the world's redemption,
  From a noble womb to spring.

Pange, linqua, gloriósi,
  Córporis mystérium,
Sanguinísque prétiósi
  Quem in mundi prétium
Fructus ventris generósi
  Rex effúdit Géntium.

Of a pure and spotless virgin
  Born for us on earth below,
He, as man with man conversing,
  Stay'd the seeds of truth to sow;
Then He closed in solemn order
  Wondrously His life of woe.

Nobis datus, nobis natus
  Ex intácta Vrgine,
Et in mundo conversátus,
  Sparso verbi sémine,
Sui moras incolátus,
  Miro clausit órdine.

On the night of that Last Supper,
  Seated with His chosen band,
He the paschal victim eating,
  First fulfills the Lord's command;

In suprémæ nocte cœnæ,
  Recúmbens cum frátribus,
Observáta lege plene
  Cibis in legálibus,

Cibum turbæ duodénæ	Then as food to all His brethren,
Se dat suis mánibus.	Gives Himself with His own hand.
Verbum caro, panem verum Verbo carnem éfficit:	Word made flesh, the bread of nature By His word to flesh He turns;
Fitque sanguis Christi merum,	Wine into His blood He changes;
Et si sensus déficit,	What though sense no change discerns!
Ad firmándum cor sincérum Sola fides súfficit.	Only be the heart in earnest, Faith her lessons quickly learns.
Tantum ergo Sacraméntum Venerémur cérnui: Et antíquum documéntum	Down in adoration falling, Lo! the sacred host we hail! Lo! o'er ancient forms departing
Novo cedat rítui: Præstet fides suppleméntum Sénsuum deféctui.	Newer rites of grace prevail; Faith for all defects supplying, Where the feebler senses fail.
Genitóri, Genitóque Laus et jubilátio,	To the everlasting Father, And the Son who reigns on high,
Salus, honor, virtus quoque	With the Holy Ghost proceeding
Sit et benedíctio; Procedénti ab utróque Compar sit laudátio. Amen.	Forth from each eternally, Be salvation, honor, blessing, Might and endless majesty. Amen.

The clergy return to their places in the choir, and begin to recite Vespers.

Vespers

The Our Father *and* Hail Mary, *in silence.*

Antiphon

Cálicem salutáris accípiam et nomen Dómini invocábo.	I will take the chalice of salvation, and will call upon the name of the Lord.

Psalm 115

Credidi, propter quod locútus sum: ego autem humiliátus sum nimis.	I have believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: Every man is a liar.

Ego dixi in excéssu meo: Omnis homo mendax.

What shall I render to the Lord for all the things that He hath rendered to me?

Quid retribuam Dómino, pro ómnibus, quæ retríbuit mihi?

I will take the chalice of salvation; and I will call upon the name of the Lord.

Cálicem salutáris accípiam: et nomen Dómini invocábo.

I will pay my vows to the Lord before all His people: precious in the sight of the Lord is the death of His saints.

Vota mea Dómino reddam coram omni pópulo ejus: pretiósa in conspéctu Dómini mors Sanctórum ejus.

O Lord, for I am Thy servant: I am Thy servant, and the son of Thy handmaid.

O Dómine, quia ego servus tuus: ego servus tuus, et fílius ancíllæ tuæ.

Thou hast broken my bonds: I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord.

Dirupísti víncula mea: tibi sacrificábo hóstiam laudis, et nomen Dómini invocábo.

I will pay my vows to the Lord in the sight of all His people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Vota mea Dómino reddam in conspéctu omnis pópuli ejus: in átriis domus Dómini, in médio tui Jerúsalem.

Ant. I will take the chalice of salvation and will call upon the name of the Lord.

Ant. Cálicem salutáris accípiam, et nomen Dómini invocábo.

Ant. With them that hated peace I was peaceable; when I [illegible] against me without cause.

Ant. Cum his qui odérunt pacem [illegible] illis, impugnabant me gratis.

Psalm 119

In my trouble I cried to the Lord: and He heard me.

Ad Dóminum cum tribulárer, clamávi: et exaudívit me.

O Lord, deliver my soul from wicked lips, and a deceitful tongue.

Dómine, líbera ánimam meam a lábiis iníquis et a lingua dolósa.

What shall be given to thee, or what shall be added to thee: to a deceitful tongue?

Quid detur tibi, aut quid apponátur tibi ad linguam dolósam?

The sharp arrows of the mighty, with coals that lay waste.

Sagíttæ poténtis acûtæ, cum carbónibus desolatóriis.

Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar:

Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus Cedar:

multum íncola fuit ánima mea.

Cum his qui odérunt pacem eram pacíficus: cum loquébar illis, impugnábant me gratis.

Ant. Cum his qui odérunt pacem eram pacíficus: dum loquébar illis impugnábant me gratis.

Ant. Ab homínibus iníquis líbera me, Dómine.

my soul hath been long a sojourner.

With them that hated peace I was peaceable: when I spoke to them, they fought against me without cause.

Ant. With them that hated peace I was peaceable; when I spoke to them they fought against me without cause.

Ant. Deliver me, O Lord, from unjust men.

Psalm 139

Eripe me, Dómine, ab hómine malo, a viro iníquo éripe me.

Qui cogitavérunt iniquitátes in corde, tota die constituébant prælia.

Acuérunt linguas suas sicut serpéntis, venénum áspidum sub lábiis eórum.

Custódi me, Dómine, de manu peccatóris, et ab homínibus iníquis, éripe me.

Qui cogitavérunt supplantáre gressus meos, abscondérunt supérbi láqueum mihi;

Et funes extendérunt in láqueum, juxta iter scándalum posuérunt mihi.

Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem deprecatiónis meæ.

Dómine, Domine virtus salútis meæ, obumbrásti super caput meum in die belli.

Ne tradas me, Dómine, a desidério meo peccatóri; cogitavérunt contra me, ne derelínquas me, ne forte exalténtur.

Caput circúitus eórum: la-

Deliver me, O Lord, from the evil man: rescue me from the unjust man.

Who have devised iniquities in their hearts, all the day long they designed battles.

They have sharpened their tongues like a serpent: the venom of asps is under their lips.

Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

Who have proposed to supplant my steps: the proud have hidden a net for me.

And they have stretched out cords for a snare: they have laid for me a stumbling-block by the wayside.

I said to the Lord, Thou art my God: hear, O Lord, the voice of my supplication.

O Lord, Lord, the strength of my salvation: Thou hast overshadowed my head in the day of battle.

Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

The head of them compass-

ing me about: the labor of their lips shall overwhelm them.

bor labiórum ipsórum opériet eos.

Burning coals shall fall upon them: Thou shalt cast them down into the fire: in miseries they shall not be able to stand.

Cadent super eos carbónes, in ignem dejícies eos, in misériis non subsistent.

A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

Vir linguósus non dirigétur in terra, virum injústum mala cápient in intéritu.

I know that the Lord will do justice to the needy: and will revenge the poor.

Cognóvi qua fáciet Dóminus judícium ínopis, et vindíctam páuperum.

But as for the just, they shall give glory to Thy name: and the upright shall dwell with Thy countenance.

Verúmtamen justi confitebúntur nómini tuo; et habitábunt recti cum vultu tuo.

Ant. Deliver me, O Lord, from unjust men.

Ant. Ab homínibus iníquis líbera me, Dómine.

Ant. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

Ant. Custódi me a láqueo quem statuérunt mihi, et a scándalis operántium iniquitátem.

Psalm 140

I have cried to Thee, O Lord, hear me: harken to my voice, when I cry to Thee.

Dómine, clamávi ad te exáudi me; inténde voci meæ.

Let my prayer be directed as incense, in Thy sight; the lifting up of my hands, as evening sacrifice.

Dirigatur orátio mea sicut incénsum in conspéctu tuo, elevátio mánuum meárum sacrifícium vespertínum.

Set a watch, O Lord, before my mouth: and a door round about my lips.

Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis.

Incline not my heart to evil words: to make excuses in sins.

Non declínes cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

With men that work iniquity: and I will not communicate with the choicest of them.

Cum homínibus operántibus iniquitátem: et non communicábo cum eléctis eórum.

The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head.

Corripiet me justus in misericórdia, et increpábit me; óleum autem peccatóris non impínguet caput meum.

For my prayer also shall still be against the things with

Quóniam adhuc et orátio mea in beneplácitis eórum;

absórpti sunt juncti petræ júdices eórum.

which they are well pleased: their judges falling upon the rock have been swallowed up.

Audient verba mea quóniam potuérunt: sicut crassitúdo terræ erúpta est super terram.

They shall hear my words, for they have prevailed: as when the thickness of the earth is broken up upon the ground:

Dissipáta sunt ossa nostra secus inférnum: quia ad te, Dómine, Dómine, óculi mei: in te sperávi, non áuferas ánimam meam.

Our bones are scattered by the side of hell. But to Thee, O Lord, Lord, are my eyes: in Thee have I put my trust, take not away my soul.

Custódi me a láqueo quem statuérunt mihi: et a scándalis operántium iniquitátem.

Keep me from the snare, which they have laid for me: and from the stumbling-blocks of them that work iniquity.

Cadent in retiáculo ejus peccatóres: singuláriter sum ego donec tránseam.

The wicked shall fall in his net: I am alone until I pass.

Ant. Custódi me a láqueo, quem statuérunt mihi et a scándalis operántium iniquitátem.

Ant. Keep me from the snare which they have laid for me, and from the stumbling blocks of them that work iniquity.

Ant. Considerábam ad déxteram, et vidébam, et non erat qui cognósceret me.

Ant. I looked on my right hand, and beheld: and there was no one that would know me.

Psalm 141

Voce mea ad Dóminum clamávi, voce mea ad Dóminum deprecátus sum.

I cried to the Lord with my voice: with my voice I made supplication to the Lord.

Effúndo in conspéctu ejus oratiónem meam, et tribulatiónem meam ante ipsum pronúntio.

In His sight I pour out my prayer, and before Him I declare my trouble.

In deficiéndo ex me spíritum meum, et tu cognovísti sémitas meas.

When my spirit failed me, then Thou knewest my paths.

In via hac qua ambulábam abscondérunt láqueum mihi.

In this way wherein I walked, they have hid a snare for me.

Considerábam ad déxteram, et vidébam, et non erat qui cognósceret me.

I looked on my right hand, and beheld: and there was no one that would know me.

Périit fuga a me, et non est qui requírat ánimam meam.

Flight hath perished from me: and there is no one that hath regard to my soul.

I cried to Thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

Clamávi ad te, Dómine, dixi: Tu es spes mea, pórtio mea in terra vivéntium.

Attend to my supplication: for I am brought very low.

Inténde ad deprecatiónem meam: quia humiliátus sum nimis.

Deliver me from my persecutors: for they are stronger than I.

Líbera me a persequéntibus me: quia confortáti sunt super me.

Bring my soul out of prison, that I may praise Thy name: the just wait for me, until Thou reward me.

Educ de custódia ánimam meam ad confiténdum nómini tuo: me exspéctant justi, donec retríbuas mihi.

Ant. I looked on my right hand, and beheld: and there was no one that would know me.

Ant. Considerábam ad déxteram, et vidébam, et non erat qui cognósceret me.

Ant. While they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples.

Ant. Cœnántibus autem illis, accépit Jesus panem, et benedíxit, ac fregit, deditque discípulis suis.

Canticle of B. V. M. Luke 1, 46-55

My soul doth magnify the Lord.

Magníficat ánima mea Dóminum.

And my spirit hath rejoiced in God my Saviour.

Et exsultávit spíritus meus in Deo, salutári meo.

Because He hath regarded the humility [illegible] from henceforth all generations shall call me blessed.

Quia respéxit [illegible] ex hoc beátam me dicent omnes generatiónes.

Because He that is mighty hath done great things to me: and holy is His name.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

And His mercy is from generation unto generations, to them that fear Him.

Et misericórdia ejus a progénie in progénies timéntibus eum.

He hath showed might in His arm: He hath scattered the proud in the conceit of their heart.

Fecit poténtiam in bráchio suo: dispérsit supérbos mente cordis sui.

He hath put down the mighty from their seat, and hath exalted the humble.

Depósuit poténtes de sede, et exaltávit húmiles.

He hath filled the hungry with good things: and the rich He hath sent empty away.

Esuriéntes implévit bonis: et dívites dimísit inánes.

Suscépit Israel, púerum suum, recordátus misericórdiæ suæ.

He hath received Israel His servant: being mindful of His mercy.

Sicut locútus est ad patres nostros, Abraham, et sémini ejus in sæcula.

As He spoke to our fathers: to Abraham and to his seed for ever.

Ant. Cœnántibus autem illis accépit Jesus panem et benédixit, ac fregit, dedítque discípulis suis.

Ant. While they were at supper, Jesus took bread, and blessed, and broke, and gave it to his disciples.

Then is said, kneeling:

℣. Christus factus est pro nobis obédiens usque ad mortem. Pater noster.

℣. Christ became for us obedient, even unto death.

Our Father, in silence.

Psalm 50

Miserere mei, Deus, secúndum magnam misericórdiam tuam.

Have mercy on me, O God, according to Thy great mercy.

Et secúndum multitúdinem miseratiónum tuárum dele iniquitátem meam.

And according to the multitude of Thy tender mercies, blot out my iniquity.

Amplíus lava me ab iniquitáte mea, et a peccáto meo munda me.

Wash me yet more from my iniquity, and cleanse me from my sin.

Quóniam iniquitátem meam ego cognósco, et peccátum meum contra me est semper.

For I know my iniquity, and my sin is always before me.

Tibi soli peccávi et malum coram te feci, ut justificéris in sermónibus tuis et vincas cum judicáris.

To Thee only have I sinned, and have done evil before Thee: that Thou mayst be justified in Thy words, and mayst overcome when Thou art judged.

Ecce enim in iniquitátibus concéptus sum, et in peccátis concépit me mater mea.

For behold I was conceived in iniquities, and in sins did my mother conceive me.

Ecce enim veritátem dilexísti: incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Aspérges me hyssópo, et mundábor; lavábis me, et super nivem dealbábor.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

Audítui meo dabis gaúdium et lætítiam, et exsultábunt ossa humiliáta.

Turn away Thy face from my sins, and blot out all my iniquities.

Averte fáciem tuam a peccátis meis et omnes iniquitátes meas dele.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cor mundum crea in me, Deus; et spíritum rectum innova in viscéribus meis.

Cast me not away from Thy face, and take not Thy holy spirit from me.

Ne projícias me a fácie tua, et spíritum sanctum tuum ne áuferas a me.

Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

Redde mihi lætítiam salutáris tui, et spíritu principáli confírma me.

I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

Docébo iníquos vias tuas, et impii ad te converténtur.

Deliver me from blood, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

Libera me de sanguínibus, Deus, Deus salútis meæ et exultábit linqua mea justítiam tuam.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

Dómine, lábia mea apéries, et os meum annuntiábit laudem tuam.

For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.

Quóniam si voluísses sacrifícium, dedíssem útique; holocaustis non delectáberis.

afflicted spirit: a contrite and humbled heart, O God, Thou wilt not despise.

... Deo spiritus contribulátus; cor contrítum et humiliátum, Deus, non despícies.

Deal favorably, O Lord, in Thy good will with Sion, that the walls of Jerusalem may be built up.

Benigne fac, Dómine, in bona voluntáte tua Sion, ut ædificéntur muri Jerúsalem.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon Thy altar.

Tunc acceptábis sacrifícium justítiæ, oblatiónes et holocásta; tunc impónent super altáre tuum vítulos.

Our Father, in silence.

Prayer

Look down, we beseech Thee, O Lord, upon this

Réspice, quæsumus, Dómine, super hanc famí-

liam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradit nocéntium et crucis subire torméntum.

Thy household, for which Our Lord Jesus Christ did not hesitate to be delivered into the hands of wicked men and to suffer the torment of the cross.

The concluding words of the prayer—Who with Thee—*are silently added by all. Before retiring, the clergy remove from each altar its coverings of fine linen, and all other ornaments, and see that all lights are extinguished. While doing this, they recite, with an antiphon, the Twenty-first Psalm, which is a prophecy of Our Lord's passion, and in which mention is made of His being stripped of His garments.*

Antiphon

Divisérunt sibi vestiménta mea: et super vestem meam misérunt sortem.

They parted my garments amongst them, and upon my vesture they cast lots.

Psalm 21

Deus, Deus meus, réspice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum.

O God, my God, look upon Me, why hast Thou forsaken Me? Far from my salvation are the words of my sins.

Deus meus, clamábo per diem, et non exáudies: et nocte, et non ad insipiéntiam mihi.

O my God, I shall cry by day, and Thou wilt not hear: and by night, and it shall not be reputed as folly in me.

Tu autem in sancto hábitas, laus Israël.

But Thou dwellest in the holy place: the praise of Israel.

In te speravérunt patres nostri: speravérunt, et liberásti eos.

In Thee have our fathers hoped: they have hoped, and Thou hast delivered them.

Ad te clamavérunt, et salvi facti sunt: in te speravérunt, et non sunt confúsi.

They cried to Thee, and They were saved: they trusted in Thee, and were not confounded.

Ego autem sum vermis, et non homo: oppróbrium hóminum, et abjéctio plebis.

But I am a worm, and no man: the reproach of men, and the outcast of the people.

Omnes vidéntes me, derisérunt me: lócuti sunt lábiis, et movérunt caput.

All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

Sperávit in Dómino, erípiat eum: salvum fáciat eum, quóniam vult eum.

He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighted in Him.

For Thou art He that hast drawn me out of the womb: my hope from the breasts of my mother; I was cast upon Thee from the womb.

Quóniam tu es, qui extraxisti me de ventre: spes mea ab ubéribus matris meæ. In te projéctus sum ex útero:

From my mother's womb Thou art my God: depart not from me.

De ventre matris meæ Deus meus es tu: ne discésseris a me:

For tribulation is very near: for there is none to help me.

Quóniam tribulátio próxima est, quóniam non est qui ádjuvet.

Many calves have surrounded me: fat bulls have besieged me.

Circumdedérunt me, vítuli multi: tauri pingues obsedérunt me.

They have opened their mouths against me: as a lion ravening and roaring.

Aperuérunt super me os suum, sicut leo rápiens et rúgiens.

I am poured out like water: and all my bones are scattered.

Sicut aqua effúsus sum; et dispérsa sunt ómnia ossa mea.

My heart is become like wax melting in the midst of my bowels.

Factum est cor meum tamquam cera liquéscens, in médio ventris mei.

My strength is dried up like a potsherd, and my tongue hath cleaven to my jaws: and Thou hast brought me down into the dust of death.

Aruit tamquam testa virtus mea, et linqua mea adhæsit fáucibus meis: et in púlverem mortis deduxísti me.

For many dogs have encompassed me: the council of the

Quóniam circumdedérunt me canes multi: concílium

They have dug my hands and feet: they have numbered all my bones.

Fodérunt manus meas, et pedes meos: dinumeravérunt ómnia ossa mea.

And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

Ipsi vero consideravérunt, et inspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem.

But Thou, O Lord, remove not Thy help to a distance from me: look towards my defence.

Tu autem, Dómine, ne alongáveris auxílium tuum a me; ad defensiónem meam cónspice.

Deliver, O God, my soul from the sword: my only one from the hand of the dog.

Erue a frámea, Deus, ánimam meam: et de manu canis únicam meam.

Save me from the lion's mouth: and my lowness from the horns of the unicorns.

Salva me ex ore leónis: et a córnibus unicórnium humilitátem meam.

Narrábo nomen tuum frátribus meis: in médio ecclésiæ laudábo te.

I will declare Thy name to my brethren: in the midst of the church will I praise Thee.

Qui timétis Dóminum, laudáte eum: univérsum semen Jacob glorificáte eum.

Ye that fear the Lord praise Him: all ye the seed of Jacob, glorify Him.

Timeat eum omne semen Israël, quóniam non sprevit, neque despéxit deprecatiónem páuperis.

Let all the seed of Israel fear Him: because He hath not slighted nor despised the supplication of the poor man.

Nec avértit fáciem suam a me: et cum clamárem ad eum, exaudívit me.

Neither hath He turned away His face from me: and when I cried to Him He heard me.

Apud te laus mea in ecclésia magna: voce mea reddam in conspéctu timéntium eum.

With Thee is my praise in the great church: I will pay my vows in the sight of them that fear Him.

Edent páuperes, et saturabúntur: et laudábunt Dóminum, qui requírunt eum: vivent corda eórum in sæculum sæculi.

The poor shall eat and shall be filled: and they shall praise the Lord that seek Him: their hearts shall live forever and ever.

Reminiscéntur et converténtur ad Dóminum univérsi fines terræ.

All the ends of the earth shall remember, and shall be converted to the Lord.

Et adorábunt in conspéctu ejus univérsæ famíliæ géntium.

And all the kindreds of the Gentiles shall adore in His sight.

Quóniam Dómini est regnum: et ipse dominábitur géntium.

For the kingdom is the Lord's: and He shall have dominion over the nations.

Manducavérunt, et adoravérunt omnes pingues terræ: in conspéctu ejus cadent ómnes qui descéndunt in terram.

All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before Him.

Et ánima mea illi vivet: et semen meum sérviet ipsi.

And to Him my soul shall live: and my seed shall serve Him.

Annuntiábitur Dómino generátio ventúra: et annuntiábunt cœli justítiam ejus, pópulo qui nascétur, quem fecit Dóminus.

There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice to a people that shall be born, which the Lord hath made.

Divisérunt sibi vestiménta mea: et super vestem meam misérunt sortem.

Ant. They parted my garments amongst them, and upon my vesture they cast lots.

The Mandatum or Washing of Feet

When this ceremony is to take place the clergy meet either in the church or other appointed place where the persons whose feet are to be washed are awaiting them. The Church dignitary who is to officiate wears a purple cope over his alb and stole, but his deacon and subdeacon are in white. A cleric holds a processional cross and acolytes carry lights and incense. The passage of the Gospel that relates how our blessed Lord washed His disciples' feet, and that was sung earlier at the high Mass, is then chanted, after which the officiating prelate removes his cope, and, putting on an apron, kneels and washes the feet of those who are waiting, wipes them, and then humbly kisses the right foot of each person he has waited on. The deacon and subdeacon assist him when necessary. The choir in the meanwhile chants the following:

1 Antiphon. John 13, 34

A new commandment I give unto you: That you love one another as I have loved you, saith the Lord. *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. A new commandment.

Mandátum novum do vobis, ut diligátis invicem, sicut dilexi vos, dicit Dóminus. *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege dómini. Mandátum novum.

The first verse only of the psalm is sung, after which the antiphon is repeated, A new commandment, *etc. And in like manner are sung the antiphons and verses which follow:*

Antiphon. John 13, 14, 5, 15

When the Lord rose from [illegible] basin and began to wash the feet of His disciples: this was the example He gave unto them. *Ps. 47, 2.* Great is the Lord and exceedingly to be praised in the city of our God in His holy mountain. When the Lord rose.

Postquam surréxit Dóminus [illegible] vim, et cœpit laváre pedes discipulórum suórum: hoc exémplum relíquit eis. *Ps. 47, 2.* Magnum Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus. Postquam surréxit.

Antiphon. John 13, 12, 13, 15

The Lord Jesus after He had supped with His disciples washed their feet and said unto them: know ye what I have done unto you. I have given you an example that so you do also. *Ps. 84, 2.* Lord, Thou hast bless-

Dóminus Jesus postquam cœnávit cum discípulis suis, lavit pedes eórum, et ait illis: Scitis quid fécerim vobis ego Dóminus et Magíster? Exémplum dedi vobis: ut et vos ita faciátis. *Ps. 84, 2.* Benedixísti

Dómine terram tuam: avertísti captivitátem Jacob. Dóminus Jesus.

ed Thy land, Thou hast turned away the captivity of Jacob. The Lord Jesus.

Antiphon. John 13, 6-8

Dómine, tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Si non lávero tibi pedes, non habébis partem mecum. ℣. Venit ergo ad Simónem Petrum, et dixit ei Petrus. Dómine, tu mihi lavas pedes? Respóndit Jesus et dixit ei: si non lávero tibi pedes, non habébis partem mecum. ℣. Quod ego fácio, tu nescis modo: scies autem póstea. Dómine, tu mihi lavas.

Lord, dost Thou wash my feet? Jesus answered and said to him: If I wash not thy feet, thou shalt have no part with Me. ℣. He cometh therefore to Simon Peter: and Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered and said to him: If I wash not thy feet thou shalt have no part with me. ℣. What I do, Thou knowest not now; but Thou shalt know hereafter. Lord, dost Thou wash.

Antiphon. John 13, 14

Si ego Dóminus et Magíster vester lavi vobis pedes: quanto magis debétis alter altérius laváre pedes? *Ps. 48, 1.* Audíte hæc omnes gentes: áuribus percípite qui habitátis orbem. Si ego.

If I, being your Lord and Master, have washed your feet: how much the more ought you to wash one another's feet? *Ps. 48, 1.* Hear these things, all ye nations; give ear, all ye inhabitants of the world. If I.

Antiphon. John 13, 35

In hoc cognóscent ómnes, quia discípuli mei estis, si dilectiónem habuéritis ad ínvicem. ℣. Dixit Jesus discípulis suis. In hoc.

By this shall all men know that ye are My disciples, if you have love one for another. ℣. Jesus said to His disciples. By this.

Antiphon. 1 Cor. 13, 13

Máneant in vobis fides, spes, cáritas, tria hæc: major autem horum est cáritas. ℣. Nunc autem manent fides, spes, cáritas, tria hæc: major autem horum est cáritas. Máneant.

Ever may there remain in you, faith, hope, charity, these three things; but the greater of these is charity. ℣. And now there remain faith, hope, charity, these three things; but the greater of these is charity. Ever may.

Antiphon

Benedícta sit sancta Trinitas. atque indivísa Unitas:

Blessed be the holy Trinity and undivided Unity; we will

give praise to Him, for unto us He hath shown His mercy. ℣. Let us bless the Father and the Son with the Holy Ghost. *Ps. 83, 2, 3.* How lovely are Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord. Blessed be.

confitébimur ei, quia fecit nobíscum misericórdiam suam. ℣. Benedicámus Patrem, et Fílium, cum Sancto Spíritu. *Ps. 83, 2, 3.* Quam dilécta tabernácula tua, Dómine virtútum! concupíscit, et déficit ánima mea in átria Dómini. Benedicta sit.

Antiphon. 1 John 2, 3, 4

Where are charity and love, God is there. ℣. The love of Christ hath gathered us together. ℣. Let us exult and be joyful in Him. ℣. Let us fear and love the living God. ℣. And let us love one another with sincere hearts.

Ubi cáritas et amor, Deus ibi est. ℣. Congregávit nos in unum Christi amor. ℣. Exsultémus, et in ipso jucundémur. ℣. Timeámus et amémus Deum vivum. ℣. Et ex corde diligámus nos sincéro.

Ant. Where are charity and love, God is there. ℣. Being, therefore, assembled together. ℣. Let us beware of being divided in mind. ℣. Let malicious upbraidings cease, let wranglings cease. ℣. And may Christ, our God, be in the midst of us.

Ant. Ubi cáritas et amor, Deus ibi est. ℣. Simul ergo cum in unum congregámur. ℣. Ne nos mente dividámur caveámus. ℣. Cessent júrgia malígna cessent lites. ℣. Et in médio nostri sit Christus Deus.

Ant. Where are charity and

Ant. Ubi cáritas et amor,

with the blessed, too, may we see. ℣. Thy face in glory, O Christ, God. ℣. Which is infinitely noble joy. ℣. Through endless ages of ages. Amen.

cum beatis videamus. ℣. Gloriánter vultum tuum, Christe Deus. ℣. Gáudium quod est imménsum, atque probum. ℣. Sæcula per infiníta sæculórum. Amen.

Having completed the Mandatum *or* Washing *the dignitary who has officiated washes his hands and resumes his cope.*

He then begins: "Our Father."

And all say the Lord's Prayer in silence.

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Thou hast given us Thy commandments, O Lord.

℟. To be kept most faithfully.

℣. Thou didst wash the feet of Thy disciples.

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Tu mandásti mandáta tua, Dómine.

℟. Custodíri nimis.

℣. Tu lavásti pedes discipulórum tuórum.

℟. Opera mánuum tuárum ne despícias.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℟. Despise not the works of Thy hands.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray

Adésto, Dómine, quæsumus, offício servitútis nostræ: et quia tu discípulis tuis pedes laváre dignátus es, ne despícias ópera mánuum tuárum, quæ nobis retinénda mandásti: ut, sicut hic nobis, et a nobis exterióra abluúntur inquinaménta; sic a te ómnium nostrum, interióra lavéntur peccáta. Quod ipse præstáre dignéris, qui vivis et regnas Deus: per ómnia sæcula sæculórum. ℟. Amen.

Be present, O Lord, we beseech Thee, at the office of our service, and, because Thou didst deign to wash the feet of Thy disciples, despise not the work Thine own hands performed, and which Thou didst command us to perpetuate, so that, as external defilements are here washed away for us and by us, the inward sins of us all may be washed by Thee. Which do Thou Thyself vouchsafe to do for us, Who livest and reignest, God forever and ever. ℟. Amen.

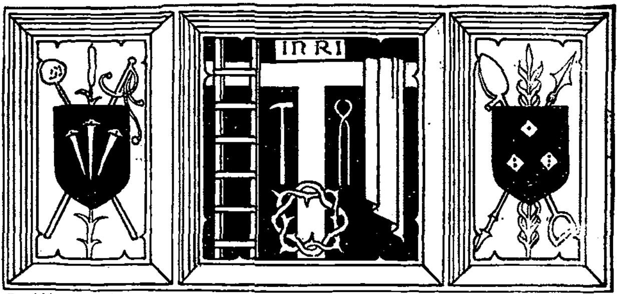
Good Friday *(Black)*

STATION AT HOLY CROSS IN JERUSALEM

On this day the Church commemorates the Passion of Christ, so that it is the saddest and most solemn day in Holy Week. The officiating clergy enter the sanctuary vested in black and prostrate themselves before the altar, which is still stripped. The candles are not lighted, the organ is not played, nor are the bells rung. The most striking and singular feature of the Good Friday liturgy is the omission of holy Mass. In its place is the Mass of the Presanctified in which the priest receives in holy communion a host previously consecrated. The Blessed Sacrament is borne from the repository or chapel where it was placed the previous day, while the choir sings the hymn Vexilla Regis ("The Banners of the King"), *page 490. The priest places the host on the altar and the candles are lighted. The Blessed Sacrament is elevated and adored, while a wooden clapper is sounded. All this and what follows, appears here in the Missal. Good Friday is not a holy-day of obligation; the Church forbids the giving of holy communion to the faithful, except as* Viaticum *to the dying.*

The clergy and people assemble at an appointed time. The officiating priest, with his deacon and subdeacon, enter the sanctuary and prostrate themselves before the altar. The acolytes spread a linen cloth on the altar and put the Missal in place. The priest goes to the Epistle corner, and the first Lesson is chanted.

In the absence of sacred ministers all the prayers are recited (or sung, if the custom prevails), at the Epistle corner. The Lessons and the Passion are read at the same place.



Lesson. Osee 6, 1-6

THUS saith the Lord, In their affliction they will rise early to Me: Come, and let us return to the Lord; for He hath taken us, and He will heal us: He will strike, and He will cure us. He will revive us after two days; on the third day He will raise us up, and we shall live in His sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and He will come to us [illegible] to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets. I have slain them by the words of My mouth: and Thy judgments shall go forth as the light. For I desired mercy and not sacrifice; and the knowledge of God more than holocausts.

HÆC dicit Dóminus: In tribulatióne sua mane consúrgent ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiet, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu ejus. sciémus sequemúrque, ut cognoscámus Dóminum: quasi dilúculum præparátus est egréssus ejus, et véniet quasi imber nobis temporáneus, et [illegible] Quid fáciam tibi Ephraim? Quid fáciam tibi, Juda? Misericórdia vestra quasi nubes matutína: et quasi ros mane pertransiens. Propter hoc dolávi in prophétis, occídi eos in verbis oris mei: et judícia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrifícium, et sciéntiam Dei plus quam holocáusta.

The choir sings the Tract:

Tract. Hab. 3

O Lord, I have heard Thy hearing, and was afraid; I con-

Dómine, audívi audítum tuum, et tímui: considerávi

ópera tua, et expávi. ℣. In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. ℣. In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memor eris. ℣. Deus a Líbano véniet, et Sanctus de monte umbróso et condénso. ℣. Opéruit cælos majéstas ejus: et laudis ejus plena est terra.

sidered Thy works, and trembled. ℣. In the midst of two animals Thou shalt be made known; when the years shall draw nigh, Thou shalt be known; when the time shall come, Thou shalt be shown. ℣. In the time when my soul shall be troubled: in anger Thou shalt be mindful of mercy. ℣. God shall come from Libanus, and the holy one from the shady and thickly-covered mountain. ℣. His majesty hath covered the heavens; and the earth is full of His praise.

Omitting the usual salutation, Dominus vobiscum, *the priest chants the Prayer, which is that of yesterday's Mass.*

Let us pray

℣. Flectámus génua.

℟. Leváte.

℣. Let us kneel.

℟. Arise.

Deus, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Jesus Christus Dóminus noster divérsa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiónis suæ grátiam largiátur: Qui tecum.

O God, from Whom Judas received the punishment of his crime and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee.

The subdeacon now chants the second Lesson in the manner of an Epistle.

Lesson. Ex. 12, 1-11

In diébus illis: Dixit Dóminus ad Móysen, et Aaron in terra Ægypti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni. Loquímini ad univérsum cœtum filiórum Israël,

In those days, the Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly

of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted

et dícite eis: Décima die mensis hujus tollat unusquisque agnum per famílias, et domos suas. Sin autem minor est númerus, ut suffícere possit ad vescéndum agnum, assúmet vicínum suum, qui junctus est dómui suæ, juxta númerum animárum quæ suffícere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: juxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam décimam diem mensis hujus: immolabítque eum univérsa multitúdo filiórum Israël ad vésperam. Et sument de sánguine ejus, ac ponent super utrúmque postem, et in superliminháribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus ejus, et intestínis vorábitis. Nec remanébit quidquam

head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the passage) of the Lord.

residuum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

Another Tract follows:

Tract. Ps. 139, 2-10, 14

Deliver me, O Lord, from the evil man; rescue me from the unjust man. ℣. Who have de-

Eripe me, Dómine, ab hómine malo: a viro iníquo líbera me. ℣. Qui cogitavérunt

malitias in corde: tota die constituébant prælia. ℣. Acuérunt linguas suas sicut serpéntis: venénum áspidum sub lábiis eórum. ℣. Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. ℣. Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láqueum mihi, pédibus meis. ℣. Et funes extendérunt in láqueum juxta iter scándalum posuérunt mihi. ℣. Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. ℣. Dómine, Dómine, virtus salútis meæ, obúmbra caput meum in die belli. ℣. Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelínquas me, ne umquam exalténtur. ℣. Caput circúitus eórum: labor labiórum ipsórum opériet eos. ℣. Verumtamen justi confitebúntur nómini tuo et habitábunt recti cum vultu tuo.

vised wickedness in their heart; all the day long they designed battles. ℣. They have sharpened their tongues like a serpent; the venom of asps is under their lips. ℣. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me. ℣. Who have proposed to supplant my steps; the proud have hid a net for me. ℣. And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. ℣. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication. ℣. O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle. ℣. Give me not up, from my desire to the wicked: they have plotted against me: do not Thou forsake me, lest at any time they should triumph. ℣. The head of them compassing me about: the labor of their lips shall overwhelm them. ℣. But the just shall give glory to Thy name; and the upright shall dwell with Thy countenance.

Then the Passion is sung as on Palm Sunday.

The Passion

John 18, 1-40; 19, 1-42

Pássio Dómini nostri Jesu Christi secúndum Joánnem.

The Passion of Our Lord Jesus Christ according to St. John.

In illo témpore: Egréssus est Jesus cum discípulis suis trans torréntem Cedron, ubi erat hortus, in quem introívit ipse, et discípuli ejus. Sciébat autem et Judas, qui tradébat eum, locum: quia

At that time, Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place;

because Jesus had often resorted thither together with His disciples. Judas therefore, having received a band of soldiers, and servants from the chief priests and the pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon Him, went forth, and said to them ✠ Whom seek ye? *C.* They answered Him, *S.* Jesus of Nazareth. *C.* Jesus saith to them, ✠ I am He. *C.* And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them, I am He, they went backward, and fell to the ground. Again therefore He asked them, ✠ Whom seek ye? *C.* And they said, *S.* Jesus of Nazareth. *C.* Jesus answered, ✠ I have told you that I am He: If therefore you seek Me, let these go their way. *C.* That the word might be fulfilled which He said, Of them whom Thou hast given Me, I have not lost any one. Then Simon Peter

frequénter Jesus convénerat illuc cum discípulis suis. Judas ergo cum accepísset cohórtem, et a pontifícibus et pharisæis minístros, venit illuc cum latérnis, et fácibus, et armis. Jesus ítaque sciens ómnia, quæ ventúra erant super eum, procéssit, et dixit eis: ✠ Quem quæritis? *C.* Respondérunt ei: *S.* Jesum Nazarénum. *C.* Dixit eis Jesus: ✠ Ego sum. *C.* Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos: ✠ Quem quæritis? *C.* Illi autem dixérunt: *S.* Jesum Nazarénum. *C.* Respóndit Jesus: ✠ Dixi vobis, quia ego sum: si ergo me quæritis, sínite hos abíre. *C.* Ut implerétur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum: et percússit pontífices servum: et abscídit aurículam ejus

struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, ✠ Put up thy sword into the scabbard. The chalice which My Father hath given Me, shall I not drink it? *C.* Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound Him; and led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

servo Malchus. Dixit ergo Jesus Petro: ✠ Mitte gládium tuum in vagínam. Cálicem, quem dedit mihi Pater, non bibam illum? *C.* Cohors ergo, et tribúnus, et minístri Judæórum comprehendérunt Jesum, et ligavérunt eum: et adduxérunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat póntifex anni illíus. Erat autem Cáiphas, qui consílium déderat Judæis: Quia expedit unum hóminem mori pro pópulo.

Peter Denies Jesus

Sequebátur autem Jesum Simon Petrus, et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Jesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriæ: et introdúxit Petrum. Dixit ergo Petro ancílla ostiária: *S.* Numquid et tu ex discípulis es hóminis istíus? *C.* Dixit ille: *S.* Non sum. *C.* Stabant autem servi, et minístri ad prunas, quia frigus erat, et calefaciébant se: erat autem cum eis et Petrus stans, et calefáciens se. Póntifex ergo interrogávit Jesum de discípulis suis, et de doctrína ejus. Respóndit ei Jesus: ✠ Ego autem locútus sum mundo, ego semper dócui in synagóga, et in templo quo omnes Judæi convéniunt: et in occúlto locútus sum nihil: Quid me intérrogas? intérroga eos, qui audiérunt quid locútus sim ipsis: ecce hi sciunt quæ dixerim ego. *C.* Hæc autem cum dixísset, unus assístens ministrórum dedit álapam Jesu, dicens: *S.* Sic respóndes pontífici? *C.* Respóndit ei Jesus: ✠ Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me cædis? *C.* Et misit eum Annas ligátum ad Cáipham pontíficem. Erat autem Simon Petrus stans, et calefáciens se. Dixérunt ergo ei: *S.* Numquid et tu ex discípulis ejus es? *C.* Negávit ille, et dixit: *S.* Non sum. *C.* Dicit ei unus ex servis pontíficis, cognátus ejus, cujus

And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter. *S.* Art not thou also one of this man's disciples? *C.* He saith. *S.* I am not. *C.* Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warming himself. The high priest therefore asked Jesus of His disciples, and of His doctrine. Jesus answered him, ✠ I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou Me? ask them who have heard what I have spoken unto them: behold they know what things I have said. *C.* And when He had said these things, one of the servants standing by gave Jesus a blow, saying, *S.* Answerest Thou the high priest so? *C.* Jesus answered him, ✠ If I have spoken evil, give testimony of the evil; but if well, why strikest Thou Me? And Annas sent Him bound to Caiphas, the high priest. And Simon Peter was standing and warming himself. They said therefore to him, *S.* Art not thou also one of His disciples?

C. He denied it and said, *S.* I am not. *C.* One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him, *S.* Did not I see thee in the garden with Him? *C.* Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, *S.* What accusation bring you against this man? *C.* They answered, and said to him, *S.* If He were not a malefactor, we would not have delivered Him up to thee. *C.* Pilate therefore said to them, *S.* Take him you, and judge Him according to your law. *C.* The Jews therefore said to him, *S.* It is not lawful for us to put any man to death. *C.* That the word of Jesus might be fulfilled which He said, signifying what death He should die. Pilate therefore went into the hall again, and said to him, *S.* Art Thou the king of the Jews? *C.* Jesus answered, ✠ Sayest thou this thing of thyself, or have others told it thee of Me? *C.* Pilate answered, *S.* Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me; what hast Thou done? *C.* Jesus answered ✠ My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews; but now My kingdom is not from hence. *C.* Pilate therefore said to Him, Art

abscídit Petrus auriculam: *S.* Nonne ego te vidi in horto cum illo? *C.* Iterum ergo negávit Petrus: et statim gallus cantávit. Addúcunt ergo Jesum a Caípha in prætórium. Erat autem mane: et ipsi non introiérunt in prætórium, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras, et dixit: *S.* Quam accusatiónem affértis advérsus hóminem hunc? *C.* Respondérunt, et dixérunt ei: *S.* Si non esset hic malefáctor, non tibi tradidissémus eum. *C.* Dixit ergo eis Pilátus: S. Accípite eum vos, et secúndum legem vestram judicáte eum. *C.* dixérunt ergo ei Judæi: *S.* Nobis non licet interfícere quemquam. *C.* Ut sermo Jesu implerétur, quem dixit, signíficans qua morte esset moritúrus. Introívit ergo íterum in prætórium Pilátus, et vocávit Jesum, et dixit ei: *S.* Tu es Rex Judæórum? *C.* Respóndit Jesus: ✠ A temetípso hoc dicis, an álii dixérunt tibi de me? *C.* Respóndit Pilátus: *S.* Numquid ego [illegible] Gens tua, et pontífices tradidérunt te mihi: quid fecísti? *C.* Respóndit Jesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent ut non tráderer Judæis: nunc autem regnum meum non est hinc. *C.* Dixit ítaque ei Pilátus: *S.* Ergo Rex es tu? *C.* Respóndit Jesus: ✠ Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis, qui est

ex veritáte, audit vocem meam. *C.* Dicit ei Pilátus: *S.* Quid est véritas?

thou a king then? *C.* Jesus answered, ✠ Thou sayest, that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth My voice. *C.* Pilate saith to Him, *S.* What is truth?

Pilate Endeavors to Save Jesus

C. Et cum noc dixísset, iterum, exivit ad Judæos, et dicit eis: *S.* Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimíttam vobis in Pascha: vultis ergo dimíttam vobis regem Judæórum? *C.* Clamavérunt ergo rursum omnes, dicéntes: *S.* Non hunc, sed Barábbam. *C.* Erat autem Barábbas latro. Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti ejus: et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicébant: *S.* Ave, Rex Judæórum. *C.* Et dabunt ei álapas. Exívit ergo íterum Pilátus foras, et dicit eis: *S.* Ecce addúco vobis eum foras, ut cognoscátis quia nullam invénio in eo causam. *C.* (Exívit ergo Jesus portans corónam spíneam, et purpúreum vestiméntum). Et dicit eis: *S.* Ecce homo. *C.* Cum ergo vidíssent eum pontífices et minístri, clamábant, dicéntes: *S.* Crucifíge, crucifíge eum. *C.* Dicit eis Pilátus: *S.* Accípite eum vos, et crucifígite: ego enim non invénio in eo causam. *C.* Respondérunt ei Judæi. *S.* Nos legem habémus, et secúndum legem debet mori, quia Filium Dei se fecit. *C.* Cum ergo audísset

C. And when he had said this, he went out again to the Jews, and saith to them, *S.* I find no cause in Him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? *C.* Then cried they all again, saying, *S.* Not this man, but Barabbas. *C.* Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged him. And the soldiers platting a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him, and said, *S.* Hail, king of the Jews: *C.* and they gave Him blows. Pilate therefore went forth again, and said to them, *S.* Behold I bring Him forth unto you, that you may know that I find no cause in Him. *C.* (Jesus therefore came forth, bearing the crown of thorns and the purple garment). And he saith to them, *S.* Behold the man. *C.* When the chief priests therefore and the servants had seen Him, they cried out, saying, *S.* Crucify Him, crucify Him. *C.* Pilate saith to them, *S.* Take Him you, and crucify Him; for I find no cause in Him. *C.* The Jews answered Him, *S.* We have a law, and according to the law He ought to die, because He made Himself the Son of God. *C.*

When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, *S.* Whence art Thou? *C.* But Jesus gave him no answer. Pilate therefore saith to him, *S.* Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee? *C.* Jesus answered, ✠ Thou shouldst not have any power against Me, unless it were given thee from above. Therefore he that hath delivered Me to thee hath the greater sin. *C.* And from thenceforth Pilate sought to release Him. But the Jews cried out, saying, *S.* If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. *C.* Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth [illegible] *S.* Behold your king. *C.* But they cried out, *S.* Away with Him, away with Him, crucify Him. *C.* Pilate saith to them, *S.* Shall I crucify your king? *C.* The chief priests answered, *S.* We have no king but Cæsar.

Pilátus hunc sermónem, magis tímuit. Et ingréssus est prætórium íterum: et dixit ad Jesum: *S.* Unde es tu? *C.* Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: *S.* Mihi non lóqueris? nescis quia potestátem habeo crucifígere te, et potestátem hábeo dimittere te? *C.* Respóndit Jesus: ✠ Non habéres potestátem advérsum me ullam nisi tibi datum esset désuper. Proptérea qui me trádidit tibi, majus peccátum habet. *C.* Et exínde quærébat Pilátus dimíttere eum. Judæi autem clamábunt, dicéntes: *S.* Si hunc dimíttis, non es amícus Cæsáris. Omnis enim, qui se regem facit, contradícit Cæsari. *C.* Pilátus autem cum audísset hos sermónes, addúxit foras Jesum: et sedit pro tribunáli, in loco, qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschæ, hora quasi sexta, et dicit Judæis: *S.* Ecce rex vester. *C.* Illi autem clamábant: *S.* Tolle, tolle, crucifíge eum. *C.* vestrum crucifígam? *C.* Respondérunt pontífices: *S.* Non habémus regem, nisi Cæsarem.

Pilate Consents to the Crucifixion

C. Then therefore he delivered Him to them to be crucified. And they took Jesus, and led Him forth; and bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha: where they crucified Him, and with Him two others, one on

C. Tunc ergo trádidit eis illum ut crucifigerétur. Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem exívit in eum, qui dícitur Calváriæ, locum, hebráice autem Golgotha: ubi crucifixérunt eum, et cum eo álios duos, hinc et hinc, mé-

dium autem Jesum. Scripsit autem et títulum Pilátus: et posuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judæórum. Hunc ergo títulum multi Judæórum legérunt, quia prope civitátem erat locus, ubi crucifíxus est Jesus. Et erat scriptum hebráice, græce, et latíne. Dicébant ergo Piláto pontífices Judæórum: *S.* Noli scríbere, Rex Judæórum, sed quia ipse dixit: Rex sum Judæórum. *C.* Respóndit Pilátus: *S.* Quod scripsi, scripsi. *C.* Mílites ergo cum crucifixíssent eum, accepérunt vestiménta ejus (et fecérunt quátuor partes: unicúíque míliti partem), et túnicam. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem: *S.* Non scindámus eam, sed sortiámur de illa cujus sit. *C.* Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et mílites quidem hæc fecérunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus, María Cléophæ, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ: ✠ Múlier, ecce fílius tuus, *C.* Deínde dicit discípulo: ✠ Ecce mater tua. *C.* Et ex illa hora accépit eam discíp lis in sua. Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: ✠ Sítio. *C.* Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori

each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross: and the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate, *S.* Write not the King of the Jews, but that He said, I am the King of the Jews. *C.* Pilate answered, *S.* What I have written I have written. *C.* Then the soldiers, when they had crucified Him, took His garments (and they made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another, *S.* Let us not cut it, but let us cast lots for it, whose it shall be; *C.* that the Scripture might be fulfilled which saith, They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing whom He loved, He saith to His mother, ✠ Woman, behold thy son. *C.* After that, He saith to the disciple, ✠ Behold thy mother. *C.* And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said ✠ I

thirst. *C.* Now there was a vessel set there full of vinegar: and they put a sponge full of vinegar about hyssop, and put it to His mouth. When Jesus therefore had taken the vinegar, He said ✠ It is consummated. C. And bowing His head He gave up the ghost.

ejus. Cum ergo accepísset Jesus acétum, dixit: ✠ Consummátum est. *C.* Et inclináto cápite trádidit spíritum.

Here all kneel, and pause a little while.

When the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers opened His side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true: and he know- [illegible] also may believe. For these things were done that the Scripture might be fulfilled, You shall not break a bone of Him. And again another Scripture saith, They shall look on Him Whom they pierced.

Judæi ergo (quóniam Parascéve erat), ut non remanérent in cruce córpora sábbato, (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum venísssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus. Et ille scit quia vera dicit: ut et vos credátis. Facta sunt enim hæc [illegible] Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

The deacon takes into his hands the book of the Gospels, and, having knelt to say the prayer Munda cor meum, *page 763, subjoins the concluding verses of the Passion Gospel.*

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus

Post hæc autem rogávit Pilátum Joseph ab Arimathæa, (eo quod esset discípulus Jesu, occúltus autem propter metum Judæórum), ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad

Jesum nocte primum, ferens mixtúram myrrhæ, et áloës, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromátibus sicut mos est Judæis sepelíre. Erat autem in loco, ubi crucifíxus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Judæórum, quia juxta erat monuméntum, posuérunt Jesum.

also came, he who at the first came to Jesus by night: bringing a mixture of myrrh and aloes, about an hundred pounds weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where He was crucified, a garden; and in the garden a new sepulchre, wherein no man had yet been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

Then follow the so-called "Solemn Prayers," or supplications for all conditions of men; their use is now restricted to Good Friday.

Orémus, dilectíssimi nobis, pro Ecclésia sancta Dei: ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum: subjíciens et principátus, et potestátes: detque nobis quiétam et tranquíllam vitam degéntibus glorificáre Deum Patrem omnipoténtem.

Let us pray, dearly beloved, for God's holy Church, that our Lord and God may vouchsafe to give it peace, unity, and protection throughout all the earth, making principalities and powers subject unto it, and may grant us to lead a quiet and tranquil life and glorify God the Father almighty.

After this, which is termed a Bidding Prayer, the priest repeats:

Let us pray

The deacon subjoins:

℣. Flectámus génua. ℣. Let us kneel.

All kneel; then the subdeacon at once gives the sign to stand up again.

℟. Leváte. ℟. Arise.

The celebrant then proceeds to intone, in the ferial tone, the Collect or Prayer.

Omnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revélásti: custódi ópera misericórdiæ tuæ; ut Ecclésia tua toto orbe diffúsa, stábili fide

Almighty, eternal God, Who hast revealed in Christ Thy glory to all the nations, guard the works of Thy mercy that Thy Church, spread throughout the whole earth, may with

steadfast faith persevere in the confession of Thy name. Through the same.

℟. Amen.

in confessióne tui nóminis persevéret. Per eúmdem.

℟. Amen.

The same order is observed in the supplications that follow.

Let us pray, also, for our most blessed Pope *N.*, that our Lord and God, Who hath chosen him in the order of the episcopacy, may preserve him safe and unharmed to His holy Church, to rule God's holy people.

Orémus et pro beatíssimo Papa nostro *N.* ut Deus et Dóminus noster, qui elégit eum in órdine episcopátus, salvum, atque incólumen custódiat Ecclésiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

Let us pray

℣. Let us kneel.

℟. Arise.

℣. Flectámus génua.

℟. Leváte.

Almighty, eternal God, in Whose judgment all things are founded, look propitiously upon our prayers and, of Thy lovingkindness, preserve unto us our chosen bishop, that the Christian people, who are governed by Thine authority, may, under so great a pontiff, be increased in the merits of their belief. Through our Lord. ℟. Amen.

Omnípotens sempitérne Deus, cujus judício univérsa fundántur: réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva: ut christiána plebs, quæ te gubernátur auctóre sub tanto Pontífice, credulitátis suæ méritis augeátur. Per Dóminum nostrum. ℟. Amen.

Let us pray, also, for all bishops, priests, deacons, subdeacons, acolytes, exorcists, lectors, doorkeepers, confessors, virgins, widows, and for all the holy people of God.

Orémus et pro ómnibus Epíscopis, Presbyteris, Diacónibus, Subdiacónibus, Acólythis, Exorcístis, Lectóribus, Ostiáriis, Confessóribus, Virgínibus, Víduis: et pro omni pópulo sancto Dei.

Let us pray

℣. Let us kneel.

℟. Arise.

℣. Flectámus génua.

℟. Leváte.

Almighty, eternal God, by Whose Spirit the whole body of the Church is ruled, harken unto us while we make our supplications for all its orders, that, by the gift of Thy grace, Thou mayest be faithfully

Omnípotens sempitérne Deus, cujus spíritu totum corpus Ecclésiæ sanctificétur et régitur: exáudi nos pro univérsis ordínibus supplicántes; ut grátiæ tuæ múnere, ab ómnibus tibi grádibus fidéliter

serviátur. Per Dóminum nostrum. ℟. Amen.

Orémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures præcordiórum ipsórum, januámque misericórdiæ; ut per lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.

served by all conditions of men. Through our Lord. ℟. Amen.

Let us pray, also, for our catechumens, that our Lord and God may open the ears of their hearts, and the door of mercy, so that, having received remission of all their sins through the laver of regeneration, they, too, may be found in Christ Jesus our Lord.

Let us pray

℣. Flectámus génua.
℟. Leváte.

℣. Let us kneel.
℟. Arise.

Omnípotens sempitérne Deus, qui Ecclésiam tuam nova semper prole fœcúndas: auge fidem et intelléctum catechúmenis nostris; ut renáti fonte baptísmatis, adoptiónis tuæ fíliis aggregéntur. Per Dóminum nostrum. ℟. Amen.

Almighty, eternal God, Who dost continually render Thy Church fruitful with new progeny, increase the faith and understanding of our catechumens, that, being born again in the font of baptism, they may be numbered with the children of Thine adoption. Through our Lord. ℟. Amen.

Orémus, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus: morbos aúferat: famem depéllat: apériat cárceres: víncula dissólvat: peregrinántibus réditum: infirmántibus sanitátem; navigántibus portum salútis indúlgeat.

Let us pray, dearly beloved, to God the Father almighty, that He purge the world of all its errors, banish diseases, drive away famine, open the prisons, loose the shackles, grant to those that journey to be restored to their homes; to the sick, health; to those at sea, a haven of safety.

Let us pray

℣. Flectámus génua.
℟. Leváte.

℣. Let us kneel.
℟. Arise.

Omnípotens sempitérne Deus, mœstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitátibus suis misericórdiam tuam gaúdeant affuísse.

Almighty, eternal God, the consolation of them that mourn, the strength of them that labor; let the prayers of those who cry out from whatsoever tribulation come unto Thee, that all may rejoice because Thy mercy hath been

with them in their necessities. Through our Lord. ℟. Amen.

Per Dóminum nostrum. ℟. Amen.

Let us pray, also, for heretics and schismatics, that our Lord and God may deliver them from all their errors, and vouchsafe to recall them to their holy mother, the catholic and apostolic Church.

Orémus et pro hæréticis et schismáticis: ut Deus et Dóminus noster éruat eos ab erróribus univérsis; et ad sanctam matrem Ecclésiam Cathólicam, atque Apostólicam revocáre dignétur.

Let us pray

℣. Let us kneel.
℟. Arise.

℣. Flectámus génua.
℟. Leváte.

Almighty, eternal God, Who dost save all, and willest not that any should perish, look upon the souls deceived by diabolical fraud, that, abandoning all heretical depravity, the hearts of the erring may regain sanity and return to the unity of truth. Through our Lord. ℟. Amen.

Omnípotens sempitérne Deus, qui salvas omnes, et néminem vis períre réspice ad ánimas diabólica fraude decéptas; ut omni hærética pravitáte depósita, errántium corda resipíscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum nostrum. ℟. Amen.

Let us pray, also, for the unfaithful Jews, that our Lord and God may take away the veil from their hearts, so that they, too, may acknowledge Jesus Christ our Lord.

Orémus et pro pérfidis Judæis: ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut ipsi agnóscant Jesum Christum Dóminum nostrum.

The celebrant now chants the Collect or Prayer:

repellest not even Jewish faithlessness from Thy mercy, hearken to our prayers which we make in behalf of the blindness of that people, that, recognizing the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same. ℟. Amen.

us, qui étiam judáicam perfídiam a tua misericórdia non repéllis: exáudi preces nostras, quas pro illíus pópuli obcæcatióne deférimus; ut ágnita veritátis tuæ luce, quæ Christus est, a suis ténebris eruántur. Per eúmdem. ℟. Amen.

Let us pray, also, for the pagans, that almighty God may remove iniquity from their hearts, so that they may leave their idols and be converted to the living and true God and His only Son, Jesus Christ, our Lord and God.

Orémus et pro pagánis: ut Deus omnípotens áuferat iniquitátem a córdibus eórum; ut relíctis idólis suis, convertántur ad Deum vivum et verum, et únicum Fílium ejus Jesum Christum Deum et Dóminum nostrum.

Let us pray

℣. Flectámus génua.
℟. Leváte.

℣. Let us kneel.
℟. Arise.

Omnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquíris: súscipe propítius oratiónem nostram, et líbera eos ab idolórum cultúra; et ággrega Ecclésiæ tuæ sanctæ, ad laudem, et glóriam nominis tui. Per Dóminum.
℟. Amen.

Almighty, eternal God, Who dost ever seek not the death of sinners, but their life, favorably receive our prayer, and deliver these from the worship of idols, and gather them unto Thy holy Church, to the praise and glory of Thy name. Through our Lord. ℟. Amen.

The solemn prayers being ended, the officiating priest divests himself of his black chasuble, and having received from the deacon the altar cross, which was veiled at the beginning of Passion-tide, he uncovers, before all the people, first, the head of the crucifix, next, the right arm, and lastly the entire cross. While doing this, he goes from the Epistle corner to the centre of the altar, lifting the cross higher at each step and thrice chanting, each time on a higher note:

Ecce lignum crucis. In quo salus mundi pepéndit.

Behold the wood of the cross, on which has hung the Salvation of the world.

And each time kneeling, the choir and people answer.

Veníte, adorémus.

Come, let us adore.

The priest now lays the unveiled cross on a cushion, in the centre of the sanctuary. Then he removes his shoes and, genuflecting three times, humbly kisses the feet of the crucifix. The deacon and subdeacon, followed by the rest of the clergy, do likewise, and then the deacon carries the cross to a place outside the sanctuary, where the laity approach to venerate it. The following words may be said while doing reverence to the holy cross: "We adore Thee, O Christ, and we bless Thee: because by thy holy cross Thou hast redeemed the world."

Meanwhile the choir sings the Improperia, *or Reproaches, as follows:*

℣. Pópule meus, quid feci tibi? aut in quo contristávi te? respónde mihi. ℣. Quia eduxi te de terra Ægypti: parásti crucem Salvatóri tuo.

℣. O My people, what have I done unto thee? or in what have I offended thee? Answer Me. ℣. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

Then in Greek and Latin is sung the Sanctus hymn of the Eastern Church:

℟. Agios o Theos.
℟. Sanctus Deus.
℟. Agios íschyros.
℟. Sanctus fortis.

℟. O holy God.
℟. O holy God.
℟. O holy, O mighty One.
℟. O holy, O mighty One.

℟. O holy, immortal One, have mercy upon us.
℟. O holy, immortal One, have mercy upon us.

℟. Agios athánatos, eléison imas.
℟. Sanctus immortális, miserére nobis.

The choir continues:

℣. Because I led thee out through the desert in forty years, and fed thee with manna, and brought thee into a very good land, thou hast prepared a cross for thy Saviour.

℣. Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam: parásti Crucem Salvatóri tuo.

The hymn of the Eastern Church as above is repeated:

℣. What more should I have done, and did it not? Behold I have planted thee as My fairest vine, and thou hast become very bitter unto Me, for thou hast quenched My thirst with vinegar, and with a lance hast thou pierced thy Saviour's side.

℣. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te víneam meam speciosíssimam: et tu facta es mihi nimis amára: acéto namque sitim meam potásti: et láncea perforásti latus Salvatóri tuo.

The hymn of the Eastern Church is again repeated.

℣. For thee did I scourge Egypt and its firstborn, and thou hast given Me over to be scourged.

℣. Ego propter te flagellávi Ægyptum cum primogénitis suis: et tu me flagellátum tradidísti.

The choir

℣. O My people, what have I done to thee, or in what have I offended thee? Answer Me.

Pópule meus, quid feci tibi? Aut in quo contristávi te? respónde mihi.

overwhelming Pharao in the Red Sea, and thou hast delivered Me to the chief priests.

demérso Pharaóne in Mare Rubrum: et tu me tradidísti princípibus sacerdótum.

The choir, Popule Meus (O My People) *as before.*

℣. I opened the sea before thee, and thou hast opened My side with a lance.

℣. Ego ante te apérui mare: et tu aperuísti láncea latus meum.

The choir, Popule Meus (O My people).

℣. I went before thee in a pillar of cloud, and thou hast haled Me to the judgment hall of Pilate.

℣. Ego te ante præívi in colúmna nubis: et tu me duxísti ad prætórium Piláti.

The choir, Popule Meus (O My people).

℣. I fed thee with manna through the desert and thou hast smitten Me with buffets and with lashes.

℣. Ego te pavi manna per desértum: et tu me cecidísti álapis et flagéllis.

The choir, Popule Meus (O My people).

℣. Ego te potávi aqua salútis de petra: et tu me potásti felle, et acéto.

℣. I gave thee the water of salvation to drink from the rock, and thou hast given Me gall and vinegar to drink.

The choir, Popule Meus (O My people).

℣. Ego propter te Chananæórum reges percússi: et tu percussísti arúndine caput meum.

℣. For thee I smote the kings of the Chanaanites, and thou hast smitten My head with a reed.

The choir, Popule Meus (O My people).

℣. Ego dedi tibi sceptrum regále, et tu dedísti cápiti meo spíneam corónam.

℣. I gave thee a royal sceptre, and thou hast given My head a crown of thorns.

The choir, Popule Meus (O My people).

℣. Ego te exltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

℣. With great power I lifted thee up, and thou hast hung Me upon the gibbet of the cross.

The choir, Popule Meus (O My people).

The following Antiphon *is now sung:*

Crucem tuam adorámus Dómine, et sanctam resurrectiónem tuam laudámus et glorificámus; ecce enim propter lignum venit gáudium in univérso mundo. *Ps. 66.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et miseréatur nostri. *Repetitur* Crucem tuam, etc.

We adore Thy cross, O Lord; we praise and glorify Thy holy resurrection. For behold, by reason of that wood, joy hath come in all the world. *Ps. 66.* May God have mercy on us and bless us: may He cause the light of His countenance to shine upon us, and have mercy on us. *Repeat:* We adore Thy cross, O Lord, etc.

Lastly is sung the Hymn of the Passion:

℟. Crux fidélis inter omnes
Arbor una nóbilis:
Nulla silva talem profert
Fronde, flore, gérmine.
Dulce lignum, dulces clavos,
Dulce pondus sústinet.

℟. Faithful cross, amidst all others,
Noble tree alone art thou!
There's no forest that hath yielded
Flower as thine, or leaf or bough.
Sweet thy wood, thy nails still sweeter,
Sweetest weight thou bearest now.

℣. Pange lingua gloriósi
Láuream certáminis,

℣. Sing, my tongue, the crowning guerdon
Of a glorious combat fought!

Sing above the cross's trophy	Et super crucis trophæo
Hymns with strains triumphal fraught!	Dic triúmphum nóbilem:
How the Saviour's blood-oblation	Quáliter Redémptor orbis
Won the victory earth had sought.	Immolátus vícerit.
℟. Faithful cross, etc.	℟. Crux fidélis, etc.
℣. God, our Maker, led to pity	℣. De paréntis protoplásti
By the guile which led astray	Fraude factor cóndolens,
Adam when he ate the apple,	Quando pomi noxiális
Bringing death no man can stay,	In necem morsu ruit:
Marked this tree to crush the other,	Ipse lignum tunc notávit,
And the ills it bore allay.	Damna ligni ut sólveret
℟. Sweet thy wood, etc.	℟. Dulce lignum, etc.
℣. This, the plan of our salvation,	℣. Hoc opus nostræ salútis
Preordained by God had been,	Ordo depopóscerat,
That the arts of wily Satan,	Multifórmis proditóris
Should be foiled by Him unseen,	Ars ut artem fálleret;
Whence the foeman's tool He fashioned,	Et medélam ferret inde,
As our race's healing mean.	Hostis unde læserat.
℟. Faithful cross, etc.	℟. Crux fidélis, etc.
℣. Therefore, when there came the fulness,	℣. Quando venit ergo sacri
[illegible]	[illegible]
He, His Son, the world's Creator,	Missus est ab arce Patris
Sent to earth in man's dire need,	Natus, orbis Cónditor;
Who from womb of Virgin peerless,	Atque ventre virgináli
Did endued with flesh proceed.	Carne amíctus pródiit.
℟. Sweet thy wood, etc.	℟. Dulce lignum, etc.
℣. Closed within a narrow manger,	℣. Vagit infans inter arcta
Lo! the wailing Infant lies.	Cónditus præsépia:
Round His limbs the Maiden Mother	Membra pannis involúta
Bands and wrappings gently ties:	Virgo mater álligat:
Fair the hands and feet she swaddles	Et Dei manus, pedésque

Stricta cingit fáscia.	Of the Lord that rules the skies.
℟. Crux fidélis, etc.	℟. Faithful cross, etc.
℣. Lustra sex qui jam perégit,	℣. When the thirty years were run,
Tempus implens córporis,	And His life approached its close.
Sponte líbera Redémptor Passióni déditus, Agnus in Crucis levátur Immolándus stípite.	Freely yielding our Redeemer To His passion's deathly throes, On a Rood a Victim lifted, There atones for human woes.
℟. Dulce lignum, etc.	℟. Sweet thy wood, etc.
℣. Felle potus ecce languet:	℣. Bitter gall become His potion,
Spina, clavi, láncea Mite corpus perforárunt,	Failing limbs His languor show: Thorns and nails and spear now open
Unda manat, et cruor:	Founts whence blood and water flow:
Terra, pontus, astra, mundus,	By this flood is cleansed creation,
Quo lavántur flúmine!	Starry orb, as earth below.
℟. Crux fidélis, etc.	℟. Faithful cross, etc.
℣. Flecte ramos arbor alta,	℣. Lofty tree, bow down thy branches,
Tensa laxa víscera, Et rigor lentéscat ille,	And thy sinews tense unstring: Soften, ay! thy native hardness,
Quem dedit natívitas:	Smooth the knots that to thee cling:
Et supérni membra Regis	Then, thy gentle arms extending,
Tende miti stípite.	Greet the limbs of heaven's own King.
℟. Dulce lignum, etc.	℟. Sweet thy wood, etc.
℣. Sola digna tu fuísti	℣. Thou alone wast deemed worthy
Ferre mundi víctimam: Atque portum præparáre Arca mundo náufrago;	Thus to be the Saviour's bed: Thou, the ark in mercy chosen, Hast to port the shipwrecked led:
Quem sacer cruor perúnxit, Fusus Agni Córpore.	Thou it is who wast anointed By the sacred blood He shed.
℟. Crux fidélis, etc.	℟. Faithful cross, etc.
℣. Sempitérna sit beátæ Trinitáti glória:	℣. To the Trinity be glory, Through eternal length of days!

To the Father, Son, and Spirit,	Æqua Patri, Filióque:
Be to each the self-same praise!	Par decus Paráclito:
Let the voice of all creation	Unius Trinique nomen
Hymns to triune God upraise. Amen.	Laudet univérsitas. Amen.
℟. Sweet thy wood, etc.	℟. Dulce lignum, etc.

The cross having been again set up on the altar, and candles lit as for high Mass, the clergy move to the chapel or repository, from which, after a pause for prayer, they return in procession, with lights and incense to the high altar, the celebrant bearing the chalice containing the Sacred Host, and the choir singing the hymn Vexilla Regis ("The Banners of the King").

The royal banners now unfurled,	Vexilla Regis pródeunt:
The mystic cross illumes the world,	Fulget Crucis mystérium,
For life the sting of death hath borne,	Qua vita mortem pértulit,
And death of all its poison shorn.	Et morte vitam prótulit.
Thereon with steel of cruel spear,	Quæ, vulneráta lánceæ
His side is pierced, whence there appear	Mucróne diro, críminum
Of blood and water hallowed streams,	Ut nos laváret sórdibus,
To cleanse the souls He now redeems.	Manávit unda, et sánguine.
Hereon fulfilled is David's	Impléta sunt quæ cóncinit
That wandering nations deeply stirred,	David fidéli cármine,
When crying in prophetic strain,	Dicéndo natiónibus:
"The Lord our God from tree doth reign."	Regnávit a ligno Deus.
O comely tree! thou radiant bride!	Arbor decóra, et fúlgida,
By kingly purple sanctified,	Ornáta Regis púrpura,
Thou chosen from a high-born race,	Elécta digno stípite
God's hallowed members to embrace.	Tam sancta membra tángere.
O happy tree! to thee doth cling	Beáta, cujus bráchiis
The sinful world's redeeming King,	Prétium pepéndit sæculi,

Statéra facta córporis,	Thou, balance, where His body lies,
Tulítque prædam tártari.	To snatch from hell its stolen prize.
O Crux ave, spes única,	O cross, our only hope, all hail!
Hoc Passiónis témpore:	This passion-tide, thy balm exhale:
Piis adáuge grátiam,	In loving hearts, augment thy grace,
Reísque dele crímina.	The sinner's stains entire efface.
Te, fons salútis, Trínitas,	O Trinity, Thou loving fount,
Colláudet omnis spíritus:	To praise Thee every spirit mount!
Quibus Crucis victóriam	The cross's victory to those who share,
Largíris, adde præmium. Amen.	O grant reward without compare. Amen.

The chalice is placed on the altar, the Sacred Host lying before it on the corporal, the small linen altar-cloth. Wine mixed with a little water is poured into the chalice and the altar is incensed as at high Mass. The priest washes his fingers, but does not recite the Psalm Lavabo. *Returning to the middle of the altar he silently prays:*

In spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine: et sic sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

In the spirit of humility and in a contrite mind may we be accepted by Thee, O Lord, and may our sacrifice become in Thy sight such as to please Thee, O Lord God.

He now turns to the people, saying the Orate fratres, *as usual:*

Oráte, fratres: ut meum ac vestrum sacrifícium acceptábile fiat apud Deum Patrem omnipoténtem.

Brethren, pray that my sacrifice and yours may become acceptable before God the Father almighty.

No answer is made, and the celebrant proceeds to recite the Lord's Prayer.

Let us pray

Præcéptis, salutáribus mónitì, et divína institutióne formáti, audémus dícere.
Pater noster:

Admonished by salutary precepts and instructed by divine teaching, we presume to say:
Our Father, etc.

The choir answers:

Sed líbera nos a malo.

But deliver us from evil.

The priest subjoins Amen, *in a low voice, and continues aloud.*

Deliver us, we beseech Thee, O Lord, from all evils, past present, and to come, and by the intercession of the blessed and glorious Mary, ever a virgin, mother of God, and of Thy holy apostles, Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that, through the help of Thy bountiful mercy, we may always be free from sin and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. ℟. Amen.

Líbera nos, quæsumus, Dómine, ab ómnibus malis, prætéritis, præséntibus: et futúris: et intercedénte beáta, et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab ómni perturbatióne secúri. Per eúmdem Dóminum nostrum Jesus Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus. Per omnia sæcula sæculorum. ℟. Amen.

The priest genuflects, then rising he raises the Sacred Host on high, so that all present may see it and adore it. Then breaking it, he lets fall a particle into the unconsecrated wine contained in the chalice. The Agnus Dei *is not said, and of the three prayers before Communion the last only.*

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation: but through Thy loving-kindness may it be to me a safeguard [illegible] Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. ℟. Amen.

Percéptio Corpóris tui, Dómine Jesu Christe, quod ego indígnus súmere præsumo, non mihi provéniat in judícium et condemnatiónem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et cór- [illegible] endam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum. ℟. Amen.

He continues:

I will take the bread of heaven and will call upon the name of the Lord.

Panem cœléstem accipiam, et nomen Dómini invocábo.

He then repeats three times:

Lord, I am not worthy that Thou shouldst enter under my roof: but say only the word and my soul shall be healed.

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo et sanábitur ánima mea.

He receives the Sacred Body of the Lord, with the customary prayer:

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

May the body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

Having drunk the wine in the chalice with the consecrated particle dropped therein, he purifies it with the customary ablutions, saying in the last place the prayer:

Quod ore súmpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

Into a pure heart, O Lord, may we receive the heavenly food which has passed our lips. Bestowed upon us in time, may it be to us the healing of our souls for eternity.

The ceremony is now ended and the priest and his ministers leave the sanctuary, the acolytes removing the altar-cloth and extinguishing the candles. The altar of the repository is also dismantled, and, until the Mass of the Resurrection on the following morning, Catholic churches remain without the Real Presence, which is their glory. So that the dying may not be deprived of Holy Viaticum, some consecrated particles are kept in a tabernacle, with a lamp burning before it, either in the sacristy or in some nearby chapel.

Before retiring, the clergy recite the Vesper Psalms as on Maundy Thursday, page 455, using the following antiphon before and after the Magnificat:

Cum accepísset acétum, dixit: Consummátum est: et inclináto cápite, emísit spíritum.

When He had received the vinegar, He said, It is finished. And, bowing His head, He gave up the ghost.

Holy Saturday *(Purple-White)*

STATION AT ST. JOHN LATERAN

The ceremonies of this day begin early in the morning with the blessing of a new fire that has been kindled with flint and steel. From this fire a candle with three stems, and placed on a reed, is lighted and carried up the church by a deacon, who three times chants the words "Lumen Christi." *The paschal candle is blessed by the deacon, who fixes in it five grains of blessed incense in memory of the wounds of Christ and the precious spices with which He was anointed in the tomb, and afterwards lights it from the candle on the reed. The blessing of the candle is followed by the reading of the twelve prophecies, and after that the priest goes in procession to bless the font. The water in the font is scattered toward the four quarters of the world, to indicate the catholicity of the Church and the world-wide efficacy of her sacraments; the priest breathes on the water in the form of a cross and plunges the paschal candle into the water, for the Spirit of God is to hallow it, and the power of Christ is to descend on it; lastly, a few drops of the oil of catechumens and of the chrism are poured into the font, in order to signify the union of Christ, our anointed King, with His people. On the way back from the font the Litany of the Saints is begun, and when it is ended the altar is decked with flowers and the Mass is begun*

in white vestments. The pictures and statues in the church that have been veiled since Passion Sunday are uncovered. The organ and bells are heard again and the joyful Alleluia *is resumed.*

In the absence of sacred ministers the officiant recites (or sings, if the custom prevails) all the prayers and lessons and performs all the ceremonies allotted to the sacred ministers in the functions of this day.

The officiating priest blesses the new fire and incense as follows:

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Let us pray

O God, Who through Thy Son, the cornerstone, hast given to Thy faithful the fire of Thy brightness. sanctify ✠ this new fire, produced out of a flint-stone, to be serviceable for our uses; and grant unto us to be so fired with heavenly aspirations through these paschal festivities, that with pure hearts we may be able to attain to the festivities of perpetual brightness. Through the same Christ our Lord. ℟. Amen.

Deus, qui per Filium tuum, angulárem scílicet lápidem, claritátis tuæ ignem fidélibus contulísti: prodúctum e sílice, nostris profutúrum úsibus, novum hunc ignem sancti ✠ fica: et concéde nobis, ita per hæc festa paschália cœléstibus desidériis inflammári: ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertíngere. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

Let us pray

Lord God, Father almighty, light unfailing, Who art the Creator of all lights. bless ✠

sanctified and blessed by Thee, Who dost enlighten the whole world, that we may be kindled by that light and enlightened by the fire of Thy brightness; and as Thou didst enlighten Moses when he went forth out of Egypt, so do Thou enlighten our hearts and our senses, that we may be worthy to come to the light eternal. Through Christ our Lord. ℟. Amen.

Dómine Deus. Pater omnípotens, lumen indefíciens, qui es cónditor ómnium lú-

lumen, quod a te sanctificátum atque benedíctum est, qui illumináisti omnem mundum: ut ab eo lumine accendámur atque illuminémur igne claritátis tuæ: et sicut illumináisti Moysen exeúntem de Ægypto, ita illúmines corda, et sensus nostros; ut ad vitam et lucem ætérnam per Christum dominum nostrum. ℟. Amen.

Let us pray

Holy Lord, eternal Father, almighty God, vouchsafe Thy co-operation with us while we bless this fire in Thy name,

Dómine sancte, Pater omnípotens, ætérne Deus: benedicéntibus nobis hunc ignem in nómine tuo, et unigéniti

Filii tui Dei ac Dómini nostri Jesu Christi, et Spíritus Sancti, cooperári dignéris; et ádjuva nos contra ignita tela inimíci, et illústra grátia cæléstì: Qui vivis et regnas cum eódem Unigénito tuo, et Spíritu Sancto, Deus: per ómnia sæcula sæculórum. ℟. Amen.

and the name of Thine only-begotten Son, our God and Lord Jesus Christ, and of the Holy Spirit; and aid us against the fiery darts of the enemy, and illuminate us with Thy heavenly grace. Who livest and reignest with the same, Thine Only-begotten and the Holy Spirit, God, forever and ever. ℟. Amen.

Saying the following prayer the celebrant blesses the five grains of incense which are to be inserted in the wax of the paschal candle and afterwards sprinkles with holy water and incenses both the fire and the grains of incense:

Véniat, quæsumus, omnípotens Deus, super hoc incénsum larga tuae bene✠dictiónis infúsio: et hunc noctúrnum splendórem invisíbilis regenerátor accénde; ut non solum sacrifícium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgeat; sed in quocúmque loco ex hujus sanctificatiónis mystério áliquid fúerit deportátum, expúlsa diabólicæ fraudis nequítia, virtus tuæ majestátis assístat. Per Christum Dóminum nostrum. ℟. Amen.

Upon this incense, we beseech Thee, O almighty God, may there come a plenteous outpouring of Thy benediction ✠; and do Thou, O invisible Regenerator, kindle this splendor of the night, that not only the sacrifice, happily consummated this night, may be refulgent with the secret mingling of Thy light, but into whatsoever place anything be brought from the mystery of this sanctification, the malice of the diabolical deceits may be driven thence, and the power of Thy majesty may be present. Through Christ our Lord. ℟. Amen.

The deacon now puts on a white dalmatic, and taking in his hand a wax candle, so moulded as to end in three separate branches (a symbol of the Holy Trinity), enters the church accompanied by the officiating priest and the rest of the clergy. While going toward the sanctuary he stops three times, so that the wax branches he is carrying may be successively lighted; chanting each time the words:

Lumen Christi.

Light of Christ.

At each announcement all present kneel and answer.

℟. Deo grátias.

℟. We thank thee, O God.

On reaching the altar steps the deacon kneels and prays as when about to read the holy Gospel at Mass.

Munda cor meum, ac lábia mea, omnípotens Deus, qui lábia Isaiæ prophétæ cálculo mundásti ignito: ita me

Cleanse my heart and my lips, O almighty God, Who didst cleanse the lips of Thy prophet Isaias with a burning

coal; so deign to cleanse me with Thy tender compassion that I may be able to declare worthily Thy paschal proclamation. Through Christ our Lord. ℟. Amen.

tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. ℟. Amen.

He asks the priest's blessing:

Pray, sir, a blessing.

Jube domne, benedícere.

The Lord be in thy heart and on thy lips, that thou mayest worthily and competently declare His paschal proclamation, in the name of the Father, and of the Son ✠, and of the Holy Ghost. Amen.

Dominus sit in corde tuo, et in lábiis tuis: ut digne, et competénter annúnties suum paschále præcónium: In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

He then chants the following ancient song of praise, known as the Paschale Præconium, *or Easter Laud, in which the hallowing of the paschal candle is embodied.*

Now, let the angelic host of heaven exult, exult the mysteries divine; and for the victory of so great a King sound the trumpet of salvation. Let earth rejoice, irradiated by such mighty beams, and, being lighted up with the splendor of the eternal King, let her feel the shadows gone from all her sphere. Let Mother Church also rejoice, adorned with the ef- [illegible] light, and let this place ring with the voices of many. Wherefore, do ye here present, O most dear brethren, in the wondrous brightness of this holy light, join me, I pray, in invoking the mercy of almighty God, that He, Who, for no merits of mine own, hath deigned to number me among the levites, may shed upon me the brightness of His light and make me perfectly perform the praise of this candle. Through Our Lord Jesus Christ, His Son, Who with Him liveth and reigneth in the unity of the Holy Spirit, God, forever and ever. ℟. Amen.

Exsúltet jam Angélica turba cælórum: exsúltent divina mystéria: et pro tanti Regis victória, tuba ínsonet salutáris. Gáudeat et tellus tantis irradiáta fulgóribus: et ætérni Regis splendóre illustráta, totius orbis se séntiat amisísse calíginem. Laetétur et mater Ecclésia, tanti lúminis adornáta fulgóribus: et magnis populórum [illegible] propter astantes vos, fratres caríssimi, ad tam miram hujus sancti lúminis claritátem, una mecum, quæso, Dei omnipoténtis misericórdiam invocáte. Ut qui me non meis méritis, intra Levitárum númerum dignátus est aggregáre: lúminis sui claritátem infúndens, Cérei hujus laudem implére perfíciat. Per Dóminum nostrum Jesum Christum Fílium suum: qui cum eo vivit et regnat in unitáte Spíritus Sancti Deus. Per ómnia saecula saeculórum. ℟. Amen.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

Vere dignum et justum est, invisíbilem Deum Patrem omnipoténtem, Fíliúmque ejus unigénitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis ætérno Patri Adæ débitum solvit: et véteris piáculi cautiónem pio cruóre detérsit. Hæc sunt enim festa paschália, in quibus verus ille Agnus occíditur, cujus sánguine postes fidélium consecrántur. Hæc nox est, in qua primum patres nostros fílios Israël edúctos de Ægypto, mare Rubrum sicco vestígio transíre fecísti. Hæc ígitur nox est, quæ peccatórum ténebras, colúmnae illuminatióne purgávit. Hæc nox est, quæ hódie per univérsum mundum, in Christo credéntes, a vítiis sæculi, et calígine peccatórum segregátos, reddit grátiæ, sóciat sanctitáti. Hæc nox est, in qua destrúctis vínculis mortis, Christus ab ínferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi profuísset. O mira circa nos tuæ pietátis dignátio! O inæstimábilis diléctio caritátis: ut servum redímeres, Fílium tradidísti! O certe necessárium Adæ peccátum, quod Christi morte delétum est! O felix culpa, quæ talem ac tantum méruit habére Redemptórem! O vere beáta nox,

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up to the Lord.

℣. Let us give thanks to the Lord, our God.
℟. It is meet and just.

It is truly meet and just, that with all the powers of heart and mind, uplifting, too, our voices, we sing the God invisible, the Father almighty, and His only-begotten Son, Our Lord Jesus Christ; Who hath paid for us unto the eternal Father the debt of Adam, and hath wiped out with His dear blood the reckoning of the ancient offence. For these are the paschal rites wherein the true Lamb is slain with Whose blood the door-posts of the faithful are consecrated. This the night on which Thou didst cause our fathers, the children of Israel, to cross dryshod the Red Sea, leading them out of the land of Egypt. This, then, is the night that hath purged away the darkness of sins with the illumination of the pillar of fire. This is the night which now, throughout all the world, doth separate believers in Christ from the iniquities of the world and the gloom of sins, doth restore them to grace, and join them unto holiness. This is the night on which, bursting the bonds of death, Christ came victorious from the grave. For it profited us nothing to be born except that we might be redeemed. O wondrous condescension of Thy great kindness in our regard! O inestimable affection of charity: to redeem the slave, Thou didst give up

the Son! O truly necessary sin of Adam, that is wiped out by the death of Christ! O happy fault, that was worthy to have such and so great a redeemer! O truly blessed night, that alone was worthy to know the time and the hour when Christ rose again from the dead. This is the night of which it is written: And the night shall be enlightened like day; and the night is my enlightening in my pleasures. The sanctification of this night, therefore, driveth away evil deeds, cleanseth offences, restoring innocence to the fallen and gladness to the mournful. It driveth out hatred, it produceth concord and curbeth tyrannies.

quæ sola méruit scire tempus et horam, in qua Christus ab ínferis resurréxit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminábitur: Et nox illuminátio mea in delíciis meis. Hujus ígitur sanctificátio noctis fugat scélera, culpas lavat: et reddit innocéntiam lapsis, et mæstis lætítiam. Fugat ódia, concórdiam parat, et curvat impéria.

Here the deacon fixes the five grains of blessed incense into the paschal candle, in the form of a cross.

In thanksgiving, then, for this night, O holy Father, receive the evening sacrifice of this incense, which most holy Church rendereth to Thee by the hands of her ministers, in this solemn oblation of wax, from the labors of the bees. And now we know the glories of this column which the flickering fire doth [illegible]

[illegible]

In hujus ígitur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrifícium vespertínum: quod tibi in hac Cérei oblatióne sólémni, per ministrórum manus de opéribus apum, sacrosáncta reddit Ecclésia. Sed jam colúmne hujus præcónia nóvimus, quam in honórem Dei [illegible]

Here the deacon lights the paschal candle with one of the lights of the triple candle.

Which fire, though it be divided into parts, yet knoweth no diminution of its light. For it is nourished by the fluid wax which the mother bee hath produced for the material of this precious torch.

Qui licet sit dívisus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in substántiam pretiósæ hujus lámpadis, apis mater edúxit.

Here the lamps in the church are lighted from the holy fire.

O truly blessed night that despoiled the Egyptians and enriched the Hebrews! Night in which heavenly are joined with earthly things, divine with human! We therefore pray Thee, O Lord, that this candle,

O vere beáta nox, quæ exspoliávit Ægyptios, ditávit Hebræos! Nox, in qua terrénis cæléstia, humánis divína jungúntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis conse-

crátus, ad noctis hujus calíginem destruéndam, indeficiens persevéret. Et in odórem suavitátis accéptus, supérnis luminaribus misceátur. Flammas ejus lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásum. Ille, qui regréssus ab ínferis, humáno géneri serénus illuxit. Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum: una cum beatíssimo Papa nostro *N.* et Antístite nostro *N.*, quiéte témporum concéssa, in his paschálibus gáudiis, assídua protectióne régere, gubernáre, et conserváre dignéris. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum. ℟. Amen.

consecrated to the honor of Thy name, may persevere without failing in breaking up the gloom of this night. And, being accepted for an odor of sweetness, may it be mingled with the heavenly luminaries. May the daystar of the morning come upon its flame: that daystar which knoweth no setting: He Who, returning from the grave, hath shed His serene light upon the human race. We therefore beseech Thee, O Lord, that, granting peace in these paschal joys to us Thy servants, and all Thy clergy, and Thy most devout people, together with our most blessed Pope *N.* and our bishop *N.*, Thou wouldst deign to direct us with Thy watchful protection, to govern and preserve us. Through the same Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God, world without end. ℟. Amen.

The deacon now lays aside his festival robes and, with the subdeacon, attends the officiating priest who reads the following twelve prophecies in a low voice: while they are chanted by others of the clergy:

Prophecy 1. Gen. 1, 1-31; 2, 1, 2

In princípio creávit Deus cælum, et terram. Terra autem erat inánis, et vácua, et ténebræ erant super fáciem abyssi: et Spíritus Dei ferebátur super aquas. Dixítque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divísit lucem a ténebris. Appellavítque lucem Diem, et ténebras Noctem: factúmque est véspere, et mane, dies unus, Dixit quoque Deus: Fiat firmaméntum in

In the beginning God created heaven and earth: and the earth was void and empty, and darkness was upon the face of the deep, and the Spirit of God moved over the waters. And God said, Be light made; and light was made. And God saw the light that it was good: and He divided the light from the darkness; and He called the light day and the darkness night: and there was evening and morning, one day. And

God said, Let there be a firmament made amidst the waters, and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament: and it was so. And God called the firmament Heaven; and the evening and morning were the second day. God also said, Let the waters that are under the heavens be gathered together into one place, and let the dry land appear: and it was so done. And God called the dry land Earth, and the gathering together of the waters He called Seas: and God saw that it was good. And He said, Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth; and it was so done. And the earth brought forth the green herb, and such as yielded seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind: and God saw that it was good; and the evening and the morning were the third day. And God said, Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days, and years; to shine in the firmament of heaven, and to give light upon the earth: and it was so done. And God made two great lights, a greater light to rule the day, and a lesser light to rule the night; and the stars; and He set them in the firmament of heaven to shine

médio aquárum: et dívidat aquas ab aquis. Et fecit Deus firmaméntum, divisítque aquas, quæ erant sub firmamento, ab his quæ erant super firmaméntum. Et factum est ita. Vocavítque Deus firmaméntum Cælum: et factum est véspere, et mane, dies secúndus. Dixit vero Deus: Congregéntur aquæ, quæ sub cælo sunt, in locum unum: et appáreat árida. Et factum est ita. Et vocávit Deus áridam, Terram: congregationésque aquárum appellávit Mária. Et vidit Deus quod esset bonum. Et ait: Gérminet terra herbam viréntem, et faciéntem semen, et lignum pomíferum fáciens fructum juxta genus suum, cujus semen in semetípso sit super terram. Et factum est ita. Et prótulit terra herbam viréntem, et faciéntem semen juxta genus suum, lignúmque fáciens fructum, et habens unumquódque seméntem secúndum spéciem suam. [illegible] num. Et factum est véspere et mane, dies tértius. Dixit autem Deus: Fiant luminária in firmaménto cæli, et dívidant diem ac noctem, et sint in signa et témpora, et dies et annos: ut lúceant in firmaménto cæli, et illúminent terram. Et factum est ita. Fecítque Deus duo luminária magna: luminárе majus, ut præésset diéi: et luminárе minus, ut præésset nocti: et stellas. Et pósuit eas in firmaménto cæli, ut lucérent super terram, et præéssent diéi ac nocti, et divíderent lucem, ac ténebras. Et vidit Deus quod esset bonus. Et factum est

véspere et mane, dies quartus. Dixit étiam Deus: Prodúcant aquæ réptile ánimæ vivéntis, et volátile super terram sub firmaménto cæli. Creavítque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam prodúxerant aquae in spécies suas, et omne volátile secúndum genus suum. Et vidit Deus quod esset bonum. Benedixítque eis, dicens: Créscite, et multiplicámini, et repléte aquas maris: avésque multiplicéntur super terram. Et factum est véspere, et mane, dies quintus. Dixit quoque Deus: Prodúcat terra ánimam vivéntum in génere suo: juménta, et reptília, et béstias terræ secúndum spécies suas. Factúmque est ita. Et fecit Deus béstias terræ juxta spécies suas, et juménta, et omne réptile terræ in génere suo. Et vidit Deus quod esset bonum, et ait: Faciámus hóminem ad imáginem, et similitúdinem nostram: et præsit píscibus maris, et volatílibus cæli, et béstiis, universæque terræ, omníque réptili, quod movétur in terra. Et creávit Deus hóminem ad imáginem suam: ad imáginem Dei creávit illum, másculum et féminam creávit eos. Benedixítque illis Deus, et ait: Créscite, et multiplicámini, et repléte terram, et subjícite eum, et dominámini píscibus maris, et volatílibus cæli, et univérsis animántibus, quæ movéntur super terram. Dixítque Deus: Ecce dedi vobis omnem herbam afferéntem semen super terram, et univérsa ligna quæ habent in semetípsis semén-

upon the earth, and to rule the day and the night, and to divide the light and the darkness; and God saw that it was good; and the evening and the morning were the fourth day. God also said, Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind: and God saw that it was good. And He blessed them, saying, Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth: and the evening and morning were the fifth day. And God said, Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds: and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind: and God saw that it was good. And He said, Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image; to the image of God He created him; male and female He created them. And God blessed them, saying, Increase and multiply, and fill the earth, and

subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said, Behold, I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat; and to all the beasts of the earth, and to every fowl of the air, and to all that move upon the earth and wherein there is life, that they may have to feed upon: and it was so done. And God saw all the things that He had made, and they were very good: and the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had done.

tem géneris sui, ut sint vobis in escam: et cunctis animántibus terræ, omnique vólucri cæli et univérsis, quæ movéntur in terra, et in quibus est ánima vivens, ut hábeant ad vescéndum. Et factum est ita. Vidítque Deus cuncta, quæ fécerat: et erant valde bona. Et factum est véspere, et mane, dies sextus. Igitur perfécti sunt cæli, et terra, et ómnia ornátus eórum. Complevítque Deus die séptimo opus suum quod fécerat: et requiévit die séptimo ab univérso ópere quod patrárat.

At the end of each Prophecy, before the Prayer, the priest says, Oremus; *the deacon subjoins,* Flectamus genua, *to which the subdeacon replies,* Levate.

Let us pray

℣. Let us kneel.
℟. Arise.

℣. Flectámus génua.
℟. Leváte.

Prayer

O GOD, Who hast wonderfully created man and more wonderfully redeemed him, grant us, we beseech Thee, to withstand by strength of spirit the allurements of sin, that we may be worthy to reach everlasting joys. Through our Lord.

DEUS, qui mirabíliter creásti hóminem, et mirabílius redemísti: da nobis, quaesumus, contra oblectaménta peccáti, mentis ratióne persístere; ut mereámur ad ætérna gáudia perveníre. Per Dóminum.

Prophecy 2. Gen. 5, 6, 7, 8

And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them,

Noë vero cum quingentórum esset annórum, génuit Sem, Cham, et Japheth. Cumque cœpíssent hómines multiplicari super terram, et fílias procreássent, vidéntes fílii Dei

filias hóminum, quod essent pulchræ, accepérunt sibi uxóres ex ómnibus, quas elégerant. Dixítque Deus: Non permanébit spíritus meus in hómine in ætérnum, quia caro est: erúntque dies illíus centum vigínti annórum. Gigántes autem erant super terram in diébus illis. Postquam enim ingréssi sunt fílii Dei ad fílias hóminum, illæque genuérunt, isti sunt poténtes a sæculo viri famósi. Videns autem Deus, quod multa malítia hóminum esset in terra, et cuncta cogitátio cordis inténta esset ad malum omnitémpore, poenítuit eum quod hóminem fecísset in terra. Et factus dolóre cordis intrínsecus: Delébo, inquit, hóminem, quem creávi, a fácie terrae, ab hómine usque ad animántia, a réptili usque ad vólucres caeli: poenítet enim me fecísse eos. Noë vero invénit grátiam coram Dómino. Hæ sunt generatiónes Noë: Noë vir justus atque perféctus fuit in generatiónibus suis, cum Deo ambulávit. Et génuit tres fílios, Sem, Cham, et Japheth. Corrúpta est autem terra coram Deo, et repléta est iniquitáte. Cumque vidísset Deus terram esse corrúptam (omnis quippe caro occúperat viam suam super terram), dixit ad Noë: Finis univérsæ carnis venit coram me: repléta est terra iniquitáte a fácie eórum, et ego dispérdam eos cum terra. Fac tibi arcam de lignis lævigátis: mansiúnculas in arca fácies, et bitúmine línies intrínsecus, et extrínsecus. Et sic fácies eam: Trecentórum cubitórum erit lon-

the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said, My spirit shall not remain in man forever, because he is flesh; and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said, I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth Me that I have made them. But Noe found grace before the Lord. These are the generations of Noe; Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), He said to Noe, the end of all flesh is come before Me; the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little

rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower, middle chambers, and third stories, shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh wherein is the breath of life under heaven: all things that are in the earth shall be consumed. And I will establish My covenant with thee: and thou shalt enter into the ark; thou and thy sons, and thy wife, and the wives of thy sons, with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee, of the male sex and the female. Of fowls according to their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God had commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the floodgates of heaven were opened, and the rain fell upon the earth forty

gitúdo arcæ, quinquagínta cubitorum latitúdo, et trigínta cubitórum altitúdo illíus. Fenéstram in arca fácies, et in cúbito consummábis summitátem ejus: óstium autem arcæ pones ex látere: deórsum cœnácula, et trístega fácies in ea. Ecce ego addúcam aquas dilúvii super terram, ut interfíciam omnem carnem, in qua spíritus vitæ est subter cælum. Univérsa quæ in terra sunt, consuméntur. Ponámque fœdus meum tecum: et ingrediéris arcam tu, et fílii tui, uxor tua, et uxóres filiórum tuórum tecum. Et ex cunctis animántibus univérsæ carnis bina indúces in arcam, ut vivant tecum: masculíni sexus, et feminíni. De volúcribus juxta genus suum et de juméntis in génere suo, et ex omni réptili terræ secúndum genus suum: bina de ómnibus ingrediéntur tecum, ut possint vívere. Tolles ígitur tecum ex ómnibus escis, quæ mandi [illegible] apud te: et erunt tam tibi, quam illis in cibum. Fecit ígitur Noë ómnia, quæ præcéperat illi Deus. Erátque sexcentórum annórum, quando dilúvii aquæ inundavérunt super terram. Rupti sunt omnes fontes abyssi magnæ, et cataráctæ cæli apértæ sunt: et facta est plúvia super terram quadragínta diébus et quadraginta nóctibus. In artículo diéi illíus ingréssus est Noë, et Sem, et Cham, et Japheth fílii ejus, uxor illíus, et tres uxores filiórum ejus cum eis in arcam: ipsi, et omne ánimal secúndum genus suum, universáque juménta in

génere suo, et omne, quod movétur super terram in génere suo, cunctúmque volátile secúndum genus suum. Porro arca ferebátur super aquas. Et aquæ prævaluérunt nimis super terram: opertíque sunt omnes montes excélsi sub univérso cælo. Quindecim cúbitis áltior fuit aqua super montes, quos operúerat. Consúmptaque est omnis caro quæ movebátur super terram, vólucrum, animántium, bestiárum, omniúmque reptílium, quæ reptant super terram. Remánsit autem solus Noë, et qui cum eo erant in arca. Obtinuerúntque aquæ terram centum quinquagínta diébus. Recordátus autem Deus Noë, cunctorúmque animántium, et ómnium jumentórum, quæ erant cum eo in arca, addúxit spíritum super terram, et imminútæ sunt aquæ. Et clausi sunt fontes abyssi, et cataráctæ cæli: et prohíbitæ sunt plúviæ de cælo. Reversæque sunt aquae de terra eúntes, et redeúntes: et cœpérunt mínue post centum quinquagínta dies. Cumque transíssent quadragínta dies, apériens Noë fenéstram arcæ, quam fécerat, dimísit corvum: qui egrediebátur, et non revertebátur, donec siccaréntur aquæ super terram. Emísit quoque colúmbam post eum, ut vidéret si jam cessássent aquæ super fáciem terræ. Quæ cum non invenísset ubi requiésceret pes ejus, revérsa est ad eum in arcam: aquæ enim erant super univérsam terram: extendítque manum, et apprehénsam íntulit in arcam. Exspectáre autem ultra

days and forty nights. In the selfsame day Noe, and Sem and Cham and Japheth, his sons, his wife, and the three wives of his sons with them, went into the ark; they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters: and the waters prevailed beyond measure upon the earth, and all the high mountains under the whole heaven were covered; the water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated; the fountains also of the deep and the floodgates of heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth, going and coming; and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe opened the window of the ark, which he had made, sent forth a raven, which went forth, and did not return till the waters were dried up upon the earth.

He sent forth also a dove after him, to see if the waters had ceased upon the face of the earth: but she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth; and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening carrying a bough of an olive-tree with green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet another seven days; and he sent forth the dove, which returned not any more unto him. And God spake to Noe, saying, Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee and go ye upon the earth, increase and multiply upon it. So Noe went out, he and his sons, his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

septum diébus áliis, rursum dimísit colúmbam ex arca. At illa venit ad eum ad véspe-ram, portans ramum olívæ viréntibus fóliis in ore suo. Intelléxit ergo Noë, quod cessássent aquæ super terram. Exspectavítque nihilóminus septem alios dies: et emísit colúmbam, quae non est revérsa ultra ad eum. Locútus est autem Deus ad Noë, dicens: Egrédere de arca, tu et uxor tua, fílii tui, et uxóres filiórum tuórum tecum Cuncta animántia, quæ sunt apud te, ex omni carne, tam in volatílibus, quam in béstiis, et univérsis reptílibus, quæ reptant super terram, edu: tecum, et ingredímini super terram: créscite, et multiplicámini super eam. Egréssus est ergo Noë, et fílii ejus, uxor illíus, et uxores filiórum ejus cum eo. Sed et ómnia animántia, juménta, et reptília, quæ reptant super terram, sécundum genus suum, egréssa sunt de arca. Ædificávit autem Noë altáre Dómino: et tollens de cunctis pecóribus, et volucribus mundis, óbtulit holocáusta super altáre. Odoratúsque est Dóminus odórem suavitátis.

Let us pray

℣. Let us kneel.
℟. Arise.

℣. Flectámus génua.
℟. Leváte.

Prayer

O God, unchangeable virtue, and light eternal, look

Deus, incommutábilis virtus, et lumen æternum:

respíce propítius ad totíus Ecclésiæ tuæ mirábile sacraméntum, et opus salútis humánæ, perpétuæ dispositiónis efféctu tranquíllius operáre; totúsque mundus experiátur et vídeat, dejécta érigi, inveteráta renovári, et per ipsum redíre ómnia in íntegrum, a quo sumpsére princípium: Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat.

mercifully upon the wonderful sacrament of Thy whole Church, and perform in peace the work of human salvation, and let the whole world feel and see the things lifted up that were cast down, the worn out things renewed, and that all things are made whole through Him from Whom they had their origin, Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth.

Prophecy 3. Gen. 22, 1-19

In diébus illis: Tentávit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respóndit: Adsum. At illi: Tolle fílium tuum unigénitum, quem díligis, Isaac, et vade in terram visiónis: atque ibi ófferes eum in holocáustum super unum móntium, quem monstrávero tibi. Igitur Abraham de nocte consúrgens, stravit ásinum suum: ducens secum duos júvenes, et Isaac fílium suum. Cumque concidísset ligna in holocáustum, ábiit ad locum, quem præcéperat ei Deus. Die autem tértio, elevátis óculis, vidit locum procul: dixítque ad pueros suos: Exspectáte hic cum ásino: ego, et puer illuc usque properántes, postquam adoravérimus, revertémur ad vos. Tulit quoque ligna holocáusti, et impósuit super Isaac fílium suum: ipse vero portábat in mánibus ignem, et gládium. Cumque duo pérgerent simul, dixit Isaac patri suo: Pater mi. At ille respóndit: Quid vis, fili? Ecce, inquit, ignis, et ligna: ubi est víctima holocáusti? Dixit autem A-

In those days, God tempted Abraham, and said to him, Abraham, Abraham: and he answered, Here I am. He said to him, Take thy only-begotten son Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off; and he said to his young men, Stay you here with the ass: I and the boy will go with speed as far as yonder, and, after we have worshipped will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father, My father; and he answered, What wilt

thou, son? Behold, saith he, fire and wood; where is the victim for the holocaust? And Abraham said, God will provide Himself a victim for a holocaust, my son. So they went on together; and they came to the place which God had showed him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood; and he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying, Abraham, Abraham; and he answered, Here I am. And he said to him, Lay not thy hand upon the boy, neither do thou anything to him; now I know that thou fearest God, and hast not spared thy only-begotten son for My sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briars, sticking fast by the horns, which he took and offered for a holocaust instead of his son.

braham: Deus providébit sibi víctimam holocáusti, fili mi. Pergébant ergo páriter: et venérunt ad locum, quem osténderat ei Deus, in quo ædificávit altáre, et désuper ligna compósuit: cumque alligásset Isaac fílium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arrípuit gládium, ut immoláret fílium suum. Et ecce Angelus Dómini de cælo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténdas manum tuum super púerum, neque fácias illi quidquam: nunc cognóvi quod times Deum, et non pepercísti unigénito fílio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum aríetem inter vepres hæréntem córnibus, quem assúmens óbtulit holocáustum pro fílio. Appellavítque nomen loci illíus, Dóminus Videt. Unde usque hódie dícitur: In monte Dóminus vidébit. Vocávit autem Angelus Dómini Abraham se-

place, The Lord Seeth. Whereupon even to this day it is said, In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying, By My own self have I sworn, saith the Lord; because thou hast done this thing, and hast not spared thy only-begotten son for My sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the seashore; thy seed shall possess the gates of their enemies, and in thy seed shall all nations of the earth be blessed, because thou

memetípsum jurávi, dicit Dóminus: quia fecísti hanc rem, et non pepercísti fílio tuo unigénito propter me: benedícam tibi, et multiplicábo semen tuum sicut stellas cæli, et velut arénam, quæ est in líttore maris: possidébit semen tuum portas inimicórum suórum, et benedicéntur in sémine tuo omnes gentes terræ, quia obedísti voci meæ. Revérsus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

hast obeyed My voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Let us pray

℣. Flectámus génua.
℟. Leváte.

℣. Let us kneel.
℟. Arise.

Prayer

Deus, fidélium Pater summe, qui in toto orbe terrárum, promissiónis tuæ filios diffúsa adoptiónis grátia multíplicas: et per paschále sacraméntum, Abraham púerum tuum universárum, sicut jurásti, géntium éfficis patrem; da pópulis tuis digne ad grátiam tuæ vocatiónis introíre. Per Dóminum.

O God, the supreme Father of the faithful, Who dost multiply Thy children throughout the world by spreading abroad the grace of adoption, and Who, through the paschal sacrament, dost make Thy servant Abraham the father of all the nations, as Thou didst swear, grant that Thy people may worthily enter into the grace of Thy vocation. Through Our Lord.

Prophecy 4. Ex. 14, 24-31; 15, 1

In diébus illis: Factum est in vígilia matutína, et ecce respíciens Dóminus super castra Ægyptiórum per colúmnam ignis, et nubis, interfécit Exércitum eórum: et subvértit rotas cúrruum, ferebantúrque in profúndum. Dixérunt ergo Ægypti: Fugiámus Isrælem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móysen: Extende manum tuam super mare, ut revertántur aquæ ad Ægyptios super currus, et équites eórum. Cumque extendísset Móyses manum contra mare, revérsum est primo dilúculo ad priórem locum: fugientibúsque Ægyptiis occurrérunt aquæ, et invólvit eos Dóminus in médiis flúctibus. Reversæque sunt aquæ, et operuérunt currus, et équites cuncti exércitus Pharaónis, qui sequéntes ingréssi fúerant ma-

In those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us. And the Lord said to Moses, Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand toward the sea, it returned, at the first break of day, to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the

horsemen of all the army of Pharao, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the seashore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses His servant. Then Moses and the children of Israel sung this canticle to the Lord and said:

re: nec unus quidem supérfuit ex eis. Fílii autem Israël per-rexérunt per médium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinis-tris: liberavítque Dóminus in die illa Israël de manu Ægyp-tiórum. Et vidérunt Ægyptios mórtuos super líttus maris, et manum magnum, quam ex-ercúerat Dóminus contra eos: timuítque pópulus Dóminum, et credidérunt Dómino, et Móysi servo ejus. Tunc cécinit Móyses et fílii Israël carmen hoc Dómino, et dixérunt:

Tract. Ex. 15, 1, 2

Let us sing to the Lord, for He is gloriously magnified: the horse and the rider He hath thrown into the sea: He is become my helper and protector unto salvation. ℣. He is my God, and I will [illegible] and I will exalt Him. ℣. The Lord crushing wars; the Lord is His name.

Cantémus Dómino: glorióse enim honorificátus est: equum, et ascensórem projécit in mare: adjútor et protéctor factus est mihi in salútem. ℣. Hic Deus meus [illegible] mei, et exaltábo eum. ℣. Dóminus cónterens bella: Dóminus nomen est illi.

Let us pray

℣. Let us kneel.
℟. Arise.

℣. Flectámus génua.
℟. Leváte.

Prayer

O God, of Whose wondrous works of old we feel the splendor even in our days, when Thou dost perform for the salvation of all peoples, through the water of regeneration, that which Thou didst for one people, delivering it from the Egyptian persecution by the power of Thy right hand, grant

Deus, cujus antíqua mirácula étiam nostris sæculis coruscáre sentímus: dum quod uni pópulo, a persecutióne Ægyptíaca liberándo, déxteræ tuæ poténtia contulísti, id in salútem géntium per aquam regeneratiónis operáris: præsta; ut in Abrahæ fílios, et in Israëlíticam

dignitátem, totíus mundi tránseat plenitúdo. Per Dóminum.

that the fulness of all the world be shared by the sons of Abraham and with the dignity of Israel. Through Our Lord.

Prophecy 5. Is. 54, 17; 55, 1-11

Hæc est heréditas servórum Dómini: et justítia eórum apud me, dicit Dóminus. Omnes sitiéntes veníte ad aquas: et qui non habétis argéntum, properáte, émite, et comédite: veníte, emíte absque argénto, et absque ulla commutatióne, vinum, et lac. Quare appénditis argéntum non in pánibus, et labórem vestrum non in saturitate? Audíte audiéntes me, et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclináte autem vestram, et venite ad me: audite, et vivet ánima vestra, et fériam vobíscum pactum sempitérnum, misericórdias David fidéles. Ecce testem pópulis dedi eum, ducem, ac præceptórum géntibus. Ecce gentem, quam nesciébas, vocábis: et gentes, quæ te non cognovérunt, ad te current propter Dóminum Deum tuum, et sanctum Israël, quia glorificávit te. Quærite Dóminum, dum inveníri potest: invocáte eum, dum prope est. Derelínquat ímpius viam suam, et vir iníquus cogitatiónes suas, et revertátur ad Dóminum, et miserébitur ejus, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltátæ sunt viæ meæ a viis vestris, et cogitatiónes

This is the inheritance of the servants of the Lord, and their justice with Me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat; come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Harken diligently to Me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to Me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the gentiles. Behold thou shalt call a nation, which thou knewest not; and the nations that knew not thee, shall run to thee, because of the Lord thy God, and for the holy One of Israel, for He hath glorified thee. Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy upon him, and to our God, for He is bountiful to forgive. For My thoughts are not your thoughts, nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways

exalted above your ways, and My thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater; so shall My word be, which shall go forth from My mouth; it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord almighty.

meæ a cogitatiónibus vestris. Et quómodo descéndit imber, et nix de cælo, et illuc ultra non revértitur, sed inébriat terram, et infúndit eam, et germináre eam facit, et dat semen serénti, et panem comedénti: sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vácuum, sed fáciet quæcúmque vólui, et prosperábitur in his, ad quæ misi illud: dicit Dóminus omnípotens.

Let us pray

℣. Let us kneel.
℟. Arise.

℣. Flectámus génua.
℟. Leváte.

Prayer

Almighty, eternal God, for the honor of Thy name multiply what Thou didst promise to the faith of the fathers, and increase by holy adoption the sons of promise, that, what the saints of old did not doubt would be, Thy [illegible] to have been already in great part fulfilled. Through Our Lord.

Omnípotens sempitérne Deus, multíplica in honórem nóminis tui, quod patrum fídei spopondísti: et promissíonis fílios sacra adoptióne diláta; ut, quod prióres sancti non dubitavérunt fu- [illegible] jam ex parte cognoscat implétum. Per Dóminum.

Prophecy 6. Bar. 3, 9-38

Hear, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country: thou art defiled with the dead; thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom; for if thou hadst walked in the way of God thou hadst surely

Audi Israël mandáta vitæ: áuribus pércipe, ut scias prudéntiam. Quid est, Israël, quod in terra inimicórum es? Inveterásti in terra aliéna, coinquinátus es cum mórtuis; deputátus es cum descendéntibus in inférnum. Dereliquísti fontem sapiéntiæ. Nam si in via Dei ambulásses, habitásses útique in pace sempitérna. Disce ubi sit prudéntia, ubi sit virtus, ubi sit intelléctus:

ut scias simul ubi sit longitúrnitas vitæ, et victus, ubi sit lumen oculórum et pax. Quis invénit locum ejus? et quis intrávit in thesáuros ejus? Ubi sunt príncipes géntium, et qui dominántur super béstias, quæ sunt super terram? qui in ávibus cæli ludunt, qui argéntum thesaurízant, et aurum, in quo confídunt hómines, et non est finis acquisitiónis eórum? qui argéntum fábricant et sollíciti sunt, nec est invéntio óperum illórum? Extermináti sunt, et ad ínferos descendérunt, et álii loco eórum surrexérunt. Júvenes vidérunt lumen, et habitavérunt super terram: viam autem disciplínæ ignoravérunt, neque intellexérunt sémitas ejus, neque fílii eórum, suscepérunt eam, a fácie ipsórum longe facta est: non est audíta in terra Chánaan, neque visa est in Theman. Fílii quoque Agar, qui exquírunt prudéntiam, quæ de terra est, negotiatóres Merrhæ, et Theman, et fabulatóres, et exquisitóres prudéntiæ, et intelligéntiæ: viam autem sapiéntiæ nesciérunt, neque comemoráti sunt sémitas ejus. O Israël, quam magna est domus Dei, et ingens locus possessiónis ejus! Magnus est, et non habet finem: excélsus, et imménsus. Ibi fuérunt gigántes nomináti illi, qui ab inítio fuérunt, státura magna, sciéntes bellum. Non hos elégit Dóminus, neque viam disciplínæ invenérunt: proptérea periérunt. Et quóniam non habuérunt sapiéntiam, interiérunt propter suam insipiéntiam. Quis ascéndit in cælum, et ac-

dwelt in peace forever. Learn where is wisdom, where is strength, where is understanding, that thou mayest know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations and they that rule over the beasts that are upon the earth? that take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust; and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth, but the way of knowledge they have not known; nor have they understood the paths thereof, neither have their children received it; it is far from their face. It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of His possession! It is great, and hath no end; it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert

in war. The Lord chose not them, neither did they find the way of knowledge; therefore did they perish. And because they had not wisdom they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths. But He that knoweth all things knoweth her, and hath found her out with His understanding: He that prepared the earth forevermore, and filled it with cattle and four-footed beasts: He that sendeth forth light, and it goeth, and hath called it, and it obeyeth Him with trembling. And the stars have given light in their watches, and rejoiced. They were called, and they said, Here we are; and with cheerfulness they have shined forth to Him that made

of in comparison with Him. He found out all the way of knowledge, and gave it to Israel His servant, and to Israel His beloved. Afterwards He was seen upon earth and conversed with men.

cépit eam, et edúxit eam de núbibus? Quis transfretávit mare, et invénit illam? et áttulit illam super aurum eléctum? Non est qui possit scire vias ejus, neque qui exquírat sémitas ejus: sed qui scit univérsa, novit eam, et adinvénit eam prudéntia sua: qui præparávit terram in ætérno témpore, et replévit eam pecúdibus, et quadrupédibus: qui emíttit lumen, et vadit: et vocávit illud, et obédit illi in tremóre. Stellæ autem dedérunt lumen in custódiis suis, et lætátæ sunt: vocátæ sunt, et dixérunt: Adsumus: et luxérunt ei cum jucunditáte, qui fecit illas. Hic est Deus noster, et non æstimábitur álius advérsus eum. Hic adinvénit omnem viam disciplínæ, et trádidit illam Jacob púero suo, et Israël dilécto suo. Post hæc in terris visus est, et cum homínibus conversátus est.

Let us pray

℣. Let us kneel.
℟. Arise.

℣. Flectámus génua.
℟. Leváte.

Prayer

O GOD, Who dost ever multiply Thy Church by the calling of the nations, mercifully grant that those whom Thou dost wash with the water of baptism may be guarded by Thy continual protection. Through Our Lord.

DEUS, qui Ecclésiam tuam semper géntium vocatióne multíplicas: concéde propítius: ut, quos aqua baptísmatis áb l u i s, contínua protectióne tueáris. Per Dóminum.

Prophecy 7. Ezech. 37, 1-14

In diébus illis: Facta est super me manus Dómini, et edúxit me in spíritu Dómini: et dimísit me in médio campi, qui erat plenus óssibus: et circumdúxit me per ea in gyro: erant autem multa valde super fáciem campi, síccaque veheménter. Et dixit ad me: Fili hóminis, putásne vivent ossa ista! Et dixi: Dómine Deus, tu nosti. Et Dixit ad me: Vaticináre de óssibus istis: et dices eis: Ossa árida audíte verbum Dómini. Hæc dicit Dóminus Deus óssibus his: Ecce ego intromíttam in vos spíritum, et vivétis. Et dabo super vos nervos, et succréscere fáciam super vos carnes, et superexténdam in vobis cutem: et dabo vobis spíritum, et vivétis, et sciétis quia ego Dóminus. Et prophetávi sicut præcéperat mihi: factus est autem sónitus, prophetánte me, et ecce commótio: et accessérunt ossa ad ossa, unumquódque ad junctúram suam. Et vidi, et ecce supper ea nervi et carnes ascendérunt: et exténta est in eis cutis désuper, et spíritum non habébant. Et dixit ad me: Vaticináre ad spíritum, vaticináre fili hóminis, et dices ad spíritum: Hæc dicit Dóminus Deus: A quátuor ventis veni spíritus, et insúffla super interféctos istos, et revivíscant. Et prophetávi sicut præcéperat mihi: et ingréssus est in ea spíritus, et vixérunt: steterúntque super pedes suos exércitus grandis nimis valde. Et dixit ad me: Fili hóminis, ossa hæc uni-

In those days, the hand of the Lord was upon me, and brought me forth in the spirit of the Lord, and set me down in the midst of a plain that was full of bones; and He led me about through them on every side: now there were very many upon the face of the plain, and they were exceeding dry. And He said to me, Son of man, dost thou think these bones shall live? And I answered, O Lord God, Thou knowest. And He said to me, Prophesy concerning these bones, and say to them, Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones, Behold, I will send spirit into you, and you shall live, and I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as He had commanded me; and as I prophesied there was a noise, and behold a commotion; and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came up upon them, and the skin was stretched out over them, but there was no spirit in them: And He said to me, Prophesy to the spirit; prophesy, O son of man, and say to the spirit, Thus saith the Lord God, Come, spirit from the four winds, and blow upon these slain, and let them live again. And I prophesied as He had commanded me; and the spirit came into them, and they lived;

and they stood up upon their feet, an exceeding great army. And He said to me, Son of man, all these bones are the house of Israel. They say, Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them, Thus saith the Lord God, I will open your graves, and will bring you out of your sepulchres, O My people, and will bring you out into the land of Israel; and you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O My people; and shall have put My spirit in you, and you shall live, and I shall make you rest upon your own land; saith the Lord almighty.

vérso, domus Israël est: ipsi dicunt: Aruérunt ossa nostra, et périit spes nostra, et abscíssi sumus, Proptérea vaticináre, et dices ad eos: Hæc dicit Dóminus Deus: Ecce ego apériam túmulos vestros, et edúcam vos de sepúlcris vestris, pópulus meus: et indúcam vos in terram Israël. Et sciétis, quia ego Dóminus, cum aperúero sepúlcra vestra, et edúxero vos de túmulis vestris, pópule meus: et dédero spíritum meum in vobis, et vixéritis, et requiéscere vos fáciam super humum vestram: dicit Dóminus omnípotens.

Let us pray

℣. Let us kneel.
℟. Arise.

℣. Flectámus génua.
℟. Leváte.

Prayer

O God, Who dost instruct us in the pages of both testa[illegible] paschal sacrament, grant us to understand Thy mercy, that by the reception of the present gifts, our expectation of those to come may be confirmed. Through Our Lord.

Deus, qui nos ad celebrándum paschále sacraménti páginis ínstruis: da nobis intellígere misericórdiam tuam; ut ex perceptióne præséntium múnerum, firma sit exspectátio futurórum. Per Dóminum.

Prophecy 8. Is. 4, 1-6

In that day, seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel only let us be called by thy name; take away our reproach. In that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and

Apprehéndent septem mulíeres virum unum in die illa, dicéntes: Panem nostrum comedémus, et vestiméntis nostris operiémur: tantúmmodo invocétur nomen tuum super nos, aufer oppróbrium nostrum. In die illa erit germen Dómini in magnificéntia, et glória, et fructus ter-

ræ sublímis, et exsultátio his, qui salváti fúerint de Israël. Et erit: Omnis qui relíctus fúerit in Sion, et resíduus in Jerúsalem, sanctus vocábitur, omnis qui scriptus est in vita in Jerúsalem. Si ablúerit Dóminus sordes filiárum Sion, et sánguinem Jerúsalem láverit de médio ejus, in spíritu judícii, et spíritu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fumum et spendórem ignis flammántis in nocte: super omnem enim glóriam protéctio. Et tabernáculum erít in umbráculum diéi ab æstu, et in securitátem, et absconsiónem a túrbine, et a plúvia.

a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where He is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night; for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind and from rain.

Tract. Is. 5, 1, 2

Vínea facta est diléctо in cornu, in loco úberi. ℣. Et macériam circúmdedit, et circumfódit: et plantávit víneam Sorec, et ædificávit turrim in médio ejus. ℣. et Tórcular fodit in ea: vínea enim Dómini Sábaoth, domus Israël est.

The beloved had a vineyard on a hill, in a fruitful place. ℣. And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it. ℣. And he dug a wine-press therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray

℣. Flectámus génua.
℟. Leváte.

℣. Let us kneel.
℟. Arise.

Prayer

Deus, qui in ómnibus Ecclésiæ tuæ filiis, sanctórum prophetárum voce manifestásti, in omni loco dominatiónis tuæ, satórem te

O God, Who by the voice of the holy prophets hast manifested, in all the sons of the Church and in every region where Thou dost hold sway,

that Thou art a sower of good seed and dost make choice branches to grow, grant unto Thy peoples, who are reckoned before Thee both as vines and as cornfields, that, the disorder of thorns and brambles being cleared away, they may be made to bring forth worthy fruit. Through our Lord.

bonórum séminum, et electórum pálmitum esse cultórem: tríbue pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum; ut, spinárum, et tribulórum squalóre resecáto, digna efficiántur fruge fœcúndi. Per Dóminum.

Prophecy 9. Ex. 12, 1-11

See Second Lesson for Good Friday, page 471.

Let us pray

℣. Let us kneel.
℟. Arise.

℣. Flectámus génua.
℟. Leváte.

Prayer

ALMIGHTY, eternal God, Who art wonderful in the ordering of all Thy works, let them Thou hast redeemed understand that to have made the world in the beginning was no greater work that to have immolated in the end of the ages Christ, our pasch, Who with Thee.

OMNÍPOTENS sempitérne Deus, qui in ómnium óperum tuórum dispensatióne mirábilis es: intélligant redémpti tui, non fuísse excelléntius quod inítio factus est mundus, quam quod in fine sæculórum Pascha nostrum immolátus est Christus: Qui tecum vivit.

In those days the word of the Lord came to Jonas the second time, saying, Arise, and go to Ninive the great city, and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey; and he cried, and said, Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God, and they proclaimed a fast, and put on sackcloth from the greatest

In diébus illis: Factum est verbum Dómini ad Jonam prophétam secúndo, dicens: Surge, et vade in Níniven civitátem magnam: et prædica in ea prædicatiónem, quam ego loquor ad te. Et surréxit Jonas, et ábiit in Níniven juxta verbum Dómini. Et Nínive erat cívitas magna itínere diérum trium. Et cœpit Jonas introire in civitátem itínere diéi uníus: et clamávit, et dixit: Adhuc quadraginta dies, et Nínive subvertétur. Et credidérunt viri Ninivítæ in Deum: et

prædicavérunt jejúnium, et vestiti sunt saccis a majóre usque ad minórem. Et pervénit verbum ad regem Nínive: et surréxit de sólio suo, et abjécit vestiméntum suum a se, et indútus est sacco, et sedit in cínere. Et clamávit, et dixit in Nínive ex ore regis, et príncipum ejus, dicens: Hómines, et juménta, et boves, et pécora non gustent quidquam: nec pascántur et aquam non bibant. Et operiántur saccis hómines, et juménta, et clament ad Dóminum in fortitúdine, et convertátur vir a via sua mala, et ab iniquitáte, quæ est in mánibus eórum. Quis scit si convertátur et ignoscat Deus: et revertátur a furóre iræ suæ, et non períbimus? Et vidit Deus ópera eórum, quia convérsi sunt de via sua mala: et misértus est pópulo suo, Dóminus Deus noster.

to the least. And the word came to the king of Ninive: and he arose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes; and he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying, Let neither men, nor beasts, nor oxen, nor sheep, taste any thing; let them not feed, nor drink water, and let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish? And God saw their works, and they were turned from their evil way; and the Lord our God had mercy upon His people.

Let us pray

℣. Flectámus génua.
℟. Leváte.

℣. Let us kneel.
℟. Arise.

Prayer

Deus, qui diversitátem géntium in confessióne tui nóminis adunásti: da nobis, et velle, et posse quæ præcipis; ut pópulo ad æternitátem vocáto, una sit fides méntium, et piétas actiónum. Per Dóminum nostrum.

O God, Who hast joined together the diversity of the peoples in the confession of Thy name, grant us both to desire what Thou commandest and the power to perform it, that there may be one faith in the hearts, and one piety in the deeds, of the people called to eternal life. Through our Lord.

Prophecy 11. Deut. 31, 22-30

In Diébus illis: Scripsit Móyses cánticum, et dócuit fílios Israël. Præcepítque Dó-

In those days, Moses wrote the canticle and taught it the children of Israel. And the

Lord commanded Josue the son of Nun, and said, Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it; he commanded the levites, who carried the ark of the covenant of the Lord, saying, Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord; how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke Him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

minus Jósue fílio Nun, et ait: Confortáre, et esto robústus: tu enim introdúces fílios Israël in terram quam pollícitus sum, et ego ero tecum. Postquam ergo scripsit Móyses verba legis hujus in volúmine, atque complévit: præcépit Levitis, qui portábant arcam fœderis Dómini, dicens: Tóllite librum istum, et pónite eum in látere arcæ fœderis Dómini Dei vestri: ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et cervícem tuam duríssimam. Adhuc vivénte me, et ingrediénte vobíscum, semper contentióse egístis contra Dóminum: quanto magis cum mórtuus fúero? Congregáte ad me omnes majóres natu per tribus vestras, atque doctóres, et loquar audiéntibus eis sermónes istos, et invocábo contra eos cœlum et terram. Novi enim quod post mortem meam iníque agétis, et declinábitis cito de via, quam præcépi vobis: et occúrrent vobis mala in extrémo témpore, quando fecéritis malum in conspéctu Dómini, ut irritétis eum per ópera mánuum vestrárum. Locútus est ergo Móyses, audiénte univérso cœtu Israël, verba cárminis hujus, et ad finem usque complévit.

Tract. Deut. 32, 1-4

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth. ℣. Let my speech be expected like rain; and my words descend like dew. ℣. As

Atténde cœlum et loquar: et áudiat terra verba ex ore meo. ℣. Exspectétur sicut plúvia elóquium meum: et descéndant sicut ros verba mea. ℣. Sicut imber super

gramen, et sicut nix super fœnum: quia nomen Dómini invocábo. ℣. Date magnitúdinem Deo nostro: Deus, vera ópera ejus, et omnes viæ ejus judícia. ℣. Deus fidélis, in quo non est iníquitas: justus, et sanctus Dóminus.

a shower upon the grass, and like snow upon hay: because I will invoke the name of the Lord. ℣. Give ye magnificence to our God: God's works are true, and all His ways are judgments. ℣. God is faithful, in whom there is no iniquity: the Lord is just and holy.

Let us pray

℣. Flectámus génua.
℟. Leváte.

℣. Let us kneel.
℟. Arise.

Prayer

Deus, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen púerum tuum, ita erudíre pópulum tuum sacri cárminis tui decantatióne voluísti, ut illa legis iterátio fíeret étiam nostra diréctio: éxcita in omnem justificatárum géntium plenitúdinem poténtiam tuam, et da lætítiam, mitigándo terrórem; ut ómnium peccátis tua remissióne delétis, quod denuntiátum est in ultiónem, tránseat in salútem. Per Dóminum.

O God, the exaltation of the lowly and the strength of the just, Who wast pleased so to teach Thy people, through Moses, Thy holy servant, by the chanting of Thy sacred hymn, that this repetition of the law might become our instruction also, put forth Thy power upon the whole body of the justified nations, and give them joy by allaying their fear, so that all their sins being wiped out by Thy forgiveness, that which was proclaimed for vengeance may turn into salvation. Through our Lord.

Prophecy 12. Dan. 3, 1-24

In diébus illis: Nabuchodónosor rex fecit státuam áuream, altitúdine cubitórum sexagínta, latitúdine cubitórum sex, et státuit eam in campo Dura províncias Babylónis. Itaque Nabuchodónosor rex misit ad congregándos sátrapas, magistrátus, et júdices, duces, et tyránnos, et præféctos, omnésque príncipes regiónum, ut convenírent ad dedicatiónem státuæ, quam eréxerat Nabuchodónosor rex. Tunc congregáti sunt

In those days, King Nabuchodonosor made a statue of gold, of sixty cubits high, and sixty cubits broad, and he set it up in the plain of Dura, in the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which King Nabuchodonosor had set up. Then the nobles,

the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which King Nabuchodonosor had set up. And they stood before the statue which King Nabuchodonosor had set up. Then a herald cried with a strong voice, To you it is commanded, O nations, tribes, and languages, that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye fall down and adore the golden statue which King Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages, fell down and adored the golden statue which King Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came, and accused the Jews; and said to King Nabuchodonosor, O king, live forever. Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the

sátrapæ, magistrátus, et júdices, duces, et tyránni, et optimátes, qui erant in potestátibus constitúti, et univérsi príncipes regiónum, ut conveníreint ad dedicatiónem státuæ, quam eréxerat Nabuchodónosor rex. Stabant autem in conspéctu státuæ, quam posúerat Nabuchodónosor rex, et præco clamábat valénter: Vobis dícitur pópulis, tríbubus, et linguis: In hora, qua audiéritis sónitum tubæ, et fístulæ, et cítharæ, sambúcæ, et psaltérii, et symphóniæ, et univérsi géneris musicórum, cadéntes adoráte státuam áuream, quam constítuit Nabuchodónosor rex. Si quis autem non prostrátus adoráverit, eádem hora mittétur in fornácem ignis ardéntis. Post hæc ígitur statim ut audiérunt omnes pópuli sónitum tubæ, fístulæ, et cítharæ, sambúcæ, et psaltérii, et symphóniæ, et omnis géneris musicórum, cadéntes omnes pópuli, tribus, et linguæ, adoravérunt státuam áuream, quam constítuerat Nabuchodónosor rex. Statímque in ipso témpore accedéntes viri Chaldæi accusavérunt Judæos, dixerúntque Nabuchodónosor regi: Rex in ætérnum vive: tu rex posuísti decrétum, ut omnis homo, qui audíerit sónitum tubæ, fístulæ, et cítharæ, sambúcæ, et psaltérii, et symphóniæ, et univérsi géneris musicórum, prostérnat se, et adóret státuam áuream: si quis autem non prócidens adoráverit, mittátur in fornácem ignis ardéntis. Sunt ergo viri Judæi, quos constituísti super

ópera regiónis Babylónis, Sidrach, Misach, et Abdénago: viri isti contempsérunt, rex, decrétum tuum: deos tuos non colunt, et státuam áuream, quam erexísti, non adórant. Tunc Nabuchodónosor in furóre et in ira præcépit ut adduceréntur Sidrach, Misach, et Abdénago: qui conféstim addúcti sunt in conspéctu regis. Pronuntiánsque Nabuchodónosor rex, ait eis: Veréne Sidrach, Misach, et Abdénago deos meos non cólitis, et státuam áuream, quam constítui, non adorátis? Nunc ergo si estis paráti, quacúmque hora audiéritis sónitum tubæ, fístulæ, cítharæ, sambúcæ, et psaltérii, et symphóniæ, omnísque géneris musicórum, prostérnite vos, et adoráte státuam quam feci: quod si non adoravéritis, eádem hora mittémini in fornácem ignis ardéntis; et quis est Deus, qui erípiet vos de manu mea? Respondéntes Sidrach, Misach, et Abdénago, dixérunt regi Nabuchodónosor: Non opórtet nos de hac re respondére tibi. Ecce enim Deus noster, quem cólimus, potest eripere nos de camino ignis ardéntis, et de mánibus tuis, o rex, liberáre. Quod si nolúerit, notum sit tibi, rex quia deos tuos non cólimus, et státuam áuream, quam erexisti, non adorámus. Tunc Nabuchodónosor replétus est furóre, et aspéctus faciéi illíus immutátus est super Sidrach, Misach, et Abdénago, et præcépit ut succenderétur fornax séptuplum, quam succéndi consuéverat. Et viris fortíssimis de exér-

golden statue; and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon; Sidrach, Misach, and Abdenago; these men, O king, have slighted thy decree: they worship not thy gods; nor do they adore thy gold statue which thou hast set up. Then Nabuchodonosor in fury and in wrath commanded that Sidrach, Misach, and Abdenago, should be brought; who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said, It it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves and adore the statue which I have made; but if you do not adore you shall be cast in the same hour into the furnace of burning fire: and who is the god that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered, and said to King Nabuchodonosor, We have no occasion to answer thee concerning this matter; for behold our God, Whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if He will not, be it known to thee, O king, that we will not worship thy gods, nor adore the

golden statue which thou hast set up. Then was Nabuchodonosor filled with fury; and the countenance of his face was changed against Sidrach, Misach, and Abdenago; and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the kings commandment was urgent: and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down, bound, in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord.

citu suo jussit, ut ligátis pédibus Sidrach, Misach, et Abdénago, mítterent eos in fornácem ignis ardéntis. Et conféstim viri illi vincti, cum braccis suis, et tiáris, et calceaméntis, et véstibus, missi sunt in médium fornácis ignis ardéntis: nam jússio regis urgébat: fornax autem succénsa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdénago, interfécit flamma ignis. Viri autem hi tres, id est, Sidrach, Misach, et Abdénago, cecidérunt in médio carmino ignis ardéntis colligáti. Et ambulábant in médio flammæ laudántes Deum, et benedicéntes Dómino.

The Flectamus genua *("Let us kneel") is not said here.*

Let us pray

Almighty, eternal God, only hope of the world, Who, by the mouth of Thy prophets hast shown forth the mysteries of the present time, be pleased to give increase to the desires of Thy people, for in none of the faithful do any virtues bear fruit but by Thy inspiration. Through our Lord.

Omnípotens sempitérne Deus, spes única mundi, qui prophetárum tuórum præcónio, præséntium témporum declarásti mystéria: auge pópuli tui vota placátus; quia in nullo fidélium, nisi ex tua inspiratióne, provéniunt quarúmlibet increménta virtútum. Per Dóminum.

If there is a baptismal font in the church it is now blessed. The clergy, bearing with them the paschal candle, move towards the baptistery. Meanwhile the choristers chant a Tract.

Tract. Ps. 41, 2-4

As the hart panteth after the fountains of waters; so my soul

Sicut cervus desiderat ad fontes aquárum: ita desíderat

ánima mea ad te, Deus. ℣. Sitívit ánima mea ad Dóminum vivum: quando véniam, et apparébo ante fáciem Dei? ℣. Fuérunt mihi lácrymæ meæ panes die ac nocte, dum dícitur mihi per síngulos dies: Ubi est Deus tuus?

parteth after Thee, O God. ℣. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God? My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

Drawing near the font all pause, and the officiating priest prays as follows:

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray

Prayer

Omnípotens sempitérne Deus, réspice propítius ad devotiónem pópuli renascéntis, qui sicut cervus, aquárum tuárum éxpetit fontem: et concéde propítius; ut fídei ipsíus sitis, baptísmatis mystério ánimam, corpúsque sanctíficet. Per Dóminum.

℟. Amen.

O almighty, eternal God, favorably regard the devotion of Thy people, who are to be born again in Thee, and who, even as the hart, seeketh after the fountain of Thy waters, grant propitiously that the thirst of faith itself may, by the mystery of baptism, sanctify soul and body. Through our Lord.

℟. Amen.

Entering into the baptistery, the priest prays over the font.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray

Prayer

Omnípotens sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons baptismatis párturit, spíritum adoptiónis emítte; ut, quod nostræ humilitátis geréndum est ministério, virtútis tuæ impleátur efféctu. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui

Almighty, eternal God, be Thou present in the mysteries of Thy great goodness; be Thou present in the sacraments; and send forth the spirit of adoption to create anew the new peoples which the font of baptism beareth unto Thee; that what is to be done by the ministry of our lowliness may be fulfilled by the effect of Thy power.

Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God,

tecum vivit et regnat in unitáte Spíritus sancti Deus,

He raises his voice and continues in the solemn chant appointed for the Eucharistic Preface:

World without end.

℟. Amen.
℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

Per ómnia sæcula sæculórum.

℟. Amen.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who by a power unseen by man dost wonderfully work the effect of Thy sacraments. And although we be unworthy for the performance of so great [illegible] serting the gifts of Thy grace, Thou dost incline the ear of Thy pity even to the prayers of such as we. O God, Whose Spirit was borne upon the waters in the very first beginning of the world, that even then the nature of the waters might be impregnated with sanctifying power; O God, Who, washing out with Thy waters the guilt of an offending world, didst exhibit the form of regeneration in the very pouring forth of the flood, that by the mystery of one and the same element there might be both an end to sin and a beginning of righteousness; look, O Lord, upon the

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui invisíbili poténtia, sacramentórum tuórum mirabíliter operáris effectum: Et licet nos tantis mystériis exsequéndis simus indígni: Tu tamen grátiæ tuæ dona non déserens, [illegible] aures tuæ pietatis inclinas. Deus, cujus Spíritus super aquas, inter ipsa mundi primórdia ferebátur: ut jam tunc virtútem sanctificatiónis aquárum, natúra conciperet. Deus, qui nocéntis mundi crímina per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti: ut uníus ejusdémque eleménti mystério, et finis esset vítiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuæ, et multíplica in ea regeneratiónes tuas, qui grátiæ tuæ affluéntis ímpetu lætíficas civitátem tuam: fontémque baptísmatis áperis toto orbe ter-

rárum géntibus innovándis: ut tuæ majestátis império, sumat Unigéniti tui grátiam de Spiritu Sancto.

face of Thy Church, and multiply Thy regenerations in her, Thou Who dost gladden Thy city with the tide of Thine affluent grace, and dost open the fountain of baptism for the renewal of the nations throughout all the world, that, by the command of Thy majesty, she may receive from the Holy Spirit the grace of Thine only-begotten Son.

With his hand the priest divides the water in the form of a cross.

Qui hanc aquam regenerándis homínibus præparátam, arcána sui núminis admixtióne fœcúndet: ut sanctificatióne concépta, ab immaculáto divini fontis útero, in novam renáta creatúram, progénies cœléstis emérgat: et quos aut sexus in córpore, aut ætas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, jubénte te, Dómine, omnis spíritus immúndus abscédat: procul tota nequítia diabólicæ fraudis absístat. Nihil hic loci hábeat contráriæ virtútis admixtio: non insidiándo circúmvolet: non laténdo subrépat: non inficiéndo corrúmpat.

And may that same holy Spirit, by the hidden virtue of His Godhead, make fruitful this water prepared for the regeneration of men, that a heavenly offspring, conceived in sanctification, may emerge from the immaculate womb of this divine font, reborn to newness of life, and that grace as a mother may bring forth every one, how different so ever in age or sex, into a like spiritual infancy. At Thy bidding, therefore, O Lord, may every unclean spirit depart from hence; far be removed all malice of diabolical deceit. Here let no admixture of the enemy's power have any place; let it not hover in ambush; let it not creep in unperceived; let it not corrupt with infection.

The priest touches the water with his hand.

Sit hæc sancta, et innocens creatúra, líbera ab omni impugnatóris incúrsu, et totíus nequítiæ purgáta discéssu. Sit fons vivus, aqua regénerans, unda puríficans: ut omnes hoc lavácro salutifero diluéndi, operánte in eis Spíritu sancto, perféctæ purgatiónis indulgéntiam consequántur.

May this holy and innocent creature be free from every assault of the adversary and purged of every flaw of wickedness. May it be a living fountain, a regenerating water, a purifying tide, that all who shall be washed in these waters of salvation may, by the working of the Holy Spirit in them, obtain the favor of perfect cleansing.

He makes a threefold sign of the cross over the water, saying:

Wherefore, I bless thee, O creature of water, in the name of the living ✠ God, of the true ✠ God, of the holy ✠ God, of the God Who, in the beginning, by His word divided Thee from the dry land; Whose Spirit was borne upon thee.

Unde benedícto te, creatúra aquæ, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum: per Deum, qui te in princípio, verbo separávit ab árida: cujus Spíritus super te ferebátur.

Parting the water with his hand, he casts of it to the north, south, east and west.

He it was Who bade thee to flow from the fountain of paradise and commanded thee to water all the earth in four rivers. Who, when thou wast bitter in the desert, put sweetness into thee, made thee good to drink, and drew thee from the rock for the thirsty people. I bless ✠ thee also in the name of Jesus Christ, His only Son, our Lord, Who, by a wonderful miracle in Cana of Galilee converted thee into wine, Who with His feet walked upon thee, and was baptized in thee by John in Jordan. Who gave thee forth together with blood from His side, and ordered His disciples that those who believed should be baptized in thee saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Qui te de paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre præcépit. Qui te in desérto amáram, suavitáte índita fecit esse potábilem, et sitiénti pópulo de petra prodúxit. Bene ✠ díco te et per Jesum Christum Fílium ejus únicum, Dóminum nostrum: qui te in Cana Galilææ signo ad mirábili, sua poténtia convértit in vinum. Qui pédibus super te ambulávit: et a Jóánne in Jordáne in te baptizátus est. Qui te una cum sánguine de látere suo prodúxit: et discípulis suis jussit, ut credéntes baptizaréntur in te, dicens: Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti.

In a lower tone of voice, he continues:

Do thou, O almighty God, of Thy clemency be with us while we keep these precepts; do Thou benignly inspire us.

Hæc nobis præcépta servántibus, tu, Deus omnípotens, clemens adésto: tu benignus aspíra.

Here he breathes on the water three times in the form of a cross.

These pure waters Thou wilt bless with Thy mouth, that, besides the natural cleansing which they can perform in the washing of bodies, they may also be efficacious for the purifying of souls.

Tu has símplices aquas tuo ore benedícito: ut præter naturálem emundatiónem, quam lavándis possunt adhibére corpóribus, sint étiam purificándis méntibus efficáces.

He immerses the paschal candle three times in the water of the font, each time more deeply, saying:

Descéndat in hanc plenitúdinem fontis, virtus Spíritus Sancti.

May the virtue of the Holy Spirit descend upon all the contents of this font.

He breather thrice upon the water, forming the Greek letter Ψ, the initial of the word in that language signifying "spirit."

Totámque hujus aquæ substántiam regenerándi fœcúndet effétu.

And may it render the substance of this water fruitful with the quality of regeneration.

He withdraws the paschal candle from the water.

Hic ómnium peccatórum máculæ deleántur: hic natúra ad imáginem tuam cóndita, et ad honórem sui reformáta princípii, cunctis vetustátis squalóribus emundétur: ut omnis homo sacraméntum hoc regeneratiónis ingréssus, in veræ innocéntiæ novam infántiam renascátur.

Here may the stains of all sins be washed away; here may nature, created to Thine image, and reformed to the honorable estate of its origin, be cleansed of all the foulness of the past, that every human being, by entering into this sacrament of regeneration, may be born again into a new infancy of true innocence.

The following conclusion is read:

Per Dóminum nostrum Jesum Christum Fílium tuum: Qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

℟. Amen.

Through Our Lord Jesus Christ, Thy Son, Who shall come to judge the living and the dead, and the world, by fire.

℟. Amen.

He now pours some of the oil of catechumens into the font, saying:

Sanctificétur, et fœcundétur fons iste Oleo salútis renascéntibus ex eo, in vitam ætérnam.

℟. Amen.

May this font be sanctified and made fruitful of the oil of salvation to those who are born again from it unto everlasting life.

℟. Amen.

And of the consecrated chrism, saying:

Infúsio Chrismatis Dómini nostri Jesu Christi, et Spíritus Sancti Paráclìti, fiat in nómine sanctæ Trinitátis.

℟. Amen.

May the infusion of the chrism of Our Lord Jesus Christ and of the Holy Spirit, the Paraclete, be made in the name of the Holy Trinity.

℟. Amen.

At last, he pours at the same time, from one and the other of the sacred vessels, oil and chrism, into the water, saying:

Commíxtio Chrísmatis sanctificatiónis, et Olei unc-

May the mixture of the chrism of sanctification, and

the oil of unction, and the water of baptism, be all made in the name of the Father, and of the Son, and of the Holy Ghost.	tiónis, et aquæ Baptismatis, páriter fiat in nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ Sancti.
℟. Amen.	℟. Amen.

If there are any to be baptized, the sacrament is now administered.

During the return of the procession from the baptistery to the sanctuary, the following shorter form of the Litany of the Saints is sung. When he reaches the altar-steps, the celebrant, with his deacon and subdeacon, remain prostrate on the ground until the cantors intone the invocation beginning, Peccatores *("We sinners, beseech Thee, hear us"). They then rise, and going to the sacristy they lay aside their purple vestments, and robe in the richer ones of white appointed for Easter. They return before the altar at such time as will enable them to recite the Psalm and Confession (the* Confiteor)*, with which holy Mass begins, while the choir is closing the litany with the chant of the* Kyrie eleison. *During their absence the candles on the altar are lighted, flowers are placed upon it, and the pictures and statues in the church are unveiled.*

Litany of the Saints

The following litany is intoned by two chanters and the choir answers, i.e., repeats all the words of the two chanters:

LORD, have mercy on us.	KYRIE, Eléison.
Christ have mercy on us.	Christe, eléison.
Lord, have mercy on us.	Kyrie, eléison
Christ, hear us.	Christe, audi nos.
Christ, graciously hear us.	Christe, exáudi nos.
God, the Father of heaven, *have mercy on us.*	Pater de cælis, Deus, *miserére nobis.*
God the Son, Redeemer of the world, *have mercy on us.*	Fili, Redemptor mundi, Deus, *miserére nobis.*
God, the Holy Ghost, *have mercy on us.*	Spíritus Sancte, Deus, *miserére nobis.*
Holy Trinity, one God, *have mercy on us.*	Sancta Trínitas, unus Deus, *miserére nobis.*
Holy Mary, *pray for us.*	Sancta Maria *Ora* (*pl. Orate*) *pro nobis.*
Holy Mother of God,	Sancta Dei Génitrix,
Holy Virgin of virgins,	Sancta Virgo Vírginum,
St. Michael,	Sancte Míchael,
St. Gabriel,	Sancte Gábriel,
St. Raphael,	Sancte Ráphael,
All ye holy angels and archangels,	Omnes sancti Angeli et Archángeli,
All ye holy orders of blessed spirits,	Omnes sancti beatórum spirítuum Ordines,
St. John Baptist,	Sancte Joánnes Baptísta,
St. Joseph,	Sancte Joseph,

Omnes sancti Patriárchæ et Prophétæ,	All ye holy patriarchs and prophets,
Sancte Petre,	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andréa,	St. Andrew,
Sancte Joánnes,	St. John,
Omnes sancti Apóstoli et Evangelístæ,	All ye holy apostles and evangelists,
Omnes sancti Discípuli Dómini,	All ye holy disciples of Our Lord,
Sancte Stéphane,	St. Stephen,
Sancte Lauréenti,	St. Lawrence,
Sancte Vincénti,	St. Vincent,
Omnes sancti Mártyres,	All ye holy martyrs,
Sancte Sylvéster,	St. Silvester,
Sancte Grégori,	St. Gregory,
Sancte Augustine,	St. Augustine,
Omnes sancti Pontífices et Confessóres,	All ye holy bishops and confessors,
Omnes sancti Doctóres,	All ye holy doctors,
Sancte Antóni,	St. Antony,
Sancte Benedícte,	St. Benedict,
Sancte Domínice,	St. Dominic,
Sancte Francísce,	St. Francis,
Omnes sancti Sacerdótes et Levítæ,	All ye holy priests and levites,
Omnes sancti Mónachi et Eremítæ,	All ye holy monks and hermits,
Sancta María Magdaléna,	St. Mary Magdalen,
Sancta Agnes,	St. Agnes,
Sancta Cæcília,	St. Cecily,
Sancta Agatha,	St. Agatha,
Sancta Anastásia,	St. Anastasia,
Omnes sanctæ Vírgines et Víduæ,	All ye holy virgins and widows,
Omnes Sancti et Sanctæ Dei, *intercédite pro nobis.*	All ye holy men and women, saints of God, *Intercede for us.*
Propítius esto, *parce nobis, Dómine,*	Be merciful to us, *Spare us, O Lord.*
Propítius esto, *exáudi nos, Dómine.*	Be merciful to us, *Hear us, O Lord.*
Ab omni malo, *líbera nos, Dómine.*	From all evil, *O Lord, deliver us.*
Ab omni peccáto,	From all sin,
A morte perpétua,	From everlasting death,
Per mystérium sanctæ incarnatiónis tuæ,	Through the mystery of Thy holy incarnation,

Through Thy coming,	Per advéntum tuum,
Through Thy nativity,	Per nativitátem tuam,
Through Thy baptism and holy fasting,	Per baptísmum, et sanctum jejúnium tuum,
Through Thy cross and passion,	Per crucem et passiónem tuam,
Through Thy death and burial,	Per mortem et sepultúram tuam,
Through Thy holy resurrection,	Per sanctam resurrectiónem tuam,
Through Thine admirable ascension,	Per admirábilem ascensiónem tuam,
Through the coming of the Holy Ghost the Comforter	Per advéntum Spíritus Sancti Parácliti,
In the day of judgment,	In die judícii,
We sinners, *beseech Thee, hear us.*	Peccatóres, *te rogámus, audi nos,*
That Thou spare us,	Ut nobis parcas,
That Thou vouchsafe to rule and preserve Thy holy Church,	Ut Ecclésiam tuam sanctam régere et conserváre dignéris,
That Thou vouchsafe to preserve our apostolic prelate and all ecclesiastical orders in holy religion.	Ut domnum apostólicum, et omnes ecclesiásticos órdines in sancta religióne conserváre dignéris,
That Thou vouchsafe to humble the enemies of Thy holy Church,	Ut inimícos sanctæ Ecclésiæ humiliáre dignéris,
That Thou vouchsafe to grant [illegible] Christian kings and princes,	Ut régibus et princípibus christiánis pacem et veram concórdiam donáre dignéris,
That Thou vouchsafe to confirm and preserve us in Thy holy service.	Ut nosmetípsos in tuo sancto servítio confortáre et conserváre dignéris,
That Thou render eternal good things to all our benefactors,	Ut ómnibus benefactóribus nostris sempitérna bona retríbuas,
That Thou vouchsafe to give and preserve the fruits of the earth,	Ut fructus terræ dare et conserváre dignéris,
That Thou vouchsafe to give eternal rest to all the faithful departed.	Ut ómnibus fidélibus defúnctis réquiem ætérnam donáre dignéris,
That Thou vouchsafe graciously to hear us.	Ut nos exaudíre dignéris,
Lamb of God, Who takest away	Agnus Dei, qui tollis peccáta

mundi, *parce nobis, Dómine.* — the sins of the world, *spare us, O Lord.*

Agnus Dei, qui tollis peccáta mundi, *exáudi nos, Dómine.* — Lamb of God, Who takest away the sins of the world, *graciously hear us, O Lord.*

Agnus Dei, qui tollis peccáta mundi, *miserére nobis.* — Lamb of God, Who takest away the sins of the world, *have mercy on us.*

Christe, audi nos. — Christ, hear us.

Christe, exáudi nos. — Christ, graciously hear us.

The Mass of Holy Saturday has no Introit, the litany being sung in its place. After the Confession (Confiteor) *the priest, having incensed the altar and recited the* Kyrie eleison, *intones the* Gloria in excelsis, *to the ringing of the bells and the playing of the organ.*

℣. Dóminus vobíscum. — ℣. The Lord be with you.

℟. Et cum spíritu tuo. — ℟. And with thy Spirit.

Prayer

Deus, qui hanc sacratíssimam noctem glória Domínicæ Resurrectiónis illústras: consérva in nova famíliæ tuæ progénie adoptiónis spíritum, quem dedísti; ut córpore et mente renováti, puram tibi exhíbeant servitútem. Per eúmdem Dóminum nostrum.

O God, Who dost illuminate this most sacred night with the glory of the Lord's resurrection, preserve in the new offspring of Thy family the spirit which Thou hast given, that, being renewed in body and mind, they may render Thee pure service. Through the same.

Epistle. Col. 3, 1-4

Léctio Epístolæ beáti Pauli Apóstoli ad Colossénses.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

Fratres: Si consurrexístis cum Christo: quæ sursum sunt quærite, ubi Christus est in déxtera Dei sedens: quæ sursum sunt sápite, non quæ super terram. Mórtui enim estis, et vita vestra est abscóndita cum Christo in Deo. Cum Christus apparúerit, vita vestra: tunc et vos apparébitis cum ipso in glória.

Brethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, Who is your life, then you also shall appear with Him in glory.

When the Epistle is ended the celebrant intones the Alleluia, *which Holy Church has omitted since Septuagesima, the first of her days of penitential rite. He sings it three times, commencing a tone higher each time, and the choir repeats it after him, each time in the same tone. The choir then takes up the following Verse and Tract:*

Ps. 117, 1

Give praise to the Lord, for He is good: for His mercy endureth for ever.

Confitémini Dómino quóniam bonus: quóniam in sæculum misericórdia ejus.

Tract. Ps. 116, 1, 2

O praise the Lord, all ye nations; and praise Him together, all ye people. ℣. For His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

Candles are not carried by the acolytes when the following Gospel is sung. All the other ceremonies are observed as during a high Mass.

Gospel. Matt. 28, 1-7

✠ Continuation of the holy Gospel according to St. Matthew.

And in the end of the sabbath, when it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it: and his countenance was as lightning and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women, Fear not you, for I know that you seek Jesus, Who was crucified. He is not here: for He is risen, as He said. Come and

✠ Sequéntia sancti Evangélii secúndum Matthæum.

Véspere autem sábbati, quæ lucéscit in prima sábbati, venit María Magdaléne, et áltera María vidére sepúlcrum. Et ecce terræmótus factus est magnus. Angelus enim Dómini descéndit de cælo; et accédens revólvit lápidem, et sedébat super eum: erat autem aspéctus ejus sicut fulgur: et vestiméntum ejus sicut nix. Præ timóre aurem ejus extériti sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus: Nolíte timére vos: scio enim, quod Jesum, qui crucifíxus est, quǽritis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum. ubi

pósitus erat Dóminus. Et cito eúntes, dícite discípulis ejus quia surrexit: et ecce præcédit vos in Galilæam: ibi eum vidébitis. Ecce prædixi vobis.

see the place where the Lord was laid. And going quickly, tell ye His disciples that He is risen; and behold He will go before you into Galilee: there you shall see Him. Lo, I have foretold it to you.

During the chant of the Gospel the paschal candle burns before the deacon, and his acolytes carry no lighted tapers. The Creed is not sung, neither is the Psalm-verse known as the Offertory.

Secret

Súscipe, quæsumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum: ut paschálibus initiáta mystériis, ad æternitátis nobis medélam, te operánte, profíciant. Per Dóminum.

Receive, we beseech Thee, O Lord, the prayers of Thy people, with the offerings of sacrifices, that the sacred mysteries begun with these sacraments of Easter may avail us under grace a remedy unto life everlasting. Through our Lord.

Preface No. 5, special *Communicantes* and *Hanc igitur*, page 804. The *Agnus Dei* is not said nor is the kiss of peace given. Instead of the *Communion* the following short form of *Vespers* is sung:

Antiphon

Allelúja, allelúja, allelúja.

Alleluia, alleluia, alleluia.

Psalm 116

Laudáte Dóminum omnes gentes. Laudáte eum omnes pópuli.

Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Ant. Allelúja, allelúja, allelúja.

O praise the Lord, all ye nations: praise Him, all ye people.

For His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ant. Alleluia, alleluia, alleluia.

Antiphon, to be intoned by the celebrant.

Véspere autem sábbati quæ lucéscit in prima sábbati: venit María Magdaléne, et áltera Maria, vidére sepúlcrum. Allelúja.

But, in the evening of the sabbath, when it began to dawn, towards the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre. Alleluia.

Canticle. Magnificat. (Luke 1, 46-55)

My soul doth magnify the Lord.

Magníficat ánima mea Dóminum.

And my spirit hath rejoiced in God my Saviour.

Et exsultávit spíritus meus in Deo, salutári meo.

Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

Quia respexit humilitátem ancíllæ suæ: ecce enim ex hoc beátam me dicent omnes generatiónes.

Because He that is mighty hath done great things to me: and holy is His name.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

And His mercy is from generation unto generations: to them that fear Him.

Et misericórdia ejus a progénie in progénies timéntibus eum.

He hath shown might in His arm; He hath scattered the proud in the conceit of their heart.

Fecit poténtiam in bráchio suo: dispérsit supérbos mente cordis sui.

He hath put down the mighty from their seat: and hath exalted the humble.

Depósuit poténtes de sede, et exaltávit húmiles.

He hath filled the hungry with good things: and the rich He hath sent empty away.

Esuriéntes implévit bonis et dívites dimísit inánes.

He hath received Israel His servant: being mindful of His mercy.

Suscépit Israël, púerum suum, recordátus misericórdiæ suæ.

As he spoke to our Fathers: to Abraham and to his seed forever.

Sicut locutus est ad patres nostros, Abraham, et sémini ejus in sæcula.

Glory be to the Father, etc.

Glória Patri, etc.

Ant. But in the evening, etc.

Ant. Véspere autem sábbati ut supra.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Let us pray

Postcommunion

Pour upon us, O Lord, the spirit of Thy love, to make us of one heart, whom, by Thy tender mercy, Thou hast filled

Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis Paschálibus satiásti, tua fácias pietáte

concórdes. Per Dóminum in unitáte ejúsdem.

with Thy paschal sacrament. Through Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the same Holy Spirit, God, world without end.

℟. Amen.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Ite Missa est, allelúja, allelúja.

℟. Deo grátias, allelúja, allelúja.

℟. Amen.

℣. The Lord be with you.

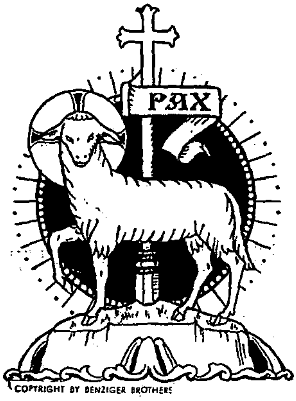
℟. And with thy spirit.

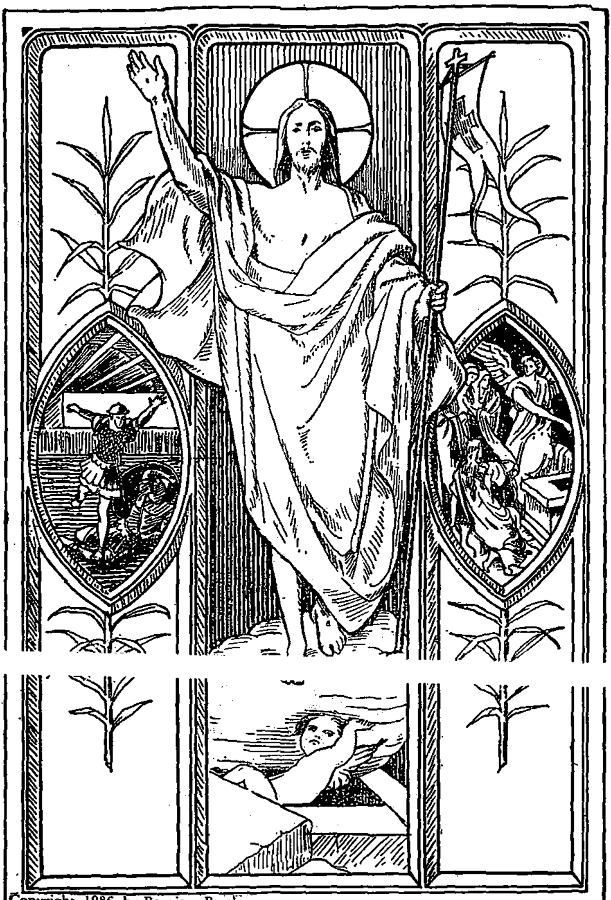
℣. Go, the Mass is ended. Alleluia, alleluia.

℟. Thanks be to God. Alleluia, alleluia.

Throughout the octave of Easter the Ite, Missa est *is thus sung.*

Concluding Prayers, page 793.





The first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven and coming rolled back the stone. And the angel answering, said to the women: Fear not you; for I know you seek, Jesus who was crucified. He is not here. For he is risen. *(Matthew 28, 1, 2, 5, 6.)*

Easter Sunday *(White)*

The Resurrection of Our Lord

STATION AT ST. MARY MAJOR

Privileged Octave of the First Order

The Beginning of Mass, page 756.

Introit. Ps. 138, 18, 5, 6

RESURRÉXI, et adhuc tecum sum, allelúja: posuísti super me manum tuam, allelúja: mirábilis facta est sciéntia tua, allelúja, allelúja. *Ps. 138, 1, 2.* Domine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

I AROSE, and am still with Thee, alleluia: Thou hast laid Thy hand upon Me, alleluia: Thy knowledge is become wonderful, alleluia, alleluia. *Ps. 138, 1, 2.* Lord, Thou hast proved Me, and known Me: Thou hast known My sitting down, and My rising up. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui hodiérna die per Unigénitum tuum, æternitátis nobis áditum devícta morte reserásti: vota nostra, quæ præveniéndo aspíras, étiam adjuvándo proséquere. Per eúmdem Dóminum.

O GOD, Who, this day by Thine only-begotten Son, vanquishing death, hast unlocked for us the gate of eternity, help us to attain the desires to which Thou hast led us by Thine inspirations. Through the same.

Epistle. 1 Cor. 5, 7, 8

FRATRES: Expurgáte vetus ferméntum, ut sitis nova conspérsio, sicut estis ázymi. Etenim Pascha nostrum immolátus est Christus. Itaque epulémur: non in ferménto véteri, neque in ferménto malítiæ, et nequítiæ: sed in ázymis sinceritátis, et veritátis.

BRETHREN, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our pasch is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Gradual. Ps. 117, 24, 1

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. ℣. Confitémini Dómino, quóniam bonus: quóniam in sæculum miseri-

This is the day which the Lord hath made: Let us be glad and rejoice therein. ℣. Give praise to the Lord, for He is good: for His mercy en-

dureth forever. Alleluia, alleluia. ℣. *1 Cor. 5, 7.* Christ our pasch is sacrificed.

córdia ejus. Allelúja, allelúja. ℣. *1 Cor. 5, 7.* Páscha nostrum immolátus est Christus.

Sequence

This sequence is said daily during Easter week.

To the Paschal Victim, hymns of praise,	Víctimæ Pascháli laudes.
Come, ye Christians, joyous raise!	Immolent Christiáni.
Lamb unstained, unmeasured price hath paid	Agnus redémit oves.
Ransom for the sheep that strayed.	Christus ínnocens Patri.
To a Father kind, rebellious men	Reconciliávit.
Sinless Son hath led again:	Peccatóres.
Life and death in combat fierce engage,	Mors et vita duéllo.
Marvel dazzling every age.	Conflixére mirándo.
Prince of life, by hellish monster slain,	Dux vitæ mórtuus.
Liveth now, shall ever reign.	Regnat vivus.
Tell us, Mary, thou our herald be,	Dic nobis María.
What in passing thou didst see?	Quid vidísti in via?
Empty tomb, where Christ, now living, lay,	Sepúlchrum Christi vivéntis:
Angels saw I in bright array,	Et glóriam vidi, resurgéntis.
Shroud and vesture loosely cast aside	Angélicos testes.
Prove [illegible] fied	
Yea! my hope hath snapped the fatal chain,	Surréxit Christus.
Death has smote and risen again:	Spes mea:
Quick before you, sped to Galilee.	Præcédet vos.
Christ in glory haste to see.	In Galilæam
Know we now that Christ hath truly risen,	Scimus Christum surrexísse.
Wrenched the gates of hell's dark prison.	A mórtuis vere:
Hail, Thou Victor! Hail, Thou glorious King,	Tu nobis victor Rex.
Help and save us while we sing. Amen. Alleluia.	Miserére. Amen. Allelúja.

Munda Cor Meum, page 763.

Gospel. Mark 16, 1-7

✠ Sequéntia sancti Evangélii secúndum Marcum.

In illo témpore: María Magdaléne, et María Jacóbi, et Salóme emérunt arómata, ut veniéntes úngerent Jesum. Et valde mane una sabbatórum, vénient ad monuméntum, orto jam sole. Et dicébant ad ínvicem: Quis revólvet nobis lápidem ab óstio monuméntí? Et respiciéntes, vidérunt revolútum lápidem. Erat quippe magnus valde. Et introëúntes in monuméntum vidérunt júvenem sedéntem in dextris, coopértum stola cándida, et obstupuérunt. Qui dicit illis: Nolíte expavéscere: Jesum quæritis Nazarénum, crucifíxum: surréxit, non est hic, ecce locus ubi posuérunt eum. Sed ite, dícite discípulis ejus, et Petro, quia præcédit vos in Galilæam: ibi eum vidébitis, sicut dixit vobis.

✠ Continuation of the Holy Gospel according to St. Mark.

At that time, Mary Magdalen, and Mary, the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen; and they said one to another, Who shall roll back the stone from the door of the sepulchre? And looking, they saw the stone rolled back: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished: who saith to them, Be not affrighted; you seek Jesus of Nazareth, Who was crucified: He is risen, He is not here; behold the place where they laid Him: but go, tell His disciples, and Peter, that He goeth before you into Galilee: there you shall see Him, as He told you.

Creed, page 765.

Offertory. Ps. 75, 9, 10

Terra trémuit, et quiévit, dum resúrgeret in judício Deus, allelúja.

The earth trembled and was still, when God arose in judgment. Alleluia.

Offertory Prayers, page 767.

Secret

Súscipe, quæsumus, Dómine, preces pópuli tui cum oblatiónibus hostiárum: ut paschálibus initiáta mystériis, ad æternitátis nobis medélam, te operánte, profíciant. Per Dóminum.

Receive, we beseech Thee, O Lord, the prayers of Thy people with the offerings of sacrifices, that the things begun in the paschal mysteries may, by Thy operation, avail us for a healing remedy unto life everlasting. Through our Lord.

Preface No. 5, special *Communicantes* and *Hanc igitur*, page 804.

Communion. 1 Cor. 5, 7, 8

Christ, our pasch is immolated, alleluia: therefore let us feast in the unleavened bread of sincerity and truth. Alleluia, alleluia, alleluia.

Pascha nostrum immolátus est Christus, allelúja: ítaque epulémur in ázymis sinceritátis, et veritátis, allelúja, allelúja, allelúja.

Postcommunion

Pour upon us, O Lord, the spirit of Thy love, to make us of one mind, whom, by Thy tender mercy, Thou hast filled with the paschal sacrament. Through our Lord.

Spíritum nobis, Dómine, tuæ caritátis infúnde: ut quos sacraméntis Paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum.

Concluding Prayers, page 793.

At the end of Mass, Alleluia, *twice repeated, follows the words* Ite, Missa est, *and* Alleluia *is again twice sung after the response* Deo gratias. *And so throughout the week, during which no saint's day may be kept; but all Masses must be of the Resurrection of Our Lord.*

Monday in Easter Week *(White)*

STATION AT ST. PETER

The Beginning of Mass, page 756.

Introit. Ex. 13, 5, 9

The Lord hath brought you into a land flowing with [illegible] that the law of the Lord [illegible] be ever in your mouth, alleluia, alleluia. *Ps. 104, 1.* Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. ℣. Glory.

Introdúxit vos Dóminus in terram fluéntem lac et mel allelúja: et ut lex Dó- [illegible] allelúja, allelúja. *Ps.* [illegible] Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who by the paschal solemnity hast blessed the world with remedies, let Thy heavenly gift, we beseech Thee, go with Thy people that it may both be worthy to attain perfect liberty and may profit by the same unto life everlasting. Through our Lord.

Deus, qui solemnitáte pasch… mundo remédia contulísti: pópulum tuum, quæsumus, cælésti dono proséquere; ut et perféctam libertátem cónsequi mereátur, et ad vitam profíciat sempitérnam. Per Dóminum.

Lesson. Acts 10, 37-43

Léctio Actuum Apostolórum.

IN DIÉBUS illis: Stans Petrus in médio plebis, dixit: Viri fratres, vos scitis quod factum est verbum per univérsam Judæam: incípiens enim a Galilæa post baptísmum, quod prædicávit Joánnes, Jesum a Názareth: quómodo unxit eum Deus Spíritu Sancto, et virtúte, qui pertránsiit benefaciéndo, et sanándo omnes oppréssos a diábolo quóniam Deus erat cum illo. Et nos testes sumus ómnium, quæ fecit in regióne Judæórum, et Jerúsalem quem occidérunt suspendéntes in ligno. Hunc Deus suscitávit tértia die, et dedit eum maniféstum fíeri non omni pópulo, sed téstibus præordinátis a Deo: nobis, qui manducávimus, et bíbimus cum illo postquam resurréxit a mortuis. Et præcépit nobis prædicáre pópulo, et testificári, quia ipse est, qui constitútus est a Deo judex vivórum, et mortuórum. Huic omnes prophétæ testimónium pérhibent, remissiónem peccatórum accípere per nomen ejus omnes, qui credunt in eum.

Lesson from the Acts of the Apostles.

IN THOSE days, Peter standing in the midst of the people, said: Men, brethren, you know the word which hath been published through all Judea; for it began from Galilee, after the baptism which John preached, Jesus of Nazareth; how God anointed Him with the Holy Ghost, and with power, who went about doing good and healing all that were oppressed by the devil, for God was with Him. And we are witnesses of all things that He did in the land of the Jews, and in Jerusalem; Whom they killed, hanging Him upon a tree. Him God raised up the third day, and gave Him to be made manifest, not to all the people, but to witnesses preordained by God; even to us, who did eat and drink with Him after He arose again from the dead. And He commanded us to preach to the people, and to testify that it is He Who was appointed by God to be judge of the living and of the dead. To Him all the prophets gave testimony, that by His name all receive remission of sins who believe in Him.

Gradual. Ps. 117, 24, 2

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. ℣. Dicat nunc Israël, quóniam bonus: quóniam in sæculum misericórdia ejus. Allelúja, allelúja. ℣. *Matth. 28, 2.* Angelus Dómini descéndit de cælo: et accédens

This is the day which the Lord hath made: let us be glad and rejoice therein. ℣. Let Israel now say that He is good, that His mercy endureth forever. Alleluia, alleluia. ℣. *Matt. 28, 2.* An angel of the Lord descended from heaven, and,

coming, rolled back the stone, and sat upon it.

revólvit lápidem, et sedébat super eum.

The Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. Luke 24, 13-35

✠ Continuation of the holy Gospel according to St. Luke.

At that time, two of the disciples of Jesus went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass that while they talked and reasoned with themselves, Jesus Himself also, drawing near, went with them. But their eyes were held that they should not know Him. And He said to them; What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to Him: Art Thou only a stranger in Jesalem, and hast not known the things that have been done there in the[illegible] [illegible] what things? And they said: Concerning Jesus of Nazareth, Who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who, before it was light, were at the sepulchre, and, not finding His body, came, saying

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Duo ex discípulis Jesu ibant ipsa die in castéllum, quod erat in spátio stadiórum sexagínta ab Jerúsalem, nómine Emmaus. Et ipsi loquebántur ad ínvicem de his ómnibus, quæ accíderant. Et factum est, dum fabularéntur, et secum quærerent: et ipse Jesus appropínquans ibat cum illis: óculi autem illórum tenebántur ne eum agnóscerent. Et ait ad illos: Qui sunt hi sermónes quos confértis ad ínvicem ambulántes, et estis tristes? Et respóndens unus, cui nomen Cléophas, dixit ei: Tu solus peregrínus es in Jerúsalem, et non cognovísti quæ facta sunt in illa his diébus? Quibus ille [illegible] De Jesu Nazaréno, qui fuit vir prophéta potens in ópere et sermóne coram Deo, et omni pópulo: et quómodo eum tradidérunt summi sacerdótes, et príncipes nostri in damnatiónem mortis, et crucifixérunt eum. Nos autem sperabámus quia ipse esset redemptúrus Israël: et nunc super hæc ómnia, tértia dies est hódie, quod hæc facta sunt. Sed et mulíeres quædam ex nostris terruérunt nos, quæ ante lucem fuérunt ad monuméntum, et, non invénto córpore ejus, venérunt, dicéntes se étiam visiónem Angelórum vidísse, qui dicunt

eum vivere. Et abiérunt quidam ex nostris ad monuméntum: et ita invenérunt sicut mulíeres dixérunt, ipsum vero non invenérunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credéndum in ómnibus, quæ locúti sunt prophétæ! Nonne hæc opórtuit pati Christum, et ita intráre in glóriam suam? Et incípiens a Móyse, et ómnibus prophétis, interpretabátur illis in ómnibus Scriptúris, quæ de ipso erant. Et appropinquavérunt castéllo, quo ibant: et ipse se finxit lóngius ire. Et coëgérunt illum, dicéntes: Mane nobíscum, quóniam advesperáscit, et inclináta est jam dies. Et intrávit cum illis. Et factum est, dum recúmberet cum eis, accépit panem, et benedíxit, ac fregit, et porrigébat illis. Et apérti sunt óculi eórum, et cognovérunt eum: et ipse evánuit ex óculis eórum. Et dixérunt ad invicem: Nonne cor nostrum ardens erat in nobis, dum loquerétur in via, et aperíret nobis Scriptúras? Et surgéntes eádem hora regréssi sunt in Jerúsalem: et invenérunt congregátos úndecim, et eos, qui cum illis erant, dicéntes: Quod surrexit Dóminus vere, et appáruit Simóni. Et ipsi narrábant, quæ gesta erant in via: et quómodo cognovérunt eum in fractióne panis.

that they had also seen a vision of angels, who say that He is alive. And some of our people went to the sepulchre, and found it so as the women had said, but Him they found not. Then He said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into His glory? And, beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things that were concerning Him. And they drew nigh to the town whither they were going; and He made as though He would go farther. But they constrained Him, saying: Stay with us, because it is toward evening, and the day is now far spent. And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed, and broke, and gave to them; and their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to the other, Was not our heart burning within us whilst He spoke in the way, and opened to us the Scriptures? And, rising up the same hour, they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew Him in the breaking of bread.

Creed, page 765.

Offertory. Matt. 28, 2, 5, 6

Angelus Dómini descéndit de cælo, et dixit muliéribus:

An angel of the Lord descended from heaven, and said

to the women, He whom you seek is risen as He said. Alleluia.

Quem quæritis, surréxit, sicut dixit, allelúja.

Offertory Prayers, page 767.

Preface No. 5, special *Communicantes* and *Hanc igitur*, page 804.

Secret

Secret same as on Easter Sunday, page 541.

Communion. Luke 24, 34

The Lord is risen, and hath appeared to Peter. Alleluia.

Surréxit Dóminus, et appáruit Petro, allelúja.

Postcommunion

Postcommunion same as on Easter Sunday, page 542.

Concluding Prayers, page 793.

Tuesday in Easter Week *(White)*

STATION AT ST. PETER

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 3, 4

HE GAVE them the water of wisdom to drink, alleluia: she shall be made [illegible] moved, alleluia: and He shall exalt them forever, alleluia, alleluia. *Ps. 104, 1.* Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. ℣. Glory.

AQUA sapiéntiæ potávit eos, allelúja: [illegible], alleluja: et exaltábit eos in ætérnum, allelúja, allelúja. *Ps. 104, 1.* Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost continually enrich Thy Church with new increase, grant to Thy people that they may by their good life hold fast to the sacrament which they have received by faith. Through our Lord.

DEUS qui Ecclésiam tuam novo semper fœtu multíplicas: concéde fámulis tuis; ut sacraméntum vivéndo téneant, quod fide percepérunt. Per Dóminum.

Lesson. Acts 13, 16, 26-33

Léctio Actuum Apostolórum.

IN DIÉBUS illis: Surgens Paulus, et manu siléntium indícens, ait: Viri fratres, fílii géneris Abraham, et qui in vobis timent Deum, vobis verbum salútis hujus missum est. Qui enim habitábant Jerúsalem, et príncipes ejus ignorántes Jesum, et voces prophetárum, quæ per omne sábbatum legúntur, judicántes implevérunt: et nullam causam mortis inveniéntes in eo, petiérunt a Piláto, ut interfícerent eum. Cumque consummássent ómnia, quæ de eo scripta erant, deponéntes eum de ligno, posuérunt eum in monuménto. Deus vero suscitávit eum a mórtuis tértia die: qui visus est per dies multos his, qui simul ascénderant cum eo de Galilæa in Jerúsalem: qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiámus eam, quæ ad patres nostros repromíssio facta est: quóniam hanc Deus adimplévit fíliis nostris, resúscitans Jesum Christum Dóminum nostrum.

Lesson from the Acts of the Apostles.

IN THOSE days, Paul standing up, and with his hand bespeaking silence, said, Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing Him, nor the voices of the prophets which are read every sabbath, judging Him have fulfilled them; and finding no cause of death in Him, they desired of Pilate that they might kill Him. And when they had fulfilled all things that were written of Him, taking Him down from the tree, they laid Him in a sepulchre. But God raised Him up from the dead the third day; Who was seen for many days by them who came up with Him from Galilee to Jerusalem, who to this present time are His witnesses to the people. And we declare unto you that the promise which was made to our fathers, the same God hath fulfilled to our children, raising up Our Lord Jesus Christ.

Gradual. Ps. 117, 24

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. ℣. *Ps. 106, 2.* Dicant nunc, qui redémpti sunt a Dómino: quos redémit de manu inimíci, et de regiónibus congregávit eos. Allelúja, allelúja. ℣. Surréxit Dóminus de sepúlcro, qui pro nobis pepéndit in ligno.

This is the day which the Lord hath made: let us be glad and rejoice therein. ℣. *Ps. 106, 2.* Let those now speak who have been redeemed by Our Lord: whom He hath redeemed out of the hand of the enemy, and gathered out of the nations. Alleluia, alleluia. ℣. The Lord is risen from the sepulchre, who for us hung upon a tree.

Sequence as on Easter Sunday, page 540.
Munda Cor Meum, page 763.

Gospel. Luke 24, 36-47

✠ Continuation of the Holy Gospel according to St. Luke.

AT THAT time, Jesus stood in the midst of His disciples, and saith to them, Peace be to you, it is I, fear not. But they being troubled and frighted, supposed that they saw a spirit. And He said to them, Why are you troubled, and why do thoughts arise in your hearts? See My hands, and My feet, that it is I Myself; handle Me, and see: for a spirit hath not flesh and bones, as you see Me to have. And when He had said this, He showed them His hands, and His feet. But while they yet believed not, and wondered for joy, He said, Have you here anything to eat? And they offered Him a piece of broiled fish, and a honeycomb; and when He had eaten before them [illegible] [illegible] them. And He said to them, These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then He opened their understanding, that they might understand the Scriptures. And He said to them, Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day; and that penance and remission of sins should be preached in His name among all nations.

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Stetit Jesus in médio discipulórum suórum, et dicit eis: Pax vobis: ego sum, nolíte timére. Conturbáti vero, et contérriti, existimábant se spíritum vidére. Et dixit eis: Quid turbáti estis, et cogitatiónes ascéndunt in corda vestra? Vidéte manus meas, et pedes, quia ego ipse sum: palpáte, et vidéte: quia spíritus carnem, et ossa non habet, sicut me vidétis habére. Et cum hoc dixísset, osténdit eis manus, et pedes. Adhuc autem illis non credéntibus, et mirántibus præ gáudio, dixit: Habétis hic áliquid, quod manducétur? At illi obtulérunt ei partem piscis assi, et favum mellis [illegible] [illegible] eis, sumens relíquias, dedit eis. Et dixit ad eos: Hæc sunt verba, quæ locútus sum ad vos, cum adhuc essem vobíscum, quóniam necésse est impléri ómnia, quæ scripta sunt in lege Móysi, et Prophétis, et Psalmis de me. Tunc apéruit illis sensum ut intellígerent Scriptúras. Et dixit eis: Quóniam sic scriptum est, et sic oportébat Christum pati, et resúrgere a mórtuis tértia die: et prædicári in nómine ejus pœniténtiam, et remissiónem peccatórum in omnes gentes.

Creed, page 765.

Offertory. Ps. 17, 14, 16

Intónuit de cælo Dóminus, et Altíssimus dedit vocem suam: et apparuérunt fontes aquárum, allelúja.

The Lord thundered from heaven, and the Most High gave His voice: and the fountains of water appeared, alleluia.

Offertory Prayers, page 767.

Secret

Súscipe, Dómine, fidélium preces cum oblatiónibus hostiárum: ut per hæc piæ devotiónis offícia, ad cæléstem glóriam transeámus. Per Dóminum.

Receive, O Lord, the prayers of the faithful with the offerings of sacrifices, that through these offices of pious devotion we may pass to heavenly glory. Through our Lord.

Preface No. 5, special *Communicantes* and *Hanc igitur*, page 804.

Communion. Col. 3, 1, 2

Si consurrexístis cum Christo, quæ sursum sunt quærite, ubi Christus est in déxtera Dei sedens, allelúja: quæ sursum sunt sápite, allelúja.

If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God, alleluia; mind the things that are above, alleluia.

Postcommunion

Concéde, quæsumus, omnípotens Deus: ut paschális percéptio sacraménti, contínua in nostris méntibus persevéret. Per Dóminum.

Grant, we beseech Thee, O almighty God, that our participation in the paschal sacrament may continually abide in our souls. Through our Lord.

Concluding Prayers, page 793.

Wednesday in Easter Week *(White)*

Station at St. Lawrence Within the Walls

The Beginning of Mass, page 756.

Introit. Matt. 25, 34

Veníte, benedícti Patris mei, percípite regnum, allelúja: quod vobis parátum est ab orígine mundi, allelúja, allelúja, allelúja. *Ps. 95, 1.* Cantáte, Dómino cánticum novum: cantáte, Dómino omnis terra. ℣. Glória Patri.

Come, ye blessed of My Father, receive the kingdom, alleluia: which was prepared for you from the foundation of the world, alleluia, alleluia, alleluia. *Ps. 95, 1.* Sing ye to the Lord a new canticle; sing to the Lord all the earth. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost gladden us with the yearly solemnity of the Lord's resurrection, grant in Thy loving-kindness that through the temporal feast which we keep we may be worthy to reach eternal joys. Through the same.

DEUS, qui nos Resurrectiónis Domínicæ ánnua solemnitáte lætíficas: concéde propítius; ut per temporália festa quæ ágimus, perveníre ad gáudia ætérna mereámur. Per eúmdem Dóminum.

Today and to the end of Easter week, unless a feast is commemorated, the second Prayer is for the Church, page 825, or for the Pope, page 826.

Lesson. Acts 3, 13-15, 17-19

Lessons from the Acts of the Apostles.

IN THOSE days, Peter opening his mouth, said, Ye men of Israel, and ye that fear God, hear. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified His Son Jesus, Whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. But you denied the Holy One and the Just, and desired a [illegible] you. But the Author of life you killed, Whom God hath raised from the dead, of which we are witnesses. And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had showed by the mouth of all the prophets, that His Christ should suffer, He hath so fulfilled. Repent therefore, and be converted, that your sins may be blotted out.

Léctio Áctuum Apostolórum.

IN DIÉBUS illis: Apériens Petrus os suum, dixit: Viri Israëlítæ, et qui timétis Deum, audíte. Deus Abraham, et Deus Isaac, et Deus Jacob, Deus patrum nostrórum glorificávit Fílium suum Jesum, quem vos quidem tradidístis, et negástis ante fáciem Piláti, judicánte illo dimítti. Vos autem sanctum, et justum negástis, et petístis virum homicídam [illegible] vero vitæ interfecístis, quem Deus suscitávit a mórtuis, cujus nos testes sumus. et, nunc, fratres, scio quia per ignorántiam fecístis, sicut et príncipes vestri. Deus autem, quæ prænuntiávit per os ómnium Prophetárum, pati Christum suum, sic implévit. Pœnitémini ígitur et convertímini, ut deleántur peccáta vestra.

Gradual. Ps. 117, 24, 16

This is the day which the Lord hath made: let us be glad

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur

in ea. ℣. Dextera Dómini fecit virtútem, déxtera Dómini exaltávit me. Allelúja, allelúja. ℣. *(Luc. 24, 34).* Surréxit Dóminus vere, et appáruit Petro.

and rejoice therein. ℣. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia, alleluia. ℣. *Luke 24, 34.* The Lord is risen indeed; and hath appeared to Peter.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. John 21, 1-14

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Manifestávit se íterum Jesus discípulis ad mare Tiberíadis. Manifestávit autem sic. Erant simul Simon Petrus, et Thomas, qui dícitur Dídymus, et Nathánaël, qui erat a Cana Galilææ, et fílii Zebedæi, et álii ex discípulis ejus duo. Dicit eis Simon Petrus: Vado piscári. Dicunt ei: Venímus et nos tecum. Et exiérunt, et ascendérunt in navim: et illa nocte nihil prendidérunt. Mane autem facto, stetit Jesus in líttore: non tamen cognovérunt discípuli quia Jesus est. Dixit ergo eis Jesus: Púeri, numquid pulmentárium habétis? Respondérunt ei: Non. Dicit eis: Míttite in déxteram navígii rete: et inveniétis. Misérunt ergo: et jam non valébant illud tráhere præ multitúdine píscium. Dixit ergo discípulus ille, quem diligébat Jesus, Petro: Dóminus est. Simon Petrus cum audísset quia Dóminus est, túnica succínxit se (erat enim nudus) et misit se in mare. Alii autem discípuli navígio venérunt: (non enim longe erant a terra, sed quasi

✠ Continuation of the Holy Gospel according to St. John.

At that time, Jesus showed Himself again to His disciples at the sea of Tiberias. And He showed Himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana in Galilee, and the sons of Zebedee and two others of His disciples. Simon Peter saith to them, I go a fishing. They say to him, We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. Jesus therefore said to them, Children, have you any meat? They answered Him: No. He saith to them, Cast the net on the right side of the ship, and you shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter, it is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself

into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them, Bring hither of the fishes which you now have caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them, Come, and dine. And none of them who were at meat durst ask Him, Who art Thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead.

cúbitis ducéntis), trahéntes rete píscium. Ut ergo descendérunt in terram, vidérunt prunas pósitas, et piscem supérpósitum, et panem. Dicit eis Jesus: Afférte de píscibus, quos prendidístis nunc. Ascéndit Simon Petrus, et traxit rete in terram, plenum magnis píscibus centum quinquagínta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Jesus: Veníte, prandéte. Et nemo audébat discumbéntium interrogáre eum: Tu quis es? sciéntes, quia Dóminus est. Et venit Jesus, et áccipit panem, et date eis, et piscem simíliter. Hoc jam tértio manifestátus est Jesus discípulis suis, cum resurrexísset a mórtuis.

Creed, page 765.

Offertory. Ps. 77, 23-25

The Lord opened the doors of heaven, [illegible] upon them to eat: He gave them the bread of heaven: man ate the bread of angels, alleluia.

Portas [illegible] illis manna, ut éderent: panem cæli dedit eis: panem Angelórum manducávit homo, allelúja.

Offertory Prayers, page 767.

Secret

With the joys of Easter, O Lord, we offer to Thee the sacrifice by which Thy Church is wonderfully fed and nourished. Through our Lord.

Sacrifícia, Dómine, paschálibus gáudiis immolámus: quibus Ecclésia tua mirabíliter et páscitur et nutrítur. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special *Communicantes* and *Hanc igitur,* page 804.

Communion. Rom. 6, 9

Christ rising again from the dead, dieth now no more, alle-

Christus resúrgens ex mórtuis, jam non móritur, alle-

lúja: mors illi ultra non dominábitur, allelúja, allelúja.

luia; death shall no more have dominion over Him, alleluia, alleluia.

Postcommunion

Ab omni nos, quæsumus, Dómine, vetustáte purgátos: sacraménti tui veneránda percéptio in novam tránsferat creatúram: Qui vivis.

Purged thoroughly of the old leaven, we beseech, O Lord, that the reception of Thy sacrament may transform us into a new creation. Who livest.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Thursday in Easter Week *(White)*

STATION AT THE TWELVE HOLY APOSTLES

The Beginning of Mass, page 756.

Introit. Wis. 10, 20-21

Victrícem manum tuam, Dómine, laudavérunt páriter, allelúja: quia sapiéntia apéruit os mutum, et linguas infántium fecit disértas, allelúja, allelúja. *Ps. 97, 1.* Cantáte Dómino cánticum novum: quia mirabília fecit. ℣. Glória Patri.

They praised with one accord Thy victorious hand, O Lord, alleluia; for wisdom opened the mouth of the dumb, and made the tongues of infants eloquent, alleluia, alleluia. *Ps. 97, 1.* Sing ye to the Lord a new canticle; for He hath done wonderful things. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui diversitátem géntium in confessióne tui nóminis adunásti: da, ut renátis fonte baptísmatis, una sit fides méntium, et píetas actiónum. Per Dóminum.

O God, Who hast united a diversity of the people in the confession of Thy name, grant that there may be one faith in the minds and one piety in the deeds of those born again in the waters of baptism. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Acts 8, 26-40

Léctio Actuum Apostolórum.

Lesson from the Acts of the Apostles.

In diébus illis: Angelus Dómini locútus est ad

In those days, an angel of the Lord spoke to Philip,

saying: Arise, go toward the south, to the way that goeth down from Jerusalem to Gaza: this is desert. And rising up, he went; and behold a man of Ethiopia, an eunuch, of great authority under Candace, the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning, sitting in his chariot, and reading Isaias the prophet. And the Spirit said to Philip, Go near, and join thyself to this chariot. And Philip running thither, heard him reading the prophet Isaias; and he said, Thinkest thou that thou understandest what thou readest? Who said, And how can I, unless some man show me? and he desired Philip that he would come up, and sit with him. And the place of the Scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before His shearer, so opened He not His mouth: in humility His judgment [illegible] [illegible], who shall declare; for His life shall be taken from the earth? And the eunuch answering Philip, said, I beseech thee, of whom doth the prophet speak this; of himself, or of some other man? Then Philip opening his mouth, and beginning at this Scripture, preached unto him Jesus. And as they went on their way, they came to a certain water: and the eunuch said, See here is water, what doth hinder me from being baptized? And Philip said, If thou believest with all thy heart, thou mayest: and he answering, said, I believe that

Philíppum, dicens: Surge, et vade contra meridiánum ad viam, quæ descéndit ab Jerúsalem in Gazam: hæc est desérta. Et surgens ábiit. Et ecce vir Æthiops, eunúchus, potens Candácis regínæ Æthíopum, qui erat super omnes gazas ejus, vénerat adoráre in Jerúsalem: et revertebátur sedens super currum suum, legénsque Isaíam prophétam. Dixit autem Spíritus Philíppo: Accéde, et adjúnge te ad currum istum. Accúrrens autem Philíppus, audívit eum legéntem, Isaíam prophétam, et dixit: Putásne intélligis, quæ legis? Qui ait: Et quómodo possum, si non áliquis osténderit mihi? Rogavítque Philíppum ut ascénderet, et sedéret secum. Locus autem Scriptúræ, quam legébat, erat hic: Tamquam ovis ad occisiónem ductus est: et sicut agnus coram tondénte se, sine voce, sic non apéruit os suum. In humilitáte judícium ejus sublátum est. Generatiónem [illegible] de terra vita ejus? Respóndens autem eunúchus Philíppo, dixit: Obsecro te, de quo Prophéta dicit hoc? de se, an de álio áliquo? Apériens autem Philíppus os suum, et incípiens a Scriptúra ista, evangelizávit illi Jesum. Et dum irent per viam, venérunt ad quamdam aquam: et ait eunúchus: Ecce aqua, quid próhibet me baptizári? Dixit autem Philíppus: Si credis ex tota corde, licet. Et respóndens ait: Credo, Fílium Dei esse Jesum Christum. Et jussit stare currum: et descendérunt utérque in aquam, Philíppus, et eunúchus, et

baptizávit eum. Cum autem ascendíssent de aqua. Spíritus Dómini rápuit Philíppum, et ámplius non vidit eum eunúchus. Ibat autem per viam suam gaudens. Philíppus autem invéntus est in Azóto, et pertránsiens evangelizábat civitátibus cunctis (donec veníret Cæsaréam) nomen Dómini Jesu Christi.

Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down into the water both Philip and the eunuch, and he baptized him. And when they were come out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more: and he went on his way rejoicing. But Philip was found in Azotus, and passing through, he preached the Gospel to all the cities, till he came to Cæsarea; the name of the Lord Jesus Christ.

Gradual. Ps. 117, 24, 22, 23

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. ℣. Lápidem, quem reprobavérunt ædificántes, hic factus est in caput ánguli: a Dómino factum est istud, et est mirábile in óculis nostris. Allelúja, allelúja. ℣. Surréxit Christus, qui creávit ómnia: et misértus est humáno géneri.

This is the day which the Lord hath made: let us be glad and rejoice therein. ℣. The stone which the builders rejected is become the head of the corner: this is the work of the Lord, and it is wonderful in our eyes. Alleluia, alleluia. ℣. Christ is risen, Who created all things, and Who has had pity upon mankind.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. John 20, 11-18

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: María stabat ad monuméntum foris, plorans. Dum ergo fleret, inclinávit se, et prospéxit in monuméntum: et vidit duos Angelos in albis, sedéntes, unum ad caput, et unum ad pedes, ubi pósitum fúerat corpus Jesu. Dicunt ei illi: Múlier, quid ploras? Dicit eis: Quia tulérunt Dóminum meum: et néscio ubi posuérunt eum. Hæc cum dixísset, convérsa est retrórsum, et vidit Jesum stantem: et non scié-

✠ Continuation of the Holy Gospel according to St. John.

At that time, Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned her-

self back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She thinking it was the gardener, saith to Him, Sir, if thou hast taken Him hence, tell me where thou hast laid Him; and I will take Him away. Jesus saith to her, Mary. She turning, saith to Him, Rabboni (which is to say, Master). Jesus saith to her, Do not touch Me; for I am not yet ascended to My Father: but go to My brethren, and say to them, I ascend to My Father, and to your Father; to My God, and your God. Mary Magdalen cometh and telleth the disciples, I have seen the Lord, and these things He said to Me.

bat quia Jesus est. Dicit ei Jesus: Múlier, quid ploras? quem quæris? Illa exístimans quia hortulánus esset, dicit ei: Dómine, si tu sustulísti eum, dícito mihi ubi posuísti eum: et ego eum tollam. Dicit ei Jesus: María. Convérsa illa, dicit ei: Rabbóni (quod dícitur Magíster). Dicit ei Jesus: Noli me tángere, nondum enim ascéndi ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascéndo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum. Venit María Magdaléne annúntians discípulis: Quia vidi Dóminum, et hæc dixit mihi.

Creed, page 765.

Offertory. Ex. 13, 5

In the day of your solemnity, saith the Lord, I will bring you into a land that floweth with milk and honey, alleluia.

In die solemnitátis vestræ, dicit Dóminus, indúcam vos in terram fluéntem lac et mel, allelúja.

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, we beseech Thee, O Lord, the gifts of Thy people, that, being renewed by the confession of Thy name and by baptism, they may attain eternal happiness. Through our Lord.

SUSCIPE, quæsumus, Dómine, múnera populórum tuórum propítius: ut confessióne tui nóminis et baptísmate renováti, sempitérnam beatitúdinem consequántur. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special *Communicantes* and *Hanc igitur*, page 804.

Communion. 1 Pet. 2, 9

Purchased people, declare His virtues, alleluia: Who hath called you out of darkness into His admirable light, alleluia.

Pópulus acquisitiónis, annuntiáte virtútes ejus, allelúja: qui vos de ténebris vocávit in admirábile lumen suum, allelúja.

Postcommunion

Exáudi, Dómine, preces nostras: ut redemptiónis nostræ sacrosáncta commércia, et vitæ nobis cónferant præséntis auxílium, et gáudia sempitérna concílient. Per Dóminum.

Give ear unto our prayers, O Lord, that the most holy dealings of our redemption may obtain help for us in the present life and purchase everlasting joys. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Friday in Easter Week *(White)*

STATION AT ST. MARY OF THE MARTYRS

The Beginning of Mass, page 756.

Introit. Ps. 77, 53

Edúxit eos Dóminus in spe, allelúja: et inimícos eórum opéruit mare, allelúja, allelúja, allelúja. *Ps. 77, 1.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

The Lord brought them out in hope, alleluia: and the sea overwhelmed their enemies, alleluia, alleluia, alleluia. *Ps. 77, 1.* Attend, O my people, to My law: incline your ears to the words of My mouth. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Omnípotens sempitérne Deus, qui paschále sacraméntum in reconciliatiónis humánæ fœdere contulísti: da méntibus nostris; ut, quod professióne celebrámus, imitémur effféctu. Per Dóminum.

Almighty, eternal God, Who in the covenant of man's atonement hast bestowed the paschal sacrament, grant unto our spirits that what we outwardly celebrate we may imitate effectually. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Epistle. 1 Pet. 3, 18-22

Léctio Epístolæ beáti Petri Apóstoli.

Lesson from the Epistle of blessed Peter the Apostle.

Caríssimi: Christus semel pro peccátis nostris mórtuus est, justus pro injústis, ut nos offérret Deo, mortificátus

Dearly beloved, Christ died once for our sins, the just for the unjust, that He might offer us to God, being

put to death indeed in the flesh, but enlivened in the Spirit. In which also coming, He preached to those spirits that were in prison, which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was building; wherein a few, that is, eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also; not the putting away of the filth of the flesh, but the examination of a good conscience toward God, by the resurrection of Jesus Christ, our Lord, Who is on the right hand of God.

quidem carne, vivificátus autem spíritu. In quo et his, qui in cárcere erant, spirítibus véniens prædicávit: qui incréduli fúerant aliquándo, quando exspectábant Dei patiéntiam in diébus Noë, cum fabricarétur arca: in qua pauci, id est octo ánimæ salvæ factæ sunt per aquam. Quod et vos nunc símilis formæ salvos facit baptísma: non carnis deposítio sórdium, sed consciéntiæ bonæ interrogátio in Deum per resurrectiónem Jesu Christi Dómini nostri, qui est in déxtera Dei.

Gradual. Ps. 117, 24, 26, 27

This is the day which the Lord hath made: let us be glad and rejoice therein. ℣. Blessed is He that cometh in the name of the Lord; the Lord is God, and He hath shone forth unto us. Alleluia, alleluia. ℣. *Ps. 95, 10.* Say ye among the gentiles, the Lord hath reigned from a tree.

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. ℣. Benedíctus, qui venit in nómine Dómini: Deus Dóminus, et illúxit nobis. Allelúja, allelúja. ℣. *Ps. 95, 10.* Dícite in géntibus: quia Dóminus regnávit a ligno.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. Matt. 28, 16-20

✠ Continuation of the holy Gospel according to St. Matthew.

Sequéntia sancti Evangélii secúndum Matthǽum.

At that time, the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them: and seeing Him they adored; but some doubted. And Jesus coming, spoke to them, saying, All power is given to Me in heaven and in earth. Going, therefore,

In illo témpore: Undecim discípuli abiérunt in Galilæam, in montem, ubi constitúerat illis Jesus. Et vidéntes eum adoravérunt: quidam autem dubitavérunt. Et accédens Jesus locútus est eis, dicens: Data est mihi omnis potéstas in cælo, et in terra.

Eúntes ergo, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti: docéntes eos, serváre ómnia quæ cúmque mandávi vobis. Et ecce ego vobíscum sum ómnibus diébus, uque ad consummatiónem sæculi.

teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.

Creed, page 765.

Offertory. Ex. 12, 14

Erit vobis hæc dies memoriális, allelúja: et diem festum celebrábitis solémnem Dómino in progénies vestras: legítimum sempitérnum diem, allelúja, allelúja.

This day shall be for a memorial to you, alleluia: and you shall keep it a solemn feast to the Lord: in your generations, an everlasting legal day, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

Hóstias, quæsumus, Dómine, placátus assúme: quas et pro renatórum expiatióne peccáti deférimus, et pro acceleratióne cæléstis auxílii. Per Dóminum.

Be appeased, we beseech Thee, O Lord, and accept the sacrifices we bring both for the expiation of the sin of those born again in Thee, and for the hastening of heavenly aid. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special *Communicantes* and *Hanc igitur*, page 804.

Communion. Matt. 28, 18, 19

Data est mihi omnis potéstas in cælo, et in terra, allelúja: eúntes, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti, allelúja, allelúja.

All power is given to Me in heaven and on earth, alleluia: going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: alleluia, alleluia.

Postcommunion

Réspice, quæsumus, Dómine, pópulum tuum: et quam ætérnis dignátus es renováre mystériis, a tempo-

Have regard to Thy people, we beseech Thee, O Lord, and graciously absolve of their temporal sins those whom

Thou hast deigned to refresh with eternal mysteries. Through our Lord.

rálibus culpis dignánter absólve. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Saturday in Easter Week *(White)*

STATION AT ST. JOHN LATERAN

The Beginning of Mass, page 756.

Introit. Ps. 104, 43

THE Lord brought forth His people with joy, alleluia: and His chosen with gladness, alleluia, alleluia. *Ps. 104, 1.* Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. ℣. Glory.

EDÚXIT Dóminus pópulum suum in exsultatióne, allelúja: et eléctos suos in lætítia, allelúja, allelúja. *Ps. 104, 1.* Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who have kept the Easter festivities with veneration, may by them be found worthy to come unto eternal joys. Through our Lord.

CONCÉDE, quæsumus, omnípotens Deus, ut, qui festa paschália venerándo égimus, per hæc contíngere ad gáudia ætérna mereámur. Per Dóminum.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Epistle. 1 Peter 2, 2-10

Lesson from the Epistle of blessed Peter the Apostle.

Léctio Epístolæ beáti Petri Apóstoli.

DEARLY beloved, laying away all malice, and all guile, and dissimulations, and envies, and all detractions, as newborn babes desire the rational milk without guile, that thereby you may grow unto salvation; if so be you have tasted that the Lord is sweet.

CARÍSSIMI: Deponéntes ígitur omnem malítiam, et omnem dolum, et simulatiónes, et invídias, et omnes detractiónes, sicut modo géniti infántes, rationábile sine dolo lac concupíscite: ut in eo crescátis in salútem: si tamen gustástis, quóniam dulcis est

Dóminus. Ad quem accedéntes lápidem vivum, ab homínibus quidem reprobátum, a Deo autem eléctum, et honorificátum: et ipsi tamquam lápides vivi superædificámini, domus spirituális, sacerdótium sanctum, offérre spirituáles hóstias, acceptábiles Deo per Jesum Christum. Propter quod cóntinet Scriptúra: Ecce pono in Sion lápidem summum angulárem, eléctum, pretiósum: et qui credíderit in eum, non confundétur. Vobis ígitur honor credéntibus: non credéntibus autem lapis, quem reprobavérunt ædificántes, his factus est in caput ánguli, et lapis offensiónis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et pósiti sunt. Vos autem genus eléctum, regále sacerdótium, gens sancta, pópulus acquisitiónis, ut virtútes annuntiétis ejus, qui de ténebris vos vocávit in admirábile lumen suum. Qui aliquándo non pópulus, nunc autem pópulus Dei: qui non consecúti misericórdiam, nunc autem misericórdiam consecúti.

Unto Whom coming, as to a living stone, rejected indeed by men, but chosen and made honorable by God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is contained in the Scripture, Behold I lay in Sion a chief cornerstone, elect, precious; and he that shall believe in Him, shall not be confounded. To you therefore that believe, He is honor: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: and a stone of stumbling and a rock of scandal to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare His virtues, Who hath called you out of darkness into His admirable light, Who in time past were not a people; but are now the people of God. Who had not obtained mercy; but now have obtained mercy.

From this day to the Saturday before Trinity Sunday, which is the end of the paschal time in all Masses, the Gradual is replaced by the following Alleluia.

Allelúja, allelúja. ℣. *Ps. 117, 24.* Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. Allelúja. ℣. *Ps. 112, 1.* Laudáte, púeri, Dóminum, laudáte nomen Dómini.

Alleluia, alleluia. ℣. *Ps. 117, 24.* This is the day which the Lord hath made, let us be glad and rejoice therein, alleluia. ℣. *Ps. 112, 1.* Praise the Lord ye children, praise the name of the Lord.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. John 20, 1-9

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre, and she saw the stone taken away from the sepulchre. She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went out, and that other disciple, and they came to the sepulchre; and they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed: for as yet they knew not the Scripture, that He must rise again from the dead.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Una sábbati, María Magdaléne venit mane, cum adhuc ténebræ essent, ad monuméntum: et vidit lápidem sublátum a monuménto. Cucúrrit ergo, et venit ad Simónem Petrum, et ad álium discípulum, quem amábat Jesus, et dicit illis: Tulérunt Dóminum de monuménto, et nescímus ubi posuérunt eum. Exíit ergo Petrus, et ille álius discípulus, et venérunt ad monuméntum. Currébant autem duo simul, et ille álius discípulus præcúrrit cítius Petro, et venit primus ad monuméntum. Et cum se inclinásset, vidit pósita linteámina, non tamen introívit. Venit ergo Simon Petrus sequens eum, et introívit in monuméntum, et vidit linteámina pósita, et sudárium, quod fúerat super caput ejus, non cum linteamínibus pósitum, sed separátim involútum, in unum locum. Tunc ergo introívit et ille discípulus, qui vénerat primus ad monuméntum: et vidit, et crédidit: nondum enim sciébant Scriptúram, quia oportébat eum a mórtuis resúrgere.

Creed, page 765.

Offertory. Ps. 117, 26, 27

Blessed is He that cometh in the name of the Lord: we have blessed you out of the house of the Lord: the Lord is God, and He hath shone upon us, alleluia, alleluia.

Benedíctus, qui venit in nómine Dómini: benedíximus vobis de domo Dómini: Deus Dóminus, et illúxit nobis, allelúja, allelúja.

Offertory Prayers, page 767.

Secret

Concéde, quæsumus, Dómine, semper nos per hæc mystéria paschália gratulári, ut contínua nostræ reparitiónis operátio, perpétuæ nobis fiat causa lætítiæ. Per Dóminum.

Grant us, we beseech Thee, O Lord, ever to rejoice through these Easter mysteries, that the continual working out of our redemption may become unto us the cause of never-ending gladness. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special *Communicantes* and *Hanc igitur*, page 804.

Communion. Gal. 3, 27

Omnes qui in Christo baptizáti estis, Christum induístis, allelúia.

All you who have been baptized in Christ, have put on Christ, alleluia.

Postcommunion

Redemptiónis nostræ múnere vegetáti, quæsumus, Dómine: ut hoc perpétuæ salútis auxílio, fides semper vera profíciat. Per Dóminum.

Quickened by the gift of our redemption, we beseech Thee, O Lord, that the true faith may ever profit by this help of eternal salvation. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Low Sunday *(White)*

Station at St. Pancras

Major Sunday of the First Class (Octave of Easter)

The Beginning of Mass, page 756.

Introit. 1 Pet. 2, 2

Quasi modo géniti infántes, allelúja: rationábiles, sine dolo lac concupíscite, allelúja, allelúja, allelúja. *Ps. 80, 2.* Exsultáte Deo adjutóri nostro: jubiláte Deo Jacob. ℣. Glória Patri.

As newborn babes, alleluia, desire the rational milk without guile, alleluia, alleluia, alleluia. *Ps. 80, 2.* Rejoice to God our helper: sing aloud to the God of Jacob. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Præsta, quæsumus, omnípotens Deus: ut, qui

Grant, we beseech Thee, O almighty God, that we,

who have completed the observance of the paschal festival, may keep it, by Thy bounty, in our life and behavior. Through our Lord.

paschália festa perégimus, hæc, te largiénte, móribus et vita teneámus. Per Dóminum.

Epistle. 1 John 5, 4-10

Lesson from the Epistle of blessed John the Apostle.

Déarly beloved, Whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven; the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth; the spirit, the water, and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which is greater, because He hath testified of His Son. He that believeth in the Son of God hath the testimony of God in himself.

Léctio Epístolæ beáti Joánnis Apóstoli.

Caríssimi: Omne, quod natum est ex Deo, vincit mundum: et hæc est victória, quæ vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quóniam Jesus est Fílius Dei? Hic est, qui venit per aquam, et sánguinem, Jesus Christus: non in aqua solum, sed in aqua et sánguine. Et Spíritus est, qui testificátur, quóniam Christus est véritas. Quóniam tres sunt, qui testimónium dant in cælo: Pater, Verbum, et Spíritus Sanctus; et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, et aqua, et sanguis: et hi tres unum sunt. Si testimónium hóminum accípimus, testimónium Dei majus est: quóniam hoc est testimónium Dei, quod majus est: quóniam testificátus est de Fílio suo. Qui credit in Fílium Dei, habet testimónium Dei in se.

Alleluia, alleluia. ℣. *Matt. 28, 7*. In the day of My resurrection, saith the Lord, I will go before you into Galilee. Alleluia. ℣. *John 20, 26*. Eight days after, the doors being shut, Jesus stood in the midst of His disciples and said, Peace be unto you. Alleluia.

Allelúja, allelúja. ℣. *Matth. 28, 7*. In die resurrectiónis meæ, dicit Dóminus, præcédam vos in Galilæam. Allelúja. ℣. Joan. 20, 26. Post dies octo, jánuis clausis, stetit Jesus in médio discipulórum suórum, et dixit: pax vobis. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 20, 19-31

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Cum sero esset die illo, una sabbatórum, et fores essent clausæ, ubi erant discípuli congregáti propter metum Judæórum: venit Jesus, et stetit in médio, et dixit eis: Pax vobis. Et cum hoc dixísset, osténdit eis manus, et latus. Gavísi sunt ergo discípuli, viso Dómino. Dixit ergo eis íterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixísset, insufflávit: et dixit eis: Accípite Spíritum Sanctum: quórum remiséritis peccáta, remittúntur eis: et quorum retinuéritis, reténta sunt. Thomas autem unus ex duódecim, qui dícitur Dídymus, non erat cum eis, quando venit Jesus. Dixerunt ergo et álii discípuli: Vídimus Dóminum. Ille autem dixit eis: Nisi vídero in mánibus ejus fixúram clavórum, et míttam dígitum meum in locum clavórum, et míttam manum meam in latus ejus non credam. Et post dies octo, íterum erant discípuli ejus intus: et Thomas cum eis. Venit Jesus jánuis clausis, et stetit in médio, et dixit: Pax vobis. Deínde dicit Thomæ: Infer dígitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incrédulus, sed fidélis. Réspondit Thomas, et dixit ei: Dóminus meus, et Deus meus. Dixit ei Jesus: quia vidísti me, Thoma, credidísti: beáti, qui non vidérunt, et credidérunt. Multa

✠ Continuation of the holy Gospel according to St. John.

At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them, Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again, Peace be to you: as the Father hath sent Me, I also send you. When He had said this, He breathed on them; and He said to them, Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them, when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then He said to Thomas, Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless, but believing. Thomas answered, and said to

Him, My Lord, and my God. Jesus saith to him, Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ the Son of God; and that, believing, you may have life in His name.

quídem, et ália signa fecit Jesus in conspéctu discipulórum suórum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt ut credátis, quia Jesus est Christus Fílius Dei: et ut credéntes, vitam hábeátis in nómine ejus.

Creed, page 765.

Offertory. Matt. 28, 2, 5, 6

An angel of the Lord descended from heaven, and said to the women: He Whom you seek is risen as He said, alleluia.

Angelus Dómini descéndit de cælo, et dixit muliéribus: Quem quæritis, surréxit sicut dixit, allelúja.

Offertory Prayers, page 767.

Secret

RECEIVE, we pray Thee, O Lord, the gifts of Thine exultant Church, and, as Thou hast afforded her cause for such great joy, grant her the fruit of unending gladness. Through our Lord.

SÚSCIPE múnera, Dómine, quæsumus, exsultántis Ecclésiæ: et cui causam tanti gáudii præstitísti, perpétuæ fructum concéde lætítiæ. Per Dóminum.

Preface No. 5, page 804.

Communion. John 20, 27

Put in thy hand, and know the place of the nails, alleluia; and be not incredulous, but believing, alleluia, alleluia.

Mitte manum tuam, et cognósce loca clavórum, allelúja: et noli esse incrédulus, sed fidélis, allelúja, allelúja.

Postcommunion

WE BESEECH, O Lord our God, that Thou make the sacred mysteries which Thou hast given for the bulwark of our redemption, to be unto us a healing both in the present and in the future. Through our Lord.

QUÆSUMUS, Dómine Deus noster: ut sacrosáncta mystéria, quæ pro reparatiónis nostræ munímine contulísti; et præsens nobis remédium esse fácias, et futúrum. Per Dóminum.

Concluding Prayers, page 793.

Second Sunday after Easter *(White)*

The Beginning of Mass, page 756.

Introit. Ps. 32, 5, 6

Misericórdia Dómini plena est terra, allelúja: verbo Dómini cæli firmáti sunt, allelúja, allelúja. *Ps. 32, 1.* Exsultáte, justi, in Dómino: rectos decet collaudátio. ℣. Glória Patri.

The earth is full of the mercy of the Lord, alleluia: by the word of the Lord the heavens were established, alleluia, alleluia. *Ps. 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui in Fílii tui humilitáte jacéntem mundum erexísti: fidélibus tuis perpétuam concéde lætítiam; ut, quos perpétuæ mortis eripuísti cásibus, gáudiis fácias pérfrui sempitérnis. Per eúmdem Dóminum.

O God, Who by the humility of Thy Son hast lifted up a fallen world, grant that to those whom Thou hast delivered from the misfortunes of eternal death, Thou mayest insure everlasting happiness. Through the same.

If no commemorations are to be made from the Proper of Saints on this and the following Sundays of paschal time, the second Prayer is in honor of our Blessed Lady Grant us, *page 824; and the third either for the Church, page 825, or for the Pope, page 826.*

Epistle. 1 Peter 2, 21-25

Léctio Epístolæ beáti Petri Apóstoli.

Caríssimi: Christus passus est pro nobis, vobis relínquens exémplum, ut sequámini vestígia ejus. Qui peccátum non fecit, nec invéntus est dolus in ore ejus: qui cum maledicerétur, non maledicébat: cum paterétur, non comminabátur: tradébat autem judicánti se injúste: qui peccáta nostra ipse pértulit in córpore suo super lignum: ut peccátis mórtui, justítiæ vivámus: cujus livóre sanáti estis. Erátis enim sicut oves errántes, sed convérsi estis nunc ad pastórem et epíscopum animárum vestrárum.

Lesson from the Epistle of blessed Peter the Apostle.

Dearly beloved, Christ suffered for us, leaving you an example that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who when He was reviled, did not revile; when He suffered, He threatened not; but delivered Himself to him that judged Him unjustly: Who His own self bore our sins in His body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

Alleluia, alleluia. ℣. *Luke 24, 35.* The disciples knew the Lord Jesus in the breaking of bread. Alleluia. ℣. *John 10, 14.* I am the good shepherd: and I know My sheep, and Mine know Me. Alleluia.

Allelúja, allelúja. ℣. Luc. 24, 35. Cognovérunt discípuli Dóminum Jesum in fractióne panis. Allelúja. ℣. Joann. *10, 14.* Ego sum Pastor bonus: et cognósco oves meas, et cognóscunt me meæ. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 10, 11-16

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

AT THAT time, Jesus said to the pharisees, I am the good shepherd. The good shepherd giveth His life for His sheep; but the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep: and the hireling flieth because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father, and I lay down My life for My sheep. And other sheep I have, that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold, and one shepherd.

IN ILLO témpore: Dixit Jesus pharisæis: Ego sum pastor bonus. Bonus pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cujus non sunt oves própriæ, videt lupum veniéntem, et dimíttit oves, et fugit: et lupus rapit, et dispérgit oves: mercenárius autem fugit, quia mercenárius est, et non pértinet ad eum de óvibus. Ego sum pastor bonus: et cognósco meas, et cognóscunt me meæ. Sicut novit me Pater, et ego agnósco Patrem: et ánimam meam pono pro óvibus meis. Et álias oves hábeo, quæ non sunt ex hoc ovíli: et illas opórtet me addúcere, et vocem meam áudient, et fiet unum ovíle, et unus pastor.

Creed, page 765.

Offertory. Ps. 62, 2, 5

O God, my God, to Thee do I watch at break of day: and in Thy name I will lift up my hands, alleluia.

Deus, Deus meus, ad te da luce vígilo: et in nómine tuo levábo manus meas, allelúja.

Offertory Prayers, page 767.

Secret

LET the sacred offering, O Lord, ever confer salu-

BENEDICTIÓNEM nobis, Dómine cónferat salutá-

rem sacra semper oblátio: ut, quod agit mystério, virtúte perfíciat. Per Dóminum.

tary benediction upon us, perfecting in power what it doeth in symbol. Through our Lord.

Second Prayer of our Blessed Lady, By Thy mercy, *page 825; third for the Church, page 825; or for the Pope, page 826.*

Preface No. 5, page 804.

Communion. John 10, 14

Ego sum pastor bonus, allelúja: et cognósco oves meas, et cognóscunt me meæ, allelúja, allelúja.

I am the good shepherd, alleluia: and I know My sheep, and Mine know Me, alleluia, alleluia.

Postcommunion

Præsta nobis, quæsumus, omnípotens Deus: ut vivificatiónis tuæ grátiam consequéntes, in tuo semper múnere gloriémur: Per Dóminum.

Grant us, we beseech Thee, O almighty God, that, quickened by Thy grace, we may ever glory in Thy gifts. Through our Lord.

Second Postcommunion of our Blessed Lady, Grant O Lord, *page 825; third for the Church, page 825; or for the Pope, page 826.*

Concluding Prayers, page 793.

Third Sunday after Easter *(White)*

The Beginning of Mass, page 756.

Introit. Ps. 65, 1, 2

Jubiláte Deo, omnis terra, allelúja: psalmum dícite nómini ejus, allelúja: date glóriam laudi ejus, allelúja, allelúja, allelúja. *Ps. 65, 3.* Dícite Deo, quam terribília sunt ópera tua, Dómine! in multitúdine virtútis tuæ mentiéntur tibi inimíci tui. ℣. Glória Patri.

Shout with joy to God, all the earth, alleluia; sing ye a psalm to His name, alleluia: give glory to His praise. Alleluia, alleluia, alleluia. *Ps. 65, 3.* Say unto God, how terrible are Thy works, O Lord! in the multitude of Thy strength Thy enemies shall lie to Thee. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui errántibus, ut in viam possint redíre justítiæ, veritátis tuæ lumen osténdis: da cunctis qui hristiána professióne censéntur, et illa respúere, quæ huic inimíca sunt nómini; et ea

O God, Who dost show the light of Thy truth to them that go astray, that they may be able to return to the path of justice, grant unto all who profess themselves and are reckoned Christians, both

to reject the things that are opposed to that name and to follow after the things that befit it. Through our Lord.

quæ sunt apta, sectári. Per Dóminum.

Second Prayer of our Blessed Lady, Grant us, *page 824; third for the Church or for the Pope, pages 825, 826.*

Epistle. 1 Pet. 2, 11-19

Lesson from the Epistle of blessed Peter the Apostle.

DEARLY beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation good among the gentiles: that whereas they speak against you as evil-doers, they may by the good works, which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling: or to governors as sent by him for the punishment of evildoers, and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men. As free, and not as making liberty a cloak for malice, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy in Christ Jesus our Lord.

Alleluia, alleluia. ℣. *Ps. 110, 9.* The Lord hath sent redemption to His people. Alleluia. ℣. *Luke 24, 46.* It behooved Christ to suffer these things, and so

Léctio Epístolæ beáti Petri Apóstoli.

CARÍSSIMI: Obsecro vos tamquam ádvenas, et peregrínos abstinére vos a carnálibus desidériis, quæ mílitant advérsus animam, conversatiónem vestram inter gentes habéntes bonam: ut in eo, quod detréctant de vobis tamquam de malefactóribus, ex bonis opéribus vos considerántes, gloríficent Deum in die visitatiónis. Subjécti ígitur estóte omni humánæ creatúræ propter Deum: sive regi, quasi præcellénti: sive dúcibus, tamquam ab eo missis ad vindíctam malefactórum, laudem vero bonórum: quia sic est volúntas Dei, ut benefaciéntes obmutéscere faciátis imprudéntium hóminum ignorántiam: quasi líberi, et non quasi velámen habéntes malítiæ libertátem, sed sicut servi Dei. Omnes honoráte: fraternitátem dilígite: Deum timéte: regem honorificáte. Servi, súbditi estóte in omni timóre dóminis, non tantum bonis, et modéstis, sed etiam dyscolis. Hæc est enim grátia: in Christo Jesu Dómino nostro.

Allelúja, allelúja. ℣. *Ps. 110, 9.* Redemptiónem misit Dóminus pópulo suo. Allelúja. ℣. *Luc. 24, 46.* Oportébat pati Christum, et resúrgere a mór-

tuis: et ita intráre in glóriam suam. Allelúja.

to enter into His glory. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 16, 16-22

✠ Sequéntia sancti Evangélii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

IN ILLO témpore: Dixit Jesus discípulis suis: Módicum, et jam non vidébitis me: et íterum módicum, et vidébitis me: quia vado ad Patrem. Dixérunt ergo ex discípulis ejus ad ínvicem: Quid est hoc, quod dicit nobis: Módicum, et non vidébitis me: et íterum módicum, et vidébitis me, et quia vado ad Patrem? Dicébant ergo: Quid est hoc, quod dicit: Módicum? nescímus, quid lóquitur. Cognóvit autem Jesus, quia volébant eum interrogáre, et dixit eis: De hoc quæritis inter vos, quia dixi: Módicum, et non vidébitis me: et íterum módicum, et vidébitis me. Amen, amen dico vobis: quia plorábitis, et flébitis vos, mundus autem gaudébit: vos autem contristabímini, sed trístitia vestra vertétur in gáudium. Múlier cum parit, tristítiam habet, quia venit hora ejus: cum autem pepérerit púerum, jam non méminit pressúræ propter gáudium, quia natus est homo in mundum. Et vos ígitur nunc quidem tristítiam habétis, íterum autem vidébo vos, et gaudébit cor vestrum: et gáudium vestrum nemo tollet a vobis.

AT THAT time, Jesus said to His disciples, A little while, and now you shall not see Me; and again a little while, and you shall see Me; because I go to the Father. Then some of His disciples said one to another, What is this that He saith to us, A little while, and you shall not see Me; and again a little while, and you shall see Me; and because I go to the Father? They said therefore, What is this that He saith, A little while? we know not what He speaketh. And Jesus knew that they had a mind to ask Him: and He said to them, Of this do you inquire among yourselves because I said, A little while, and you shall not see Me; and again a little while, and you shall see Me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman when she is in labor hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

Creed, page 765.

Offertory. Ps. 145, 2

Praise the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be. Alleluia.

Lauda, ánima mea, Dóminum: laudábo Dóminum in vita mea: psallam Deo meo, quámdiu ero, allelúja.

Offertory Prayers, page 767.

Secret

By these mysteries, O Lord, may grace be given us so that, chastening our earthly desires, we may learn to love heavenly things. Through our Lord.

His nobis, Dómine, mystériis conferátur, quo terréna desidéria mitigántes, discámus amáre cæléstia. Per Dóminum.

Second Secret of our Blessed Lady, By Thy mercy, *page 825; third for the Church or for the Pope, pages 825, 826.*
Preface No. 5, page 804.

Communion. John 16, 16

A little while, and now you shall not see Me, alleluia: and again a little while, and you shall see Me: because I go to the Father. Alleluia, alleluia.

Módicum, et non vidébitis me, allelúja, íterum módicum, et vidébitis me, quia vado ad Patrem, allelúja, allelúja.

Postcommunion

May the sacrament we have received, O Lord, we beseech Thee, both restore us with its spiritual nourishment and protect us with its help for our bodies. Through our Lord.

Sacraménta quæ súmpsimus, quæsumus, Dómine, et spirituálibus nos instáurent aliméntis, et corporálibus tueántur auxíliis. Per Dóminum.

Second Postcommunion of our Blessed Lady, Grant O Lord, *page 825, third for the Church or for the Pope, pages 825, 826.*
Concluding Prayers, page 793.

Fourth Sunday after Easter *(White)*

The Beginning of Mass, page 756.

Introit. Ps. 97, 1, 2

Sing ye to the Lord a new canticle, alleluia; for the Lord hath done wonderful things, alleluia; He hath revealed His justice in the sight of the gentiles, alleluia, alleluia. *Ps. 97, 1.* His right hand

Cantáte Dómino cánticum novum, allelúja: quia mirabília fecit Dóminus, allelúja: ante conspéctum géntium revelávit justítiam suam, allelúja, allelúja, allelúja. *Ps. 97, 1.* Salvábit sibi déxtera

ejus: et bráchium sanctum ejus. ℣. Glória Patri.

hath wrought for Him salvation: and His arm is holy. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui fidélium mentes unius éfficis voluntátis: da pópulis tuis id amáre quod præcipis, id desideráre quod promíttis; ut inter mundánas varietátes ibi nostra fixa sint corda, ubi vera sunt gáudia. Per Dóminum.

O God, Who dost make the minds of the faithful to be of one accord, grant Thy peoples that they may love what Thou commandest and desire what Thou dost promise, so that, amid the changing things of this world, our hearts may be set where true joys abide. Through our Lord.

Second Prayer of our Blessed Lady, Grant us, *page 824; third for the Church or for the Pope, pages 825, 826.*

Epistle. 1 James 1, 17-21

Léctio Epístolæ beáti Jacóbi Apóstoli.

Caríssimi: Omne datum óptimum, et omne donum perféctum desúrsum est, descéndens a Patre lúminum, apud quem non est transmutátio, nec vicissitúdinis obumbrátio. Voluntárie enim génuit nos verbo veritátis, ut simus inítium áliquod creatúræ ejus. Scitis, fratres mei dilectíssimi. Sit autem omnis homo velox ad audiéndum: tardus autem ad loquéndum, et tardus ad iram. Ira enim viri, justítiam Dei non operátur. Propter quod abjiciéntes omnem immundítiam et abundántiam malítiæ, in mansuetúdine suscípite ínsitum verbum, quod potest salváre ánimas vestras.

Lesson from the Epistle of blessed James the Apostle.

Dearly beloved, Every best gift, and every perfect gift is from above; coming down from the Father of lights, with Whom there is no change, nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creatures. You know, my dearest brethren; and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

Allelúja, allelúja. ℣. *Ps. 117, 16.* Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me. Allelúja. ℣. *Rom. 6, 9.* Christus resúrgens ex mórtuis jam non móritur:

Alleluia, alleluia. ℣. *Ps. 117, 16.* The right hand of the Lord hath wrought power; the right hand of the Lord hath exalted me. Alleluia. ℣. *Rom. 6, 9.* Christ, rising from the dead,

now dieth not; death shall no more have dominion over Him. Alleluia.

mors illi ultra non dominábitur. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 16, 5-14

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

At that time Jesus said to His disciples, I go to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go; for if I go not, the Paraclete will not come to you, but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in Me; and of justice, because I go to the Father, and you shall see Me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you, but you cannot bear them now; but when He, the Spirit of truth, is come, He will teach you all truth; for He shall not speak of Himself; but what things soever He shall hear, He shall speak, and the things that are to come He shall show you. He shall glorify Me because He shall receive of Mine, and shall show it to you.

In illo témpore: Dixit Jesus discípulis suis: Vado ad eum, qui misit me: et nemo ex vobis intérrogat me: Quo vadis? Sed quia hæc locútus sum vobis, tristítia implévit cor vestrum. Sed ego veritátem dico vobis: éxpedit vobis ut ego vadam: si enim non abíero, Paráclitus non véniet ad vos: si autem abíero, mittam eum ad vos. Et cum vénerit ille, árguet mundum de peccáto, et de justítia, et de judício. De peccáto, quidem, quia non credidérunt in me: de justítia vero, quia ad Patrem vado, et jam non vidébitis me: de judício autem, quia princeps hujus mundi jam judicátus est. Adhuc multa hábeo vobis dícere: sed non potéstis portáre modo. Cum autem vénerit ille Spíritus veritátis, docébit vos omnem veritátem. Non enim loquétur a semetípso: sed quæcúmque áudiet, loquétur, et quæ ventura sunt annuntiábit vobis. Ille me clarificábit: quia de meo accípiet, et annuntiábit vobis.

Creed, page 765.

Offertory. Ps. 65, 1, 2, 16

Shout with joy to God, all the earth, sing ye a psalm to His name: come, and hear, and I will tell you, all you that fear

Jubiláte Deo, univérsa terra, psalmum dícite nómini ejus: veníte, et audíte, et narrábo vobis, omnes qui timétis

Deum, quanta fecit Dóminus ánimæ meæ, allelúja.

God, what great things the Lord hath done for my soul, alleluia.

Offertory Prayers, page 767.

Secret

Deus, qui nos per hujus sacrifícii veneránda commércia, unius summæ divinitátis partícipes effecísti: præsta, quæsumus; ut, sicut tuam cognóscimus veritátem, sic eam dignis móribus assequámur. Per Dóminum.

O God, Who, through the holy relationship of this sacrament, hast made us partakers of one supreme divinity, grant, we beseech Thee, that, as we know Thy truth, so we may follow it with worthy behaviour. Through our Lord.

Second Secret of our Blessed Lady, By Thy mercy, *page 825; third for the Church, page 825; or for the Pope, page 826.*
Preface No. 5, page 804.

Communion. John 16, 8

Cum vénerit Paráclitus Spíritus veritátis, ille árguet mundum de peccáto, et de justítia, et de judício, allelúja, allelúja.

When the Paraclete shall come, the Spirit of truth, He shall convince the world of sin, and of justice, and of judgment, alleluia, alleluia.

Postcommunion

Adésto nobis, Dómine Deus noster: ut per hæc, quæ fidéliter súmpsimus, et purgémur a vítiis, et a perículis ómnibus eruámur. Per Dóminum.

Be near us, O Lord, our God, that, through those things which we have faithfully received, we may both be cleansed of sin and rescued from all dangers. Through our Lord.

Second Postcommunion of our Blessed Lady, Grant O Lord, *page 825; third for the Church, page 825; or for the Pope, page 826.*
Concluding Prayers, page 793.

Fifth Sunday after Easter *(White)*

The Beginning of Mass, page 756.

Introit. Is. 48, 20

Vocem jucunditátis annuntiáte, et audiátur, allelúja: annuntiáte usque ad extrémum terræ: liberávit Dóminus pópulum suum, allelúja, allelúja. *Ps. 65, 1-2.* Jubiláte Deo, omnis terra, psal-

Declare the voice of joy, and let it be heard, alleluia: declare it even unto the ends of the earth; the Lord hath delivered His people, alleluia, alleluia. *Ps. 65, 1-2.* Shout with joy to God all the

earth: sing ye a psalm to His name, give glory to His praise. ℣. Glory.

mum dicite nómini ejus: date glóriam laudi ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, from Whom all good things come, generously grant to us who beseech Thee that we may, by Thy inspiration, think those things which are right and, that we perform them under Thy guidance. Through our Lord.

DEUS, a quo bona cuncta procédunt, largíre supplícibus tuis: ut cogitémus, te inspiránte, quæ recta sunt; et, te gubernánte, éadem faciámus. Per Dóminum.

Second Prayer of our Blessed Lady, Grant us, *page 824; third for the Church, page 825; or for the Pope, page 826.*

Epistle. James 1, 22-27

Lesson from the Epistle of blessed James the Apostle.

DEARLY beloved, Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

Léctio Epístolæ beáti Jacóbi Apóstoli.

CARÍSSIMI: Estóte factóres verbi, et non auditóres tantum: falléntes vosmetípsos Quia si quis audítor est verbi, et non factor: hic comparábitur viro consideránti vultum nativitátis suæ in spéculo: considerávit enim se, et ábiit, et statim oblítus est qualis fúerit. Qui autem perspéxerit in legem perféctam libertátis, et permánserit in ea, non audítor obliviósus factus, sed factor óperis: hic beátus in facto suo erit. Si quis autem putat se religiósum esse, non refrænans linguam suam, sed sedúcens cor suum, hujus vana est relígio. Relígio munda, et immaculáta apud Deum et Patrem, hæc est: Visitáre pupíllos, et víduas in tribulatióne eórum, et immaculátum se custodíre, ab hoc sæculo.

Alleluia, alleluia. ℣. Christ is risen, and hath shone His

Allelúja, allelúja. ℣. Surrexit Christus, et illúxit nobis,

quos redémit sánguine suo. Allelúja. ℣. *Joann. 16, 28.* Exívi a Patre, et veni in mundum: íterum relínquo mundum, et vado ad Patrem. Allelúja.

light upon us whom He hath redeemed with His blood. Alleluia. ℣. *John 16, 28.* I went out from the Father and came into the world; again, I leave the world and go to the Father. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 16, 23-30

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Dixit Jesus discípulis suis: Amen, amen dico vobis: si quid petiéritis Patrem in nómine meo, dabit vobis. Usque modo non petístis quidquam in nómine meo: Pétite, et accipiétis, ut gáudium vestrum sit plenum. Hæc in provérbiis locútus sum vobis. Venit hora, cum jam non in provérbiis loquar vobis, sed palam de Patre annuntiábo vobis. In illo die in nómine meo petétis: et non dico vobis, quia ego rogábo Patrem de vobis: ipse enim Pater amat vos, quia vos me amástis, et credidístis, quia ego a Deo exívi. Exívi a Patre, et veni in mundum: iterum relínqua mundum, et vado ad Patrem. Dicunt ei discípuli ejus: Ecce nunc palam lóqueris, et provérbium nullum dicis. Nunc scimus, quia scis ómnia, et non opus est tibi, ut quis te intérroget: in hoc crédimus, quia a Deo exísti.

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus saith to His disciples, Amen, amen I say to you, if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name: ask and you shall receive, that your joy may be full. These things I have spoken to you in proverbs: the hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day, you shall ask in My name; and I say not to you that I will ask the Father for you, for the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to Him, Behold, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

Creed, page 765.

Offertory. Ps. 65, 8, 9, 26

Benedícite, gentes, Dóminum Deum nostrum, et obau-

O bless the Lord our God, ye gentiles, and make the voice

of His praise to be heard: Who hath set my soul to live, and hath not suffered my feet to be moved: blessed be the Lord, Who hath not turned away my prayer, and His mercy from me, alleluia.

díte vocem laudis ejus: qui pósuit ánimam meam ad vitam, et non dedit commovéri pedes meos: benedíctus Dóminus, qui non amóvit deprecatiónem meam, et misericórdiam suam a me, allelúja.

Offertory Prayers, page 767.

Secret

RECEIVE, O Lord, the prayers of the faithful, with offerings of sacrifices, that through these offices of pious devotion we may pass to heavenly glory. Through our Lord.

SÚSCIPE, Dómine, fidélium preces cum oblatiónibus hostiárum: ut per hæc piæ devotiónis offícia, ad cæléstem glóriam transeámus. Per Dóminum.

Second Secret of our Blessed Lady, By Thy mercy, *page 825; third for the Church, page 825; or for the Pope, page 826.*

Preface No. 5, page 804.

Communion. Ps. 95, 2

Sing ye to the Lord, alleluia; sing ye to the Lord, and bless His name; show forth His salvation from day to day, alleluia, alleluia.

Cantáte Dómino, allelúja: cantáte Dómino, et benedícite nomen ejus: bene nuntiáte de die in diem salutáre ejus, allelúja, allelúja.

Postcommunion

GRANT, O Lord, unto us, who have been regaled with the virtue of the heavenly table, both to desire what is right and to obtain what we desire. Through our Lord.

TRÍBUE nobis, Dómine, cæléstis mensæ virtúte satiátis: et desideráre quæ recta sunt, et desideráta percípere. Per Dóminum.

Second Postcommunion of our Blessed Lady, Grant O Lord, *page 825; third for the Church, page 825; or for the Pope, page 826.*

Concluding Prayers, page 793.

The Rogation Days

Mass of the Rogation Days *(Purple)*

STATIONS: MONDAY, AT ST. MARY MAJOR; TUESDAY, AT ST. JOHN LATERAN; WEDNESDAY, AT ST. PETER

The following Mass is said during or after the Procession.

The Beginning of Mass, page 756.

Introit. Ps. 17, 7

HE HEARD my voice from His holy temple, alleluia; and

EXAUDÍVIT de templo sancto suo vocem me-

am, allelúja: et clamor meus in conspéctu ejus, introívit in aures ejus, allelúja, allelúja. *Ps. 17, 2, 3.* Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. ℣. Glória Patri.

my cry before Him came into His ears, alleluia, alleluia. *Ps. 17, 2, 3.* I will love Thee, O Lord, my strength; the Lord is my firmament, and my refuge, and my deliverer. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, quæsumus, omnípotens Deus: ut, qui in afflictióne nostra de tua pietáte confídimus; contra advérsa ómnia, tua semper protectióne muniámur. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who in our affliction trust in Thy loving-kindness, may by Thy protection ever be defended against all adversities. Through our Lord.

Second Prayer of our Blessed Lady, Grant us, *page 824; third for the Church, page 825; or for the Pope, page 826.*

Epistle. James 5, 16-20

Léctio Epístolæ beáti Jacóbi Apóstoli.

CARÍSSIMI: Confitémini altérutrum peccáta vestra, et oráte pro ínvicem, ut salvémini: multum enim valet deprecátio justi assídua. Elías homo erat símilis nobis passíbilis: et oratióne orávit ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursum orávit: et cælum dedit plúviam, et terra dedit fructum suum. Fratres mei, si quis ex vobis erráverit a veritáte, et convérterit quis eum: scire debet, quóniam qui convérti fécerit peccatórem ab erróre viæ suæ, salvábit ánimam ejus a morte, et opériet multitúdinem peccatórum.

Lesson from the Epistle of blessed James the Apostle.

DEARLY beloved, Confess your sins one to another, and pray for one another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months: and he prayed again, and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him, he must know that he who causeth a sinner to be converted from the error of his way shall save his soul from death, and shall cover a multitude of sins.

Allelúja. ℣. *Ps. 117, 1.* Confitémini Dómino, quóniam

Alleluia. ℣. *Ps. 117, 1.* Confess ye to the Lord, for He is

good, for His mercy endureth forever.

bonus: quóniam in sæculum misericórdia ejus.

Munda Cor Meum, page 763.

Gospel. Luke 11, 5-13

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus said to His disciples, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus discípulis suis: Quis vestrum habébit amícum, et ibit ad illum média nocte, et dicet illi: Amíce, cómmoda mihi tres panes, quóniam amícus meus venit de via ad me, et non hábeo quod ponam ante illum: et ille deíntus respóndens, dicat: Noli mihi moléstus esse, jam óstium clausum est, et púeri mei mecum sunt in cubíli: non possum súrgere, et dare tibi. Et si ille perseveráverit pulsans: dico vobis, etsi non dabit illi surgens, eo quod amícus ejus sit, propter improbitátem tamen ejus surget, et dabit illi quotquot habet necessários. Et ego dico vobis: Pétite, et dábitur vobis: quærite, et inveniétes: pulsáte, et aperiétur vobis. Omnis enim, qui petit, áccipit: et qui quærit, invenit: et pulsánti aperiétur. Quis autem ex vobis patrem petit panem, numquid lápidem dabit illi? Aut piscem: numquid pro pisce serpéntem dabit illi: Aut si petíerit ovum: numquid pórriget illi scorpiónem? Si ergo vos cum sitis mali, nostis bona data dare fíliis vestris: quanto magis Pater vester de cælo dabit spíritum bonum peténtibus se?

Offertory. Ps. 108, 30, 31

I will give thanks to the Lord

Confitébor Dómino nimis

in ore meo: et in médio multórum laudábo eum, quia ástitit a dextris páuperis: ut salvam fáceret a persequéntibus ánimam meam, allelúja.

exceedingly with my mouth, and in the midst of many I will praise Him, because He hath stood at the right hand of the poor, to save my soul from persecutors. Alleluia.

Offertory Prayers, page 767.

Secret

Hæc múnera, quæsumus, Dómine, et víncula nostræ pravitátis absólvant, et tuæ nobis misericórdiæ dona concílient. Per Dóminum.

May these offerings, we beseech Thee, O Lord, both loose the bonds of our sinful dispositions and win for us the gifts of Thy mercy. Through our Lord.

Second Secret of our Blessed Lady, By Thy mercy, *page 825; third for the Church, page 825; or for the Pope, page 826.*

Preface No. 5, page 804.

Communion. Luke 11, 9, 10

Petite, et accipiétis: quærite, et inveniétis: pulsáte, et aperiétur vobis: omnis enim qui petit, áccipit: et qui quærit, ínvenit: et pulsánti aperiétur, allelúja.

Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. Alleluia.

Postcommunion

Vota nostra, quæsumus, Dómine, pio favóre proséquere: ut, dum dona tua in tribulatióne percípimus, de consolatióne nostra in tuo amóre crescámus. Per Dóminum.

Let Thy kind favor, O Lord, follow our petitions, that, receiving Thy gifts in our tribulation, we may be consoled and increase in Thy love. Through our Lord.

Second Postcommunion of our Blessed Lady, Grant O Lord, *page 825; third for the Church, page 825; or for the Pope, page 826.*

Concluding Prayers, page 793.

Ascension Eve *(White)*

The Mass for Ascension Eve is the same as that for the fifth Sunday after Easter, page 575; except as follows:

Second Prayer of Rogation day, page 579; third of our Blessed Lady, Grant us, *page 824.*

Epistle. Eph. 4, 7-13

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

BRETHREN, to every one of us is given grace according to the measure of the giving of Christ. Wherefore He saith, Ascending on high, He led captivity captive; He gave gifts to men. Now, that He ascended, what is it, but because He also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that He might fill all things. And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

Léctio Epistolæ beáti Pauli Apóstoli ad Ephésios.

FRATRES: Unicuíque nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum, captívam duxit captivitátem: dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferióres partes terræ? Qui descéndit, ipse est qui et ascéndit super omnes cælos, ut impléret ómnia. Et ipse dedit quosdam quidem apóstolos, quosdam autem prophétas, álios vero evangelístas, álios autem pastóres, et doctóres ad consummatiónem sanctórum in opus ministérii, in ædificatiónem córporis Christi: donec occurrámus omnes in unitátem fídei, et agnitiónis Fílii Dei, in virum perféctum, in mensúram ætátis plenitúdinis Christi.

Gospel. John 17, 1-11

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus lifting up His eyes to heaven, said, Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee. As Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

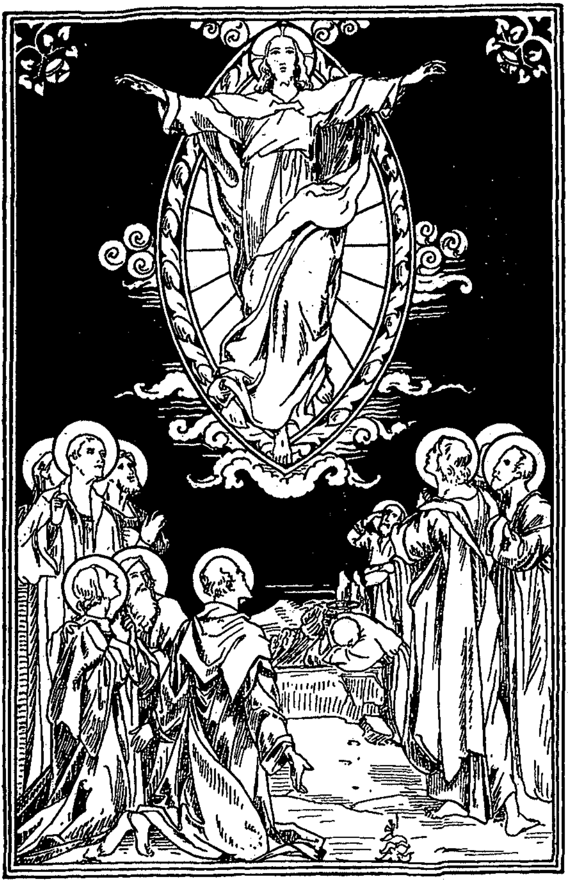
IN ILLO témpore: Sublevatis Jesus óculis in cælum, dixit: Pater, venit hora, clarífica Fílium tuum, ut Fílius tuus claríficet te: sicut dedísti ei potestátem omnis carnis, ut omne, quod dedísti ei, det eis vitam ætérnam.

Hæc est autem vita ætérna: Ut cognóscant te, solum Deum verum, et quem misísti Jesum Christum. Ego te clarificávi super terram: opus consummávi, quod dedísti mihi ut fáciam: et nunc clarífica me tu, Pater, apud temetípsum, claritáte, quam hábui priúsquam mundus esset, apud te. Manifestávi nomen tuum homínibus, quos dedísti mihi de mundo. Tui erant, et mihi eos dedísti: et sermónem tuum servavérunt. Nunc cognovérunt quia ómnia, quæ dedísti mihi, abs te sunt: quia verba, quæ dedísti mihi, dedi eis: et ipsi accepérunt, et cognovérunt vere quia a te exívi, et credidérunt quia tu me misísti. Ego pro eis rogo: non pro mundo rogo, sed pro his, quos dedísti mihi: quia tui sunt: et mea ómnia tua sunt, et tua mea sunt: et clarificátus sum in eis. Et jam non sum in mundo, et hi in mundo sunt, et ego ad te vénio.

Now this is eternal life, That they may know Thee, the only true God, and Jesus Christ Whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do; and now glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee. I have manifested Thy name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou gavest them, and they have kept Thy word. Now they have known that all things which Thou hast given Me are from Thee; because the words which Thou gavest Me I have given to them and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them whom Thou hast given Me; because they are Thine: and all My things are Thine, and Thine are Mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee.

Second Secret of the Rogation day, page 581; third of our Blessed Lady, By Thy mercy, *page 825.*

Second Postcommunion of the Rogation day, page 581; third of our Blessed Lady, Grant O Lord, *page 825.*



AND HE LED THEM OUT AS FAR AS BETHANIA: AND LIFTING HIS HANDS, HE BLESSED THEM. AND IT CAME TO PASS, WHILST HE BLESSED THEM, HE DEPARTED FROM THEM AND WAS CARRIED UP TO HEAVEN. *(Luke 24, 50, 51.)*

Ascension Day *(White)*

STATION AT ST. PETER

Double of the First Class with a Privileged Octave of the Third Order

The Beginning of Mass, page 756.

Introit. Acts 1, 11

VIRI GALILÆI, quid admirámini aspiciéntes in cælum? allelúja: quemádmodum vidístis eum ascendéntem in cælum, ita véniet, allelúja, allelúja, allelúja. *Ps. 46, 2.* Omnes gentes, pláudite mánibus: jubiláte Deo in voce exsultatiónis. ℣. Glória Patri.

YE MEN of Galilee, why wonder you, looking up to heaven? alleluia: He shall so come as you have seen Him going up into heaven, alleluia, alleluia, alleluia. *Ps. 46, 2.* O clap your hands, all ye nations; shout unto God with the voice of joy. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

CONCÉDE, quæsumus, omnípotens Deus: ut, qui hodiérna die Unigéntum tuum Redemptórem nostrum ad cælos ascendísse crédimus; ipsi quoque mente in cæléstibus habitémus. Per eúmdem Dóminum.

GRANT, we beseech Thee, O almighty God, that, believing Thine only-begotten, our Redeemer, to have ascended to heaven on this day, we, too, may spiritually dwell in heavenly places. Thrcugh the same.

Lesson. Acts 1, 1-11

Léctio Áctuum Apostolórum.

PRIMUM quidem sermónem feci de ómnibus, o Theóphile, quæ cœpit Jesus fácere, et docére usque in diem, qua, præcípiens Apóstolis per Spíritum Sanctum, quos elégit, assúmptus est: quibus et præbuit seípsum vivum post passiónem suam in multis arguméntis, per dies quadragínta appárens eis, et loquens de regno Dei. Et convéscens, præcépit eis ab Jerosólymis ne discéderent, sed exspectárent promissiónem Patris, quem audístis (inquit)

Lesson from the Acts of the Apostles.

THE former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom He had chosen. He was taken up. To whom also He showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, He commanded them that they should not depart from Jerusalem, but should

wait for the promise of the Father, which you have heard (saith He) by My mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence. They therefore who were come together asked Him, saying, Lord, wilt Thou at this time restore the kingdom to Israel? But He said to them, It is not for you to know the times or moments which the Father hath put in His own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to Me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on He was raised up, and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus Who is taken up from you into heaven, shall so come, as you have seen Him going into heaven.

per os meum: quia Joánnes quidem baptizávit aqua, vos autem baptizabímini Spíritu Sancto non post multos hos dies. Igitur qui convénerant, interrogábant eum, dicéntes: Dómine, si in témpore hoc restítues regnum Israël? Dixit autem ejus: Non est vestrum nosse témpora vel moménta, quæ Pater pósuit in sua potestáte: sed accipiétis virtútem superveniéntis Spíritus Sancti in vos, et éritis mihi testes in Jerúsalem, et in omni Judæa, et Samaría, et usque ad últimum terræ. Et cum hæc dixísset, vidéntibus illis, elevátus est, et nubes suscépit eum ab óculis eórum. Cumque intueréntur in cælum eúntem illum, ecce duo viri astitérunt juxta illos in véstibus albis, qui et dixérunt: Viri Galilæi, quid statis aspiciéntes in cælum? Hic Jesus, qui assúmptus est a vobis in cælum, sic véniet quemádmodum vidístis eum eúntem in cælum.

Alleluia, alleluia. ℣. *Ps. 46, 6.* God hath ascended in jubilation, and the Lord with the sound of the trumpet. Alleluia. ℣. *Ps. 67, 18, 19.* The Lord is in Sina, in His holy place; ascending on high, He hath led captivity captive. Alleluia.

Allelúja, allelúja. ℣. *Ps. 46, 6.* Ascéndit Deus in jubilatióne, et Dóminus in voce tubæ. Allelúja. ℣. *Ps. 67, 18-19.* Dóminus in Sina in sancto, ascéndens in altum, captívam duxit captivitátem. Allelúja.

Munda Cor Meum, page 763.

Gospel. Mark 16, 14-20

✠ Continuation of the holy Gospel according to St. Mark.

✠ Sequéntia sancti Evangélii secúndum Marcum.

AT THAT time, Jesus appeared to the eleven as

IN ILLO témpore: Recumbéntibus úndecim dis-

cípulis, appáruit illis Jesus: et exprobrávit incredulitátem eórum et durítiam cordis: quia iis, qui víderant eum resurrexísse, non crediderunt. Et dixit eis: Eúntes in mundum univérsum prædicáte Evangélium omni creatúræ. Qui credíderit, et baptizátus fúerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, hæc sequéntur: In nómine meo dæmónia ejícient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super ægros manus impónent, et bene habébunt. Et Dóminus quidem Jesus postquam locútus est eis, assúmptus est in cælum, et sedet a dextris Dei. Illi autem profécti prædicavérunt ubíque, Dómino cooperánte, et sermónem confirmánte, sequéntibus signis.

they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them, Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but He that believeth not shall be condemned. And these signs shall follow them that believe. In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going preached everywhere, the Lord working withal, and confirming the word with the signs that followed.

(The paschal candle is now extinguished.)

Creed, page 765.

Offertory. Ps. 46, 6

Ascéndit Deus in jubilatióne, et Dóminus in voce tubæ, allelúja.

God is ascended in jubilee, and the Lord with the sound of trumpet. Alleluia.

Offertory Prayers, page 767.

Secret

Súscipe, Dómine, múnera, quæ pro Fílii tui gloriósa Ascensióne, deférimus: et concéde propítius; ut a præséntibus perículis liberémur, et ad vitam perveniámus ætérnam. Per eúmdem Dóminum.

Receive, O Lord, the offerings which we bring for the glorious ascension of Thy Son, and grant in Thy mercy that we may be delivered from present dangers and may attain unto life everlasting. Through the same.

Preface No. 6, page 807.

Communion. Ps. 67, 33, 34

Sing ye to the Lord, Who mounteth above the heaven of heavens to the east. Alleluia.

Psállite Dómino, qui ascéndit super cælos cælórum ad Oriéntem, allelúja.

Postcommunion

GRANT, we beseech Thee, O almighty and merciful God, that what we have received in visible mysteries, we may also obtain in their invisible effect. Through our Lord.

PRÆSTA nobis, quæsumus, omnípotens et miséricors Deus: ut, quæ visibílibus mystériis suménda percépimus, invisíbili consequámur efféctu. Per Dóminum.

Concluding Prayers, page 793.

During the Octave of Ascension: On weekdays, with no other feast, Mass of Ascension as above with second Prayers of our Blessed Lady, page 824; third for the Church, page 825; or for the Pope, page 826. On simple feasts, second Prayers of the Feast, third of our Blessed Lady; on doubles, or semi-doubles, the Mass of the feast, second Prayers as in Mass of Ascension Day.

Sunday Within the Octave of the Ascension

STATION AT ST. MARY OF THE MARTYRS

The Beginning of Mass, page 756.

Introit. Ps. 26, 7, 8, 9

HEAR, O Lord, my voice with which I have cried to Thee, alleluia: my heart hath said to Thee, I have sought Thy face, Thy face, O Lord, I will seek: turn not away Thy face from me, alleluia, alleluia. *Ps. 26, 1.* The Lord is my light and my salvation; whom shall I fear? ℣. Glory.

EXÁUDI, Dómine, vocem meam, qua clamavi ad te, allelúja: tibi dixit cor meum, quæsívi vultum tuum; vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me, allelúja, allelúja. *Ps. 26, 1.* Dóminus illuminatio mea, et salus mea: quem timébo? ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY and eternal God, make us ever bear a devout affection toward Thee, and with sincere heart to serve Thy majesty. Through our Lord.

OMNÍPOTENS sempitérne Deus: fac nos tibi semper et devótam gérere voluntátem; et majestáti tuæ sincéro corde servíre. Per Dóminum.

Second Prayer of the Ascension, page 585.

Epistle. 1 Peter 4, 7-11

Léctio Epístolæ beáti Petri Apóstoli.

Caríssimi: Estóte prudéntes, et vigiláte in oratiónibus. Ante ómnia autem, mútuam in vobismetípsis caritátem contínuam habéntes: quia cáritas óperit multitúdinem peccatórum. Hospitáles ínvicem sine murmuratióne: unusquísque, sicut accépit grátiam, in altérutrum illam administrántes, sicut boni dispensatóres multifórmis grátiæ Dei. Si quis lóquitur, quasi sermónes Dei: si quis minístrat, tamquam ex virtúte, quam adminístrat Deus: ut in ómnibus honorificétur Deus per Jesum Christum Dóminum nostrum.

Lesson from the Epistle of blessed Peter the Apostle.

Dearly beloved, be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one toward another without murmuring. As every man hath received grace, ministering the same one to another; as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth; that in all things God may be honored through Jesus Christ, our Lord.

Allelúja, allelúja. ℣. *Ps. 46, 9.* Regnávit Dóminus super omnes gentes: Deus sedet super sedem sanctam suam. Allelúja. ℣. *Joan. 14, 18.* Non vos relínquam orphanos: vado, et vénio ad vos, et gaudébit cor vestrum. Allelúja.

Alleluia, alleluia. ℣. *Ps. 46, 9.* The Lord hath reigned over all the nations; God sitteth on His holy throne. Alleluia. ℣. *John 14, 18.* I will not leave you orphans; I go and I come to you, and your heart shall rejoice. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 15, 26, 27; 16, 1-4

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Dixit Jesus discípulis suis: Cum vénerit Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procédit, ille testimónium perhibébit de me: et vos testimónium perhibébitis, quia ab inítio mecum estis. Hæc locútus sum vobis, ut non scandalizémini. Absque

✠ Continuation of the holy Gospel according to St. John.

At that time Jesus said to His disciples, When the Paraclete cometh, Whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of Me: and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scan-

dalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that, when the hour shall come, you may remember that I told you.

synagógis, fácient vos: sed venit hora, ut omnis, qui intérficit vos, arbitrétur obséquium se præstáre Deo. Et hæc fácient vobis, quia non novérunt Patrem, neque me. Sed hæc locútus sum vobis: ut, cum vénerit hora eórum, reminiscámini, quia ego dixi vobis.

Creed- page 765.

Offertory. Ps. 46, 6

God is ascended with jubilee; and the Lord with the sound of trumpet. Alleluia.

Ascéndit Deus in jubilatióne, et Dóminus in voce tubæ, allelúja.

Offertory Prayers, page 767.

Secret

LET This immaculate sacrifice purify us, O Lord, and impart to our souls the vigor of supernal grace. Through our Lord.

SACRIFÍCIA nos, Dómine, immaculáta puríficent: et méntibus nostris supérnæ grátiæ dent vigórem. Per Dóminum.

Second Secret of the Ascension, page 587.

Preface No. 6, page 807.

Communion. John 17, 12, 13, 15

Father, while I was with them, I kept them whom Thou gavest Me, alleluia; but now I come to Thee; I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil, alleluia, alleluia.

Pater, cum essem cum eis, ego servábam eos, quos dedísti mihi, allelúja: nunc autem ad te vénio: non rogo, ut tollas eos de mundo, sed ut serves eos a malo, allelúja, allelúja.

Postcommunion

AS WE have been filled with heavenly gifts, O Lord, grant, we beseech Thee, that we may constantly persevere in thanksgiving. Through our Lord.

REPLÉTI, Dómine, munéribus sacris, da, quæsumus; ut in gratiárum semper actióne maneámus. Per Dóminum.

Second Postcommunion of the Ascension, page 588.

Concluding Prayers, page 793.

Whitsun-Eve *(Purple, Red)*

STATION AT ST. JOHN LATERAN

Privileged Vigil of the First Class

On this Saturday before Whitsunday the ceremonies are similar to those on Holy Saturday. The holy water font is blessed and the Litany of the Saints sung exactly as on Holy Saturday; afterwards the clergy change their purple or violet-hued vestments for others of red, assigned to Masses of the Holy Ghost, in allusion to the fiery tongues of Pentecost. As on Holy Saturday, the Introit is omitted from the high Mass of Whitsun-Eve and the church bells are rung at the Gloria in excelsis.

Before high Mass the officiating priest, attended by his deacon and subdeacon, vested in purple chasubles, the altar-candles remaining unlighted, reads six prophecies of those which were read on Holy Saturday. At the end of each he chants a Prayer. But after the word Oremus *("Let us pray") the deacon does not say* Flectamus genua *("Let us kneel").*

Prophecy 1. In those days, God tempted Abraham, *page 507*

Prayer

DEUS, qui in Abrahæ famuli tui ópere, humáno géneri obediéntiæ exémpla, præbuísti: concéde nobis, et nostræ voluntátis pravitátem frángere, et tuórum præceptórum rectitúdinem in ómnibus adimplére. Per Dóminum.

O GOD, Who, in the work of Thy servant Abraham hast set before mankind examples of obedience, grant us both to break the evil disposition of our own will and in all things to fulfill the observance of Thy commands. Through our Lord.

Prophecy 2. In those days, the morning watch, *with the Tract,* Let us sing to the Lord, *page 509.*

Prayer

DEUS, qui primis tempóribus impléta mirácula novi testaménti luce reserásti, ut et Mare rubrum forma sacri fontis exsísteret, et liberáta plebs ab Ægyptíaca servitúte, christiáni pópuli sacraménta præférret: da, ut omnes gentes Israélis privilégium mérito fídei consecútæ, Spíritus tui participatióne regeneréntur. Per Dóminum.

O GOD, Who by the light of the New Testament hast explained the miracles performed in the first ages, so that the Red Sea should be a type of the sacred font, and the people delivered from Egyptian bondage should signify the sacraments of the Christian commonwealth, grant that all the nations, which by faith have merited the privilege of Israel, may be regenerated by partaking of Thy Spirit. Through our Lord.

Prophecy 3. In those days, Moses wrote, *with the Tract.* Hear, O heaven, *page 519.*

Prayer

O GOD, the glory of the faithful and the life of the just, Who through Thy servant Moses hast taught us also sacred songs to sing in Thy praise, do Thou spread abroad over all the earth Thy mercy, giving happiness, taking away fear, that what was declared unto punishment may be applied to an everlasting remedy. Through our Lord.

DEUS, glorificátio fidélium, et vita justórum, qui per Móysen fámulum tuum nos quoque modulatióne sacri cárminis erudísti: univérsis géntibus misericórdiæ tuæ munus operáre, tribuéndo beatitúdinem, auferéndo terrórem; ut, quod pronuntiátum est ad supplícium, in remédium transferátur ætérnum. Per Dóminum.

Prophecy 4. In that day, seven women, *with the Tract,* The beloved had a vineyard, *page 516.*

Prayer

ALMIGHTY, eternal God, Who through Thine only Son hast shown to Thy Church that Thou art the Husbandman, gently tending every branch that bringeth forth fruit in the same Thy Christ, Who is the true vine, that it may bring forth more fruit, let no thorns of sin prevail against Thy faithful, whom, through the font of baptism, Thou hast transplanted like a vine, out of Egypt; so that, being strengthened and sanctified by Thy Spirit, they may be enriched with perpetual fruit. Through the same.

OMNÍPOTENS sempitérne Deus, qui per únicum Fílium tuum, Ecclésiæ tuæ demonstrásti te esse cultórem, omnem pálmitem, fructum in eódem Christo tuo, qui vera vitis est, afferéntem, cleménter éxcolens, ut fructus ásferat amplióres: fidélibus tuis, quos velut víneam ex Ægypto per fontem baptísmi transtulísti, nullæ peccatórum spinæ præváleant; ut Spíritus tui sanctificatióne muníti, perpétua fruge diténtur. Per eúmdem Dóminum.

Prophecy 5. Hear O Israel, *page 512.*

Prayer

O GOD, Who by the mouths of the prophets hast instructed us to turn aside from temporal things and hasten to the things that are eternal, grant to Thy servants that we may have the strength, by Thy heavenly inspiration, to fulfill what we have learned to be Thy commands. Through our Lord.

DEUS, qui nobis per Prophetárum ora præcepísti temporália relínquere, atque ad ætérna festináre: da fámulis tuis; ut, quæ a te jussa cognóvimus, implére cæléstí inspiratióne valeámus. Per Dóminum.

Prophecy 6. In those days, the hand of the Lord, *page 515.*

In churches that have no baptismal font, the Litany of Saints, page 531, is sung immediately after the 6th Prophecy.

Prayer

DÓMINE, Deus virtútum, qui collápsa réparas, et reparáta consérvas: auge pópulos in tui nóminis sanctificatióne renovándos; ut omnes, qui sacro baptísmate diluúntur, tua semper inspiratióne dirigántur. Per Dóminum.

O LORD, God of virtues, Who dost restore what is ruined and preserve what is restored, increase the peoples who shall be renewed by the sanctification of Thy name, that all those who are washed in holy baptism may be continually guided by Thy inspiration. Through our Lord.

The Blessing of the Font

The Prophecies being ended, the officiating priest puts on the purple cope. Then he and his ministers go towards the font, the choir singing the Tract, As the hart panteth, *page 525. Before entering the baptistery the celebrant chants the following Prayer.*

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray

CONCÉDE, quǽsumus omnípotens Deus: ut qui solemnitátem doni Sancti Spíritus cólimus, cæléstibus desidériis accénsi, fontem vitæ sitiámus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who keep with veneration the festival of the coming of the Holy Spirit, may be kindled with heavenly desires and thirst after the fountain of life. Through our Lord.

The font is then blessed as on Holy Saturday, page 524, and the Litany of the Saints, page 530, is sung; the altar candles are lighted and holy Mass is celebrated.

The Mass

The Beginning of Mass, page 756.

When the baptismal font is not blessed on Whitsun-Eve the following Introit is used; otherwise there is no Introit, but after the Confiteor, *the celebrant intones the* Gloria in excelsis, *page 762.*

Introit. Ez. 36

CUM sanctificátus fúero in vobis, congregábo vos de univérsis terris: et effúndam super vos aquam mun-

WHEN I shall be sanctified in you, I will gather you together out of all the countries; and I will pour upon you

clean water, and you shall be cleansed from all your filthiness; and I will give you a new spirit, alleluia, alleluia. *Ps. 33, 2.* I will bless the Lord at all times: His praise shall be ever in my mouth. ℣. Glory.

dam, et mundabímini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum, allelúja, allelúja. *Ps. 33, 2.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

Prayer

GRANT, we beseech, O almighty God, that the splendor of Thy brightness may shine upon us, and that the light of Thy light may strengthen with the enlightenment of the Holy Spirit the hearts of those who, through Thy grace, have been born again. Through...in the unity of the same.

PRÆSTA, quæsumus omnípotens Deus: ut claritátis tuæ super nos splendor effúlgeat; et lux tuæ lucis corda eórum, qui per grátiam tuam renáti sunt, sancti Spíritus illustratióne confírmet. Per . . . in unitáte ejúsdem.

Lesson. Acts 19, 1-8

Lesson from the Acts of the Apostles.

IN THOSE days it came to pass, while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus, and found certain disciples; and he said to them, Have you received the Holy Ghost, since you believed? But they said to him, We have not so much as heard whether there be a Holy Ghost. And he said, In what then were you baptized? Who said, In John's baptism. Then Paul said, John baptized the people with the baptism of penance, saying, That they should believe in Him Who was to come after him, that is to say in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on

Léctio Áctuum Apostolórum.

IN DIÉBUS illis: Factum est, cum Apóllo esset Corínthi, ut Paulus peragrátis superióribus pártibus veníret Ephesum, et inveníret quosdam discípulos: dixítque ad eos: Si Spíritum Sanctum accepístis credéntes? At illi dixérunt ad eum: Sed neque si Spíritus Sanctus est, audívimus. Ille vero ait: In quo ergo baptizáti estis? Qui dixérunt: In Joánnis baptísmate. Dixit autem Paulus: Joánnes baptizávit baptísmo pœniténtiæ pópulum, dicens: In eum, qui ventúrus esset post ipsum, ut créderent, hoc est, in Jesum. His audítis, baptizáti sunt in nómine Dómini Jesu. Et cum imposuísset illis manus Paulus, venit Spíritus Sanctus super eos, et

loquebántur linguis, et prophetábant. Erant autem omnes viri fere duódecim. Ingréssus autem synagógam, cum fidúcia loquebátur per tres menses, dísputans, et suádens de regno Dei.

them, the Holy Ghost came upon them; and they spoke with tongues, and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly for the space of three months, disputing, and persuading concerning the kingdom of God.

Allelúja. ℣. *Ps. 106, 1.* Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

Alleluia. ℣. *Ps. 106, 1.* Give praise to the Lord, for He is good; for His mercy endureth forever.

Tract. Ps. 116, 1, 2

Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. ℣. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

Praise the Lord, all ye nations; and praise Him together all ye people. Because His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

During this Mass the acolytes do not carry their candles at the Gospel; all other ceremonies are observed as at high Mass.

Munda Cor Meum, page 763.

Gospel. John 14, 15-21

✠ Sequéntia sancti Evangélii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

In illo témpore: Dixit Jesus discípulis suis: Si dilígitis me: mandáta mea serváte. Et ego rogábo Patrem, et álium Paráclitum dabit vobis, et máneat vobíscum in ætérnum, Spíritum veritátis, quem mundus non potest accípere, quia non videt eum, nec scit eum. Vos autem cognoscétis eum; quia apud vos manébit, et in vobis erit. Non relínquam vos órphanos; veniam ad vos. Adhuc módicum: et mundus me jam non videt. Vos autem vidétis me, quia ego vivo, et vos vivétis. In illo die vos cognoscétis quia ego sum in Patre meo, et vos in me, et

At that time, Jesus said to His disciples, If you love Me, keep My commandments; and I will ask the Father, and He shall give you another Paraclete, and He may abide with you forever, the Spirit of truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him, because He shall abide with you, and shall be in you. I will not leave you orphans; I will come to you. Yet a little while, and the world seeth Me no more; but you see Me, because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you.

He that hath My commandments, and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself to him.

ego in vobis. Qui habet mandáta mea, et servat ea: ille est, qui díligit me. Qui autem díligit me, diligétur a Patre meo: et ego díligam eum, et manifestábo ei meipsum.

Offertory. Ps. 103, 30, 31

Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth; may the glory of the Lord endure for ever, alleluia.

Emitte spíritum tuum, et creabúntur, et renovábis fáciem terræ: sit glória Dómini in sæcula, allelúja.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord, the gifts we offer, and cleanse our hearts with the enlightenment of the Holy Spirit. Through...in the unity of the same.

MÚNERA, quæsumus, Dómine, obláta sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte ejúsdem.

Preface No. 7, page 809.

Communion. John 7, 37, 39

On the last day of the festivity, Jesus said, He that believeth in Me, out of his belly shall flow rivers of living water: but this He said of the Spirit, which they should receive who believed in Him, alleluia, alleluia.

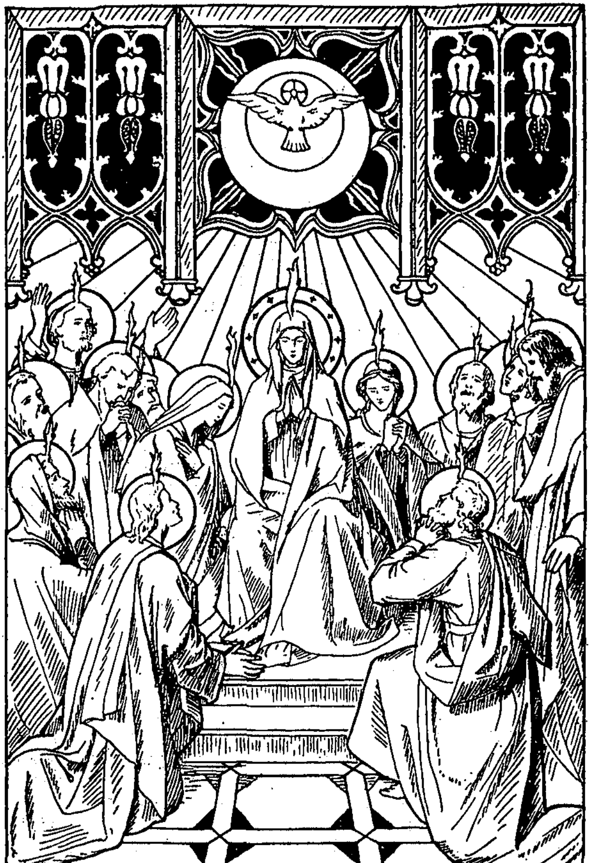
Ultimo festivitátis die dicébat Jesus: Qui in me credit, flúmina de ventre ejus fluent aquæ vivæ: Hoc autem dixit de Spíritu, quem acceptúri erant credéntes in eum, allelúja, allelúja.

Postcommunion

MAY the infusion of the Holy Spirit cleanse our hearts, O Lord, and make them fruitful by the inward watering with His heavenly dew. Through...in the unity of the same.

SANCTI Spíritus, Dómine, corda nostra mundet infúsio: et sui roris íntima aspersióne fœcúndet. Per Dóminum . . . in unitáte ejúsdem.

Concluding Prayers, page 793.



AND SUDDENLY THERE CAME A SOUND FROM HEAVEN AS OF A MIGHTY WIND COMING, AND IT FILLED THE WHOLE HOUSE WHERE THEY WERE SITTING. AND THERE APPEARED TO THEM PARTED TONGUES AS IT WERE OF FIRE, AND IT SAT UPON EVERY ONE OF THEM; AND THEY WERE ALL FILLED WITH THE HOLY GHOST. *(Acts 2, 2, 3, 4.)*

Whitsunday

STATION AT ST. PETER

Double of the First Class with a Privileged Octave of the First Order

The Beginning of Mass, page 756.

Introit. Wis. 1, 7

THE Spirit of the Lord hath filled the whole earth, alleluia; and that which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia. *Ps. 67, 2.* Let God arise, and His enemies be scattered; and let them that hate Him fly before His face. ℣. Glory.

SPIRITUS Dómini replévit orbem terrárum, allelúja: et hoc quod cóntinet ómnia, sciéntiam habet vocis, allelúja, allelúja, allelúja. *Ps. 67, 2.* Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us, by the same Spirit, to relish what is right and ever to rejoice in His consolation. Through...in the unity of the same.

DEUS, qui hodiérna die corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióne gaudére. Per Dóminum . . . in unitate ejusdem.

Lesson. Acts 2, 1-11

Lesson from the Acts of the Apostles.

WHEN the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave

Léctio Áctuum Apostolórum.

CUM compleréntur dies Pentecóstes, erant omnes discípuli páriter in eódem loco: et factus est repénte de cælo sonus, tamquam adveniéntis spíritus veheméntis: et replévit totam domum ubi erant sedéntes. Et apparuérunt illis dispertítæ linguæ tamquam ignis, sedítque supra síngulos eórum; et repléti sunt omnes Spíritu Sancto, et cœpérunt loqui váriis linguis, prout Spíritus Sanctus dabat éloqui illis. Erant autem in

Jerúsalem habitántes Judæi, viri religiósi ex omni natióne, quæ sub cælo est. Facta autem hac voce, convénit multitúdo, et mente confúsa est, quóniam audiébat unusquísque língua sua illos loquéntes. Stupébant autem omnes, et mirabántur, dicéntes: Nonne ecce omnes isti, qui loquúntur, Galilæi sunt? et quómodo nos audívimus unusquísque línguam nostram, in qua nati sumus? Parthi, et Medi, et Ælamítæ, et qui hábitant Mesopotámiam, Judæam, et Cappadóciam, Póntum, et Asiam, Phrygiam, et Pamphyliam, Ægyptum, et partes Líbyæ, quæ est circa Cyrénen, et ádvenæ Románi, Judæi quoque, et Prosélyti, Cretes, et Arabes: audívimus eos loquéntes nostris línguis magnália Dei.

them to speak. Now there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue: and they were all amazed, and wondered, saying, Behold are not all these that speak, Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Allelúja, allelúja. ℣. *Ps. 103, 30* Emítte Spíritum tuum, et creabúntur: et renovábis fáciem terræ. (*Hic genuflectitur.*) ℣. Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Alleluia, alleluia. ℣. *Ps. 103, 30.* Send forth Thy Spirit, and they shall be created: and Thou shalt renew the face of the earth. Alleluia. ℣. *(here all kneel)*. Come, O Holy Spirit, fill the hearts of Thy faithful: and kindle in them the fire of Thy love.

Sequence

Veni, Sancte Spíritus,
Et emítte cælitus
Lucis tuæ rádium.

Veni, pater páuperum.

Veni, dator múnerum,

Veni, lumen córdium.

Holy Spirit! Lord of light!
From thy clear celestial height,
Thy pure, beaming radiance give:

Come, Thou, Father of the poor!

Come, with treasures which endure!

Come, Thou light of all that live!

Thou of all consolers best, Visiting the troubled breast, Dost refreshing peace bestow:	Consolátor óptime, Dulcis hospes ánimæ, Dulce refrigérium.
Thou in toil art comfort sweet; Pleasant coolness in the heat; Solace in the midst of woe.	In labóre réquies, In æstu tempéries, In fletu solátium.
Light immortal! Light divine! Visit Thou these hearts of Thine, And our inmost being fill.	O lux beatíssima, Reple cordis íntima Tuórum fidélium.
If Thou take Thy grace away, Nothing pure in man will stay; All his good is turn'd to ill.	Sine tuo númine, Nihil est in hómine, Nihil est innoxium.
Heal our wounds—our strength renew; On our dryness pour Thy dew; Wash the stains of guilt away:	Lava quod est sórdidum, Riga quod est áridum, Sana quod est sáucium.
Bend the stubborn heart and will; Melt the frozen, warm the chill; Guide the steps that go astray.	Flecte quod est rígidum, Fove quod est frígidum, Rege quod est dévium.
Thou, on those who evermore Thee confess and Thee adore, In Thy sevenfold gifts descend.	Da tuis fidélibus, In te confidéntibus, Sacrum septenárium,
Give them comfort when they die; Give them life with Thee on high; Give them joys which never end. Amen. Alleluia.	Da virtútis méritum, Da salútis éxitum, Da perénne gáudium. Amen. Allelúja.

This Sequence is said every day until the following Saturday inclusively.

Munda Cor Meum, page 763.

Gospel. John 14, 23-31

✠ Continuation of the holy Gospel according to St. John.	✠ Sequéntia sancti Evangélii secúndum Joánnem.
AT THAT time, Jesus said to His disciples, If any one love Me, he will keep My word, and My Father will love him, and we will come to him, and will make our abode with him. He that loveth Me not, keepeth not My words: and the word which you have heard is not Mine, but the Father's Who	IN ILLO témpore: Dixit Jesus discípulis suis: Si quis díligit me, sermónem meum servábit, et Pater meus díligit eum, et ad eum veniémus, et mansiónem apud eum faciémus: qui non díligit me, sermónes meos non servat. Et sermónem quem audístis, non est meus: sed ejus qui misit

me, Patris. Hæc locútus sum vobis, apud vos manens, Paráclitus autem Spíritus Sanctus, quem mittet Pater in nómine meo, ille vos docébit ómnia, et suggeret vobis omnia, quæcumque dixero vobis. Pacem relínquo vobis, pacem meam do vobis: non quómodo mundus dat, ego do vobis. Non turbétur cor vestrum, neque formídet. Audístis quia ego dixi vobis: Vado, et vénio ad vos. Si diligerétis me, gauderétis útique, quia vado ad Patrem: quia Pater major est me. Et nunc dixi vobis priúsquam fiat: ut cum factum fúerit, credátis. Jam non multa loquar vobíscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognóscet mundus quia díligo Patrem, et sicut mandátum dedit mihi Pater, sic fácio.

sent Me. These things have I spoken to you, abiding with you: but the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you, I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father, for the Father is greater than I. And now I have told you before it come to pass, that, when it shall come to pass, you may believe. I will not now speak many things with you; for the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father, and as the Father hath given Me commandments, so do I.

Creed, page 765.

Offertory. Ps. 67, 29, 30

Confirma hoc Deus, quod operátus es in nobis: a templo tuo, quod est in Jerúsalem, tibi offerent reges múnera, allelúja.

Confirm this O God, which Thou hast wrought in us: from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

Offertory Prayers, page 767.

Secret

Múnera, quæsumus, Dómine, obláta sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dominum . . . in unitáte ejúsdem.

Sanctify, we beseech Thee, O Lord, the gifts offered, and cleanse our hearts with the light of the Holy Spirit. Through . . . in the unity of the same.

Preface No. 7, page 809.

Communion. *Acts 2, 2, 4*

There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

Factus, est repénte de cælo adveniéntis, ubi erant sedéntes, allelúja: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúja, allelúja.

Postcommunion

MAY our hearts be cleansed, O Lord, by the inpouring of the Holy Spirit; may He render them fruitful by watering them with His heavenly dew. Through...in the unity of the same.

SANCTI Spíritus, Dómine, corda nostra mundet infúsio: et sui roris íntima aspersióne fœcúndet. Per Dóminum . . . in unitáte ejúsdem.

Concluding Prayers, page 793.

Whit-Monday *(Red)*

STATION AT ST. PETER'S CHAINS

The Beginning of Mass, page 756.

Introit. *Ps. 80, 17*

HE FED them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia. *Ps. 80, 3.* Rejoice to God our helper; sing aloud to the God of Jacob. ℣. Glory.

CIBÁVIT eos ex ádipe fruménti, allelúja: et de petra, melle saturávit eos, allelúja, allelúja. *Ps. 80, 3.* Exsultáte Deo adjutóri nostro: jubiláte Deo Jacob. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst give the Holy Spirit to Thine apostles, grant to Thy people the effect of their pious petition, and, as Thou hast given us faith, bestow also upon us peace. Through...in the unity of the same.

DEUS, qui Apóstolis tuis Sanctum dedísti Spíritum: concéde plebi tuæ piæ petitiónis efféctum; ut, quibus dedísti fidem, largiáris et pacem. Per Dóminum . . . in unitáte ejúsdem.

Lesson. *Acts 10, 42-48*

Lesson from the Acts of the Apostles.

Léctio Áctuum Apostolórum.

IN THOSE days, Peter opening his mouth, said: Men,

IN DIÉBUS illis: Apériens Petrus os suum, dixit: Viri

fratres, nobis præcépit Dóminus prædicáre pópulo, et testificári quia ipse est, qui constitútus est a Deo judex vivórum, et mortuórum. Huic omnes prophétæ testimónium pérhibent, remissiónem peccatórum accípere per nomen ejus omnes, qui credunt in eum. Adhuc loquénte Petro verba hæc, cécidit Spíritus Sanctus super omnes, qui audiébant verbum. Et obstupuérunt ex circumcisióne fidéles, qui vénerant cum Petro: quia et in natiónes grátia Spíritus Sancti effúsa est. Audiébant enim illos loquéntes linguis, et magnificántes Deum. Tunc respóndit Petrus: Numquid aquam quis prohibére potest ut non baptizéntur hi, qui Spíritum Sanctum acceptérunt sicut et nos? Et jussit eos baptizári in nómine Dómini Jesu Christi.

brethren, the Lord commanded us to preach to the people, and to testify that it is He Who was appointed by God to be judge of the living and of the dead: to Him all the prophets give testimony, that through His name all receive remission of sins, who believe in Him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word; and the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the gentiles also: for they heard them speaking with tongues, and magnifying God. Then Peter answered, Can any man forbid water, that these men should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.

Allelúja, allelúja ℣. *Act 2, 4.* Loquebántur váriis linguis Apóstoli magnália Dei. Allelúja. (*Hic genuflectitur*). ℣. Veni, Sancte, Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Alleluia, alleluia. ℣. *Acts 2, 4.* The apostles spoke in divers tongues the wonderful works of God. Alleluia. ℣. *(here all kneel)*. Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 3, 16-21

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Dixit Jesus Nicodémo: Sic Deus diléxit mundum, ut Fílium suum unigénitum daret: ut omnis, qui credit in eum, non péreat, sed hábeat vitam ætérnam. Non enim misit Deus

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus said to Nicodemus, God so loved the world, as to give His only-begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting. For God sent not His

Son into the world to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged, but he that doth not believe is already judged, because he believeth not in the name of the only-begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light, for their works were evil: for every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved: but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God.

Fílium suum in mundum, ut júdicet mundum, sed ut salvétur mundus per ipsum. Qui credit in eum, non judicátur; qui autem non credit, jam judicátus est: quia non credit in nómine unigéniti Fílii Dei. Hoc est autem judícium: quia lux venit in mundum, et dilexérunt hómines magis ténebras, quam lucem: erant enim eórum mala ópera. Omnis enim qui male agit, odit lucem, et non venit ad lucem, ut non arguántur ópera ejus: qui autem facit veritátem, venit ad lucem, ut manifesténtur ópera ejus quia in Deo sunt facta.

Creed, page 765.

Offertory. Ps. 17, 14, 16

The Lord thundered from heaven, and the Highest gave His voice; and the fountains of waters appeared, alleluia.

Intónuit de cælo Dóminus, et Altíssimus dedit vocem suam: et apparuérunt fontes aquárum, allelúja.

Offertory Prayers, page 767.

Secret

GRACIOUSLY sanctify these gifts, we beseech Thee, O Lord, and, accepting the offering of the spiritual sacrifice, perfect us as an eternal offering to Thee. Through...in the unity of the same.

PROPÍTIUS, Dómine, quæsumus, hæc dona sanctífica: et hóstiæ spiritalis oblatióne suscépta, nosmetípsos tibi pérfice munus ætérnum. Per Dóminum . . . in unitáte ejúsdem.

Preface No. 7, page 809.

Communion. John 14, 26

The Holy Ghost shall teach you, alleluia, whatsoever I shall have said to you, alleluia, alleluia.

Spíritus sanctus docébit vos, allelúja: quæcumque díxero vobis, allelúja, allelúja.

Postcommunion

BE PRESENT, we beseech Thee, O Lord, with Thy

ADÉSTO, quæsumus, Dómine, pópulo tuo: et

quam mystériis cæléstibus imbuísti, ab hóstium furóre defénde. Per Dóminum . . . in unitáte ejúsdem.

people and defend against the fury of the enemy those whom Thou hast imbued with heavenly mysteries. Through...in the unity of the same.

Concluding Prayers, page 793.

Whit-Tuesday *(Red)*

STATION AT ST. ANASTASIA

The Beginning of Mass, page 756.

Introit. 4 Esdras 2, 37

ACCÍPITE jucunditátem glóriæ vestræ, allelúia: grátias agéntes Deo, allelúja: qui vos ad cæléstia regna vocávit, allelúja, allelúja, allelúja. *Ps. 77, 1.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

RECEIVE the joy of your glory, alleluia; giving thanks to God, alleluia; Who hath called you to a heavenly kingdom, alleluia, alleluia, alleluia. *Ps. 77, 1.* Attend, O My people, to My law; incline your ears to the words of My mouth. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ADSIT nobis, quæsumus, Dómine, virtus Spíritus Sancti: quæ et corda nostra cleménter expúrget, et ab ómnibus tueátur advérsis. Per . . . in unitáte ejúsdem.

LET the power of the Holy Spirit be present with us, O Lord, both graciously cleansing our hearts and guarding us from all dangers. Through ...in the unity of the same.

Lesson. Acts 8, 14-17

Léctio Áctuum Apostolórum.

IN DIÉBUS illis: Cum audíssent Apóstoli, qui erant Jerosólymis, quod recepíssent Samaría verbum Dei, misérunt ad eos Petrum, et Joánnem. Qui cum veníssent, oravérunt pro ipsis ut accíperent Spíritum Sanctum: nondum enim in quemquam illórum vénerat, sed baptizáti tantum erant in nómine Dómini Jesu. Tunc imponébant ma-

Lesson from the Acts of the Apostles.

IN THOSE days, when the apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come, prayed for them, that they might receive the Holy Ghost: for He was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then

they laid their hands upon them, and they received the Holy Ghost.

nus super illos, et accipiébant Spíritum Sanctum.

Alleluia, alleluia. ℣. *John 14, 26.* The Holy Ghost shall teach you whatsoever I shall have said to you. Alleluia. *(Here all kneel).* ℣. Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Allelúja, allelúja. ℣. *Joan, 14, 26.* Spíritus Sanctus docébit vos quæcúmque díxero vobis. Allelúja. (*Hic genufléctitur*). ℣. Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

The Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 10, 1-10

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

AT THAT time, Jesus said to the pharisees, Amen, amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them; and the sheep follow him, because they know his voice; but a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them: but they understood not what He spoke to them. Jesus therefore said to them again, Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers; and the sheep hear them not. I am the door. By Me if any man enter in, he shall be saved; and

IN ILLO témpore: Dixit Jesus pharisæis: Amen, amen dico vobis: qui non intrat per óstium in ovíle óvium, sed ascéndit aliúnde, ille fur est, et latro. Qui autem intrat per óstium, pastor est óvium. Huic ostiárius áperit, et oves vocem ejus áudiunt, et próprias oves vocat nominátim, et edúcit eas. Et cum próprias oves emíserit, ante eas vadit: et oves illum sequúntur, quia sciunt vocem ejus. Aliénum autem non sequúntur, sed fúgiunt ab eo; quia non novérunt vocem alienórum. Hoc provérbium dixit eis Jesus. Illi autem non cognovérunt quid loquerétur eis. Dixit ergo eis íterum Jesus: Amen, amen dico vobis, quia ego sum óstium óvium. Omnes quotquot venérunt fures sunt, et latrónes, et non audiérunt eos oves. Ego sum óstium. Per me si quis introíerit, salvábitur: et ingrediétur, et egrediétur, et páscua invéniet. Fur non venit nisi ut furétur, et mactet, et perdat. Ego veni ut

vitam hábeant, et abundántius hábeant.

he shall go in, and go out, and shall find pastures. The thief cometh not but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

Creed, page 765.

Offertory. Ps. 77, 23-25

Portas cæli apéruit Dóminus:: et pluit illis manna, ut éderent: panem cæli, dedit eis, panem Angelórum manducávit homo, allelúja.

The Lord opened the doors of heaven, and rained down manna upon them to eat: He gave them the bread of heaven, man did eat the bread of angels, alleluia.

Offertory Prayers, page 767.

Secret

PURÍFICET nos, quæsumus, Dómine, múneris præséntis oblátio: et dignos sacra participatióne effíciat. Per . . . in unitate ejúsdem.

MAY the offering of the gift here before Thee, we beseech Thee, O Lord, purify us and render us worthy of its sacred participation. Through ...in the unity of the same.

Preface No. 7, page 809.

Communion. John 15, 26; 16, 14; 17, 1, 5

Spíritus qui a Patre procédit, allelúja: ille me clarificábit, allelúja, aleúja.

The Spirit Who proceedeth from the Father, alleluia. He shall glorify Me, alleluia, alleluia.

Postcommunion

MENTES nostras, quæsumus, Dómine, Spíritus Sanctus divínis réparet sacraméntis: quia ipse est remíssio ómnium peccatórum. Per . . . in unitáte ejúsdem.

MAY the Holy Spirit, we beseech Thee, O Lord, renew our minds with the divine sacrament, for He is the remission of all sins. Through...in the unity of the same.

Concluding Prayers, page 793.

Whit-Wednesday *(Red)*

STATION AT ST. MARY MAJOR

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 67, 8, 9

DEUS, dum egrederéris coram pópuo tuo, iter fáciens eis, hábitans in illis, al-

O GOD, when Thou didst go forth in the sight of Thy people, making a passage for

them, dwelling in the midst of them, alleluia; the earth was moved, the heavens dropped, alleluia, alleluia. *Ps. 67, 2.* Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. ℣. Glory.

lelúja: terra mota est cæli distillavérunt, allelúja, allelúja. *Ps. 67, 2.* Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. ℣. Glória Patri.

After the Kyrie eleison *is immediately said the Prayer:*

Prayer

MAY the Paraclete Who proceedeth from Thee enlighten our minds, we beseech Thee, O Lord, and lead us into all truth, as Thy Son hath promised. Who liveth and reigneth with Thee in the unity of the same Holy Spirit.

MENTES nostras, quæsumus, Dómine, Paráclitus, qui a te procédit, illúminet: et indúcat in omnem, sicut tuus promísit Fílius, veritátem: Qui tecum vivit et regnat in unitáte ejúsdem.

Lesson. Acts 2, 14-21

Lesson from the Acts of the Apostles.

IN THOSE days, Peter standing up with the eleven, lifted up his voice and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day; but this is that which was spoken of by the prophet Joel, And it shall come to pass in the last days (saith the Lord), I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon My servants indeed, and upon My handmaids, will I pour out, in those days, of My spirit; and they shall prophesy. And I will show wonders in the heaven

Léctio Áctuum Apostolórum.

IN DIÉBUS illis: Stans Petrus cum úndecim, levávit vocem suam, et locútus est eis: Viri Judæi, et qui habitátis Jerúsalem univérsi, hoc vobis notum sit, et áuribus percípite verba mea. Non enim, sicut vos æstimátis, hi ébrii sunt, cum sit hora diéi tértia: sed hoc est quod dictum est per prophétam Joël: Et erit in novíssimis diébus (dicit Dóminus) effúndam de Spíritu meo super omnem carnem, in prophetábunt fílii vestri et fíliæ vestræ et júvenes vestri visiones videbunt et senióres vestri somnia somniábunt. Et quidem super servos meos, et super ancíllas meas in diébus illis effúndam de Spíritu meo, et prophetábunt: et dabo prodígia in cælo sursum, et signa in terra deórsum sánguinem, et ignem, et vapórem fumi.

Sol convertétur in ténebras, et luna in sánguinem, ántequam véniat dies Dómini magnus et manifféstus. Et erit: omnis quicúmque invocáverit nomen Dómini, salvus erit.

above, and signs on the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.

Allelúja. ℣. *Ps. 32, 6.* Verbo Dómini Cæli firmáti sunt, et spíritu oris ejus omnis virtus eórum.

Alleluia. ℣. *Ps. 32, 6.* By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.

Kyrie, page 761; Gloria, page 762.

Prayer

Præsta, quæsumus, omnípotens et misericors Deus: ut Spíritus Sanctus advéniens, templum nos glóriæ suæ dignánter inhabitándo perfíciat. Per . . . in unitáte ejúsdem.

Grant, we beseech Thee, almighty and most merciful God, that the Holy Spirit, coming to us, may perfect us as a temple worthy the indwelling of His glory. Through . . . in the unity of the same.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Acts 5, 12-16

Léctio Áctum Apostolórum.

Lesson from the Acts of the Apostles.

In diébus illis: Per manus Apostolórum fiébant signa et prodígia multa in plebe. Et erant unanímiter omnes in pórticu Salomónis. Ceterórum autem nemo audébat se conjúngere illis: sed magnificábat eos pópulus. Magis autem augebátur credéntium in Dómino multitúdo virórum ac mulíerum, ita ut in platéas ejicerent infírmos, et pónerent in léctulis ac grabátis, ut, veniénte Petro, saltem umbra illíus obumbráret quemquam illórum, et liberaréntur ab infirmitátibus suis. Concurrébat autem et multi-

In those days, By the hands of the apostles, were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself with them: but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at least might overshadow any of them, and they might be delivered from

their infirmities. And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

túdo vicinárum civitátem Jerúsalem, afferéntes ægros, et vexátos a spirítibus immúndis: qui curabántur omnes.

Alleluia, alleluia. *(Here all kneel)*. ℣. Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Allelúja, allelúja. (*Hic genuflécitur*). ℣. Veni Sancte Spíritus reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 6, 44-52

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus said to the Jews, No man can come to Me, except the Father, Who hath sent Me, draw him; and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to Me. Not that any man hath seen the Father, but He who is of God, He hath seen the Father. Amen, amen, I say unto to you, he that believeth in Me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that, if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is My flesh for the life of the world.

✠ Sequéntia sancti Evangelii secúndum Joánnem.

In illo témpore: Dixit Jesus turbis Judæórum: Nemo potest veníre ad me, nisi Pater, qui misit me, traxerit eum: et ego resuscitábo eum in novíssimo die. Est scriptum in prophétis: Et erunt omnes docíbiles Dei. Omnis, qui audívit a Patre, et dídicit, venit ad me. Non quia Patrem vidit quisquam, nisi is, qui est a Deo, hic vidit Patrem. Amen, amen dico vobis: qui credit in me, habet vitam ætérnam. Ego sum panis vitæ. Patres vestri manducavérunt manna in desérto, et mórtui sunt. Hic est panis de cælo descéndens: ut si quis ex ipso manducáberit, non moriátur. Ego sum panis vivus, qui de cælo descéndi. Si quis manducáverit ex hoc pane, vivet in ætérnum: et panis, quem ego dabo, caro mea est pro mundi vita.

Creed, page 765.

Offertory. Ps. 118, 47, 48

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi, allelúja.

I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved, alleluia.

Offertory Prayers, page 767.

Secret

Accipe, quæsumus, Dómine, munus oblátum: et dignánter operáre; ut, quod mystériis, ágimus, piis efféctibus celebrémus. Per Dóminum.

Receive, we beseech Thee, O Lord, the gifts we offer: and graciously bring about that, what we here do in these mysteries, we may hereafter by their holy consequences hold in honor. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.
Preface No. 7, page 809.

Communion. John 14, 27

Pacem, relínquo vobis, allelúja: pacem meam do vobis, allelúja, allelúja.

My peace I leave you, alleluia: My peace I give you, alleluia, alleluia.

Postcommunion

Suméntes, Dómine, cæléstia sacraménta, quæsumus cleméntiam tuam: ut, quod temporáliter, gérimus, ætérnis gáudiis consequámur. Per Dóminum.

Receiving Thy heavenly sacrament, we beg Thy clemency, O Lord, that what we do in this life we may follow in the joys of eternity. Through our Lord.

Second Postcommunion for the Church, page 825 or for the Pope, page 826.
Concluding Prayers, page 793.

Whit-Thursday *(Red)*

Station at St. Lawrence Without the Walls

The Beginning of Mass, page 756.

Introit. Wisdom 1, 7

Spíritus Dómini replévit orbem terrárum, allelúja: et hoc quod cóntinet omnia, sciéntiam habet vocis, allelúia, allelúia, allelúia. *Ps.* 67, 2. Exsúrgat Deus, et dis-

The Spirit of the Lord hath filled the whole earth, alleluia: and that which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia. *Ps.* 67, 2. Let God arise,

and His enemies be scattered, and let them that hate Him fly before His face. ℣. Glory.

sipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. ℣. Glória Patri.

Prayer

O God, Who on this day didst teach the hearts of the faithful by the light of the Holy Spirit, grant us in the same Holy Spirit ever to delight in those things which are right and to rejoice in His consolation. Through . . . in the unity of the same.

Deus, qui hodiérna die corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióne gaudére. Per . . . in unitáte ejúsdem.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Acts 8, 5-8

Lesson from the Acts of the Apostles.

In those days, Philip going down to the city of Samaria, preached Christ to them. And the people with one accord were attentive to those things which were said by Philip; hearing, and seeing the miracles which he did. For many of them who had unclean spirits, crying with a loud voice went out. And many taken with the palsy, and that were lame, were healed; and there was therefore great joy in that city.

Léctio Actuum Apostolórum.

In diébus illis: Philíppus descéndens in civitátem Samaríæ, praædicábat illis Christum. Intendébant autem turbæ his quæ a Philíppo dicebántur, unanímiter audiéntes, et vidéntes signa quæ faciébat. Multi enim eórum, qui habébant spíritus immúndos, clamántes voce magna exíbant. Multi autem paralýtici, et claudi curati sunt. Factum est ergo gáudium magnum in illa civitáte.

Alleluia, alleluia. ℣. *Ps. 103, 30.* Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Alleluia. ℣. *(here all kneel).* Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Allelúja, allelúja. ℣. *Ps. 103, 30.* Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terræ, Allelúja. ℣. *(Hic genuflectitur).* Veni, sancte Spíritus reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Sequence as on Pentecost, page 599.

Gospel. Luke 9, 1-6

✠ Sequéntia sancti Evangélii secúndum Lúcam.

In illo témpore: Convocátis Jesus duódecim Apóstolis, dedit illis virtútem, et potestátem super ómnia dæmónia, et ut languóres curárent. Et misit illos prædicare regnum Dei, et sanáre infírmos. Et ait ad illos: Nihil tuléritis in via, neque virgam, neque peram, neque pánem, neque pecúniam, neque duas túnicas habeátis. Et in quamcúmque domum intravéritis, ibi manente et inde exéatis. Et quicúmque non recéperint vos: exeúntes de civitáte illa, étiam púlverem pedum vestrórum excútite in testimónium supra illos. Egréssi autem circuíbant per castélla evangelizántes, et curántes ubíque.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus calling together the twelve apostles gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And He said to them, Take nothing for your journey; neither staff, nor scrip, nor bread, nor money: neither have two coats: and whatsoever house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out, they went about through the towns preaching the gospel, and healing everywhere.

Creed, page 765.

Offertory. Ps. 67, 29, 30

Confírma hoc, Deus, quod operátus es in nobis: a templo tuo, quod est in Jerúsalem, tibi ófferent reges múnera, allelúia.

Confirm this, O God, which Thou hast wrought in us; from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

Offertory Prayers, page 767.

Secret

Múnera, quæsumus, Dómine, obláta sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per . . . in unitáte ejusdem.

Sanctify, we beseech Thee, O Lord, the gifts offered, and cleanse our hearts with the light of the Holy Spirit. Through . . . in the unity of the same.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 7, page 809.

Communion. Acts 2, 2, 4

Suddenly there came a sound from heaven as of a mighty wind coming where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

Factus est repénte de coelo sonus, tamquam adveniéntis spíritus veheméntis, ubi erant sedéntes, allelúia: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúia, allelúia.

Postcommunion

May the infusion of the Holy Spirit cleanse our hearts, O Lord, and make them fruitful inwardly by His dew watering them. Through...in the unity of the same.

Sancti Spíritus, Dómine, corda nostra mundet infúsio: et sui roris intima aspersióne foecúndet. Per Dóminum . . . in unitáte ejúsdem.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Whit-Friday *(Red)*

Station at the Church of the Twelve Holy Apostles

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 70, 8, 23

Let my mouth be filled with Thy praise, alleluia: that I may sing, alleluia: my lips shall rejoice, when I shall sing to Thee, alleluia, alleluia. *Ps. 70, 1, 2.* In Thee, O Lord, have I hoped, let me never be put to confusion: deliver me in Thy justice, and rescue me. ℣. Glory.

Repleátur os meum laude tua, allelúja: ut possim cantáre, allelúja: gaudébunt lábia mea, dum cantavero tibi, allelúja, allelúja. *Ps. 70, 1-2.* In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me, et éripe me. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant to Thy Church, we beseech Thee, O merciful God, that, being gathered in the Holy Spirit, it may be nowise molested by any assault of the enemy. Through . . . in the unity of the same.

Da, quæsumus, Ecclésiæ tuæ, miséricors Deus: ut Sancto Spíritu congregáta, hostíli nullátenus incursióne turbétur. Per Dóminum . . . in unitáte ejúsdem.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Joel, 2, 23, 24, 26, 27

Léctio Joélis Prophétæ.

Hæc dicit Dóminus Deus: Exsultáte, fílii Sion, et lætámini in Dómino Deo vestro: quia dedit vobis doctórem justítiæ, et descéndere fáciet ad vos imbrem matutínum et serótinum sicut in princípio. Et implebúntur áreæ fruménto, et redundábunt torculária vino et oleo. Et comedétis vescéntes, et saturabímini, et laudábilis nomen Dómini Dei vestri, qui fecit mirabília vobíscum: et non confundétur pópulus meus in sempitérnum. Et sciétis quia in médio Israel ego sum: et ego Dóminus Deus vester, et non est ámplius: et non confundétur pópulus meus in ætérnum: ait Dóminus omnípotens.

Lesson from Joel the Prophet.

Thus saith the Lord God: O children of Sion, rejoice, and be joyful in the Lord your God; because He hath given you a teacher of justice, and He will make the early and the latter rain to come down to you, as in the beginning: and the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And you shall eat in plenty, and shall be filled; and you shall praise the name of the Lord your God, Who hath done wonders with you: and My people shall not be confounded for ever. And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides; and My people shall not be confounded forever; said the Lord almighty.

Allelúja, allelúja. ℣. *Sap. 12, 1.* O quam bonus et suávis est, Dómine, spíritus tuus in nobis. Allelúja. ℣. (*Hic genuflectitur*). Veni, Sancte Spíritus, reple tuórum corda fidélium; et tui amóris in eis ignem accénde.

Alleluia, alleluia. ℣. *Wis. 12, 1.* O how good and sweet, O Lord, is Thy spirit within us. Alleluia. ℣. *(here all kneel)* Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Sequence as on Pentecost, page 599.
Munda Cor Meum, page 763.

Gospel. Luke 5, 17-26

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore Factum est in una diérum, et Jesus sedébat docens. Et erant Pharisæi sedéntes, et legis doctóres, qui vénerant ex omni castéllo Galilææ, et Judææ, et Jerúsalem: et virtus Dómini

✠ Continuation of the holy Gospel according to St. Luke.

At that time, it came to pass, on a certain day, that Jesus sat teaching; and there were pharisees and doctors of the law sitting by that were come out of every town of Galilee, and Judea, and Jeru-

salem, and the power of the Lord was to heal them. And behold men brought in a bed a man who had the palsy, and they sought means to bring him in, and to lay him before Him; and when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus. And when He saw their faith, He said, Man, thy sins are forgiven thee: and the scribes and pharisees began to think, saying, Who is this who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering, He saith to them, What is it you think in your hearts? Which is easier to say? Thy sins are forgiven thee, or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), I say to thee, Arise, take up thy bed, and go into thy house. And immediately rising up before them, he took up the bed on which he lay and he went away to his own house, glorifying God. And all were astonished, and they glorified God; and they were filled with fear, saying, We have seen wonderful things today.

erat ad sanándum eos. Et ecce viri portántes in lecto hóminem, qui erat paralyticus: et quærébant eum inférre, et pónere ante eum. Et non inveniéntes qua parte illum inférrent præ turba, ascendérunt supra tectum, et per tégulas summisérunt eum cum lecto in médium ante Jesum. Quorum fidem ut vidit dixit: Homo remittúntur tibi peccáta tua. Et cœpérunt cogitáre scribæ et pharisæi, dicéntes: Quis est hic, qui lóquitur blasphémias? Quis potest dimíttere peccáta, nisi solus Deus? Ut cognóvit autem Jesus cogitatiónes eórum respóndens, dixit ad illos: Quid cogitátis in córdibus vestris? Quid est facílius dícere: Dimittúntur tibi peccáta, an dícere: Surge, et ámbula? Ut autem sciátis qui Fílius hóminis habet potestátem in terra dimitténdi peccáta (ait paralytico): Tibi dico, surge, tolle lectum tuum, et vade in domum tuam. Et conféstim consúrgens coram illis, tulit lectum, in quo jacébat: et ábiit in domum suam, magníficans Deum. Et stupor apprehéndit omnes, et magnificábant Deum. Et repléti sunt timóre, dicéntes: Quia vídimus mirabília hódie.

Creed, page 765.

Offertory. Ps. 145, 2

Praise the Lord, O my soul, in my life I will praise the Lord; I will sing to my God, as long as I shall be, alleluia.

Lauda, ánima mea, Dóminum: laudábo Dóminum in vita mea; psallam Deo meo quámdiu ero, allelúja.

Offertory Prayers, page 767.

Secret

Sacrifícia, Dómine, tuis oblata conspéctibus, ignis ille divínus absúmat, qui discipulórum Christi Fílii tui per Spíritum Sanctum corda succéndit. Per eúmden Dóminum . . . in unitáte ejúsdem.

May the sacrifices offered in Thy sight, O Lord, be consumed by that divine fire which the Holy Spirit enkindled in the hearts of the disciples of Christ, Thy Son. Through the same...in the unity.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 7, page 809.

Communion. *John 14, 18*

Non vos relínquam órphanos: véniam ad vos íterum, allelúja: et gaudébit cor vestrum, allelúja.

I will not leave you orphans; I will come to you again, alleluia: and your heart shall rejoice, alleluia.

Postcommunion

Súmpsimus, Dómine, sacri dona mystérii: humíliter deprecántes; ut quæ in tui commemoratiónem nos fácere præcepísti, in nostræ profíciant infirmitátis auxílium. Qui vivis.

We have received, O Lord, Thy sacred and mysterious gifts, humbly imploring that what Thou hast taught us to do in commemoration of Thee may profit for the help of our infirmity. Who livest.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Whit-Saturday *(Red)*

Station at St. Peter

(Ember-day)

The Beginning of Mass, page 756.

Introit. *Rom. 5, 5*

Cáritas Dei diffúsa est in córdibus nostris, allelúja: per inhabitántem Spíritum ejus in nobis, allelúja, allelúja. *Ps. 102, 1.* Bénedic ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto ejus. ℣. Glória Patri.

The charity of God is poured forth in our hearts, alleluia: by His Spirit dwelling within us, alleluia, alleluia. *Ps. 102, 1.* Bless the Lord, O my soul; and let all that is within me bless His holy name. ℣. Glory.

Kyrie, page 761.

After the Kyrie eleison *the priest says:*

Let us pray

Prayer

GRACIOUSLY pour into our souls, we beseech Thee, O Lord, Thy Holy Spirit, by Whose wisdom we are created and by Whose providence we are governed. Through...in the unity of the same.

MÉNTIBUS, nostris, quæsumus, Dómine, Spíritum Sanctum benígnus infúnde: cujus et sapiéntia cónditi sumus, et providéntia gubernámur. Per . . . in unitáte ejúsdem.

Lesson. Joel 2, 28-32

Lesson from Joel the Prophet.

THUS saith the Lord God: I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions. Moreover, upon My servants and handmaids in those days I will pour forth My spirit. And I will show wonders in heaven; and in earth blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and dreadful day of the Lord doth come. And it shall come to pass, that every one that shall call upon the name of the Lord shall be saved.

Alleluia. ℣. *John 6, 64.* It is the spirit that quickeneth: but the flesh profiteth nothing.

Léctio Joélis Prophétæ.

HÆC dicit Dóminus Deus: Effúndam Spíritum meum super omnem carnem: et prophetábunt fílii vestri, et fíliæ vestræ: senes vestri sómnia somniábunt, et júvenes vestri visiónes vidébunt. Sed et super servos meos, et ancíllas in diébus illis effúndam Spíritum meum. Et dabo prodígia in cælo, et in terra, sánguinem, et ignem, et vapórem fumi. Sol convertétur in ténebras; et luna in sánguinem; ántequam véniat dies Dómini magnus, et horríbilis. Et erit, omnis qui invocáverit nomen Dómini, salvus erit.

Allelúja. ℣. *Joann. 6, 64.* Spíritus est qui vivíficat: caro autem non prodest, quidquam.

Prayer

MAY the Holy Spirit, we beseech Thee, O Lord, inflame us with that fire which Our Lord Jesus Christ sent upon the earth and earnestly wished to be enkindled. Who with Thee...in the unity of the same.

ILLO nos igne, quæsumus, Dómine, Spíritus Sanctus inflámmet: quem Dóminus noster Jesus Christus misit in terram, et vóluit veheménter accéndi: Qui tecum vivit et regnat in unitáte ejúsdem.

Lesson. Levit. 23, 10-21

Léctio libri Levíticus.

In diébus illis: Locútus est Dóminus ad Móysen, dicens: Lóquere fíliis Israël, et dices ad eos: Cum ingréssi fuéritis terram, quam ego dabo vobis, et messuéritis ségetem, ferétis manípulos spicárum, primítias messis vestræ ad sacerdótem: qui elevábit fascículum coram Dómino ut acceptábile sit pro vobis, altero die sábbati, et sanctificábit illum. Numerábitis ergo ab áltero die sábbati, in quo obtulístis manípulum primitiárum, septem hebdómadas plenas, usque ad álteram diem expletiónis hebdómadæ séptimæ, id est quinquaginta dies: et sic offerétis sacrifícium novum Dómino ex ómnibus habitáculis vestris, panes primitiárum duos de duábus décimis símilæ fermentátæ, quos coquétis in primítias Dómini. Et vocábitis hunc diem celebérrimum, atque sanctíssimum: omne opus servíle non faciétis in eo. Legítimum sempitérnum erit in cúnctis habitáculis, et generatiónibus vestris: dicit Dóminus omnípotens.

Lesson from the Book of Leviticus.

In those days: the Lord spoke to Moses, saying, Speak to the children of Israel, and thou shalt say to them, When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first-fruits of your harvest, to the priests, who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it. You shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of the first-fruits, seven full weeks, even unto the morrow after the seventh week to be expired, that is to say, fifty days; and so you shall offer a new sacrifice to the Lord, out of all your dwellings, two loaves of the first-fruits, of two tenths of flour leavened, which you shall bake for the first-fruits of the Lord. And you shall call this day most solemn and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations; said the Lord almighty.

Allelúja. ℣. *Job 26, 13.* Spíritus ejus ornávit cælos.

Alleluia. ℣. *Job 26, 13.* His spirit hath adorned the heavens.

Prayer

Deus, qui ad animárum medélam, jejúnii devotióne castigári córpora præcepísti: concéde nobis propítius; et mente, et córpore tibi

O God, Who hast commanded that our bodies should be chastened by the devotion of fasting for the healing of our souls, propitiously

grant us to be ever devout toward Thee both in mind and in body. Through our Lord.

semper esse devótos. Per Dóminum nostrum.

Lesson. Deut. 26, 1-11

Lesson from the Book of Deuteronomy.

IN THOSE days, Moses said to the children of Israel, Hear, O Israel, what I command thee this day. When thou art come into the land which the Lord Thy God will give Thee to possess, and hast conquered it, and dwellest in it, thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that His name may be invocated there; and thou shalt go to the priest that shall be in those days, and say to him, I profess this day before the Lord thy God, Who heard us, and looked down upon our affliction, and labor, and distress; and brought us out of Egypt with a strong hand, and a stretched-out arm, with great terror, with signs and wonders, and brought us into this place, and gave us this land flowing with milk and honey. And therefore now I offer the first-fruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God; and thou shalt feast in all the good things which the Lord thy God hath given thee.

Léctio libri Deuteronómiæ.

IN DIÉBUS illis: Dixit Móyses fíliis Israël: Audi, Israël, quæ ego præcípio tibi hódie. Cum intráveris terram, quam Dóminus Deus tuus tibi datúrus est possidéndam, et obtinúeris eam, atque habitáveris in ea: tolles de cunctis frúgibus tuis primítias, et pones in cartállo, pergésque ad locum, quem Dóminus Deus tuus elégerit, ut ibi invocétur nomen ejus: accedésque ad sacerdótem, qui fúerit in diébus illis, et dices ad eum: Profíteor hódie coram Dómino Deo tuo, qui exaudívit nos, et respéxit humilitátem nostram, et labórem, atque angústiam: et edúxit nos de Ægypto in manu forti, et bráchio exténto, in ingénti pavóre, in signis atque porténtis: et introdúxit ad locum istum, et trádidit nobis terram lacte et melle manántem. Et idcírco nunc óffero primítias frugum terræ, quam Dóminus dedit mihi. Et dimíttes eas in conspéctu Dómini Dei tui, et adoráto Dómino Deo tuo. Et epuláberis in ómnibus bonis, quæ Dóminus Deus tuus déderit tibi.

Alleluia. ℣. *Acts 2-1.* When the days of Pentecost were accomplished, they were all sitting together.

Allelúja. ℣. *Act 2, 1.* Cum compleréntur dies Pentecóstes, erant omnes páriter sedéntes.

Prayer

PRÆSTA, quæsumus omnípotens Deus: ut salutáribus jejúniis erudíti, ab ómnibus étiam vitiis abstinéntes, propitiatiónem tuam facílius impetrémus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, being taught by salutary fastings, abstaining also from all wrongdoing, we may the more easily obtain Thy forgiveness. Through our Lord.

Lesson. Levit. 26, 3-12

Léctio libri Levítici.

IN DIÉBUS illis: Dixit Dóminus ad Móysen: Lóquere fíliis Israël, et dices ad eos: Si in præcéptis meis ambulavéritis, et mandáta mea custodiéritis, et fecéritis ea, dabo vobis plúvias tempóribus suis, et terra gignet germen suum, et pomis árbores replebúntur. Apprehéndet méssium tritúra vindémiam, et vindémia occupábit seméntem: et comedétis panem vestrum in saturitáte, et absque pavóre habitábitis in terra vestra. Dabo pacem in fínibus vestris: dormiétis, et non erit qui extérreat. Auferam malas béstias: et gládius non transíbit términos vestros. Persequémini inimícos vestros, et córruent coram vobis. Persequéntur quinque de vestris centum aliénos, et centum de vobis decem míllia: cadent inimíci vestri gládio in conspéctu vestro. Respíciam vos, et créscere fáciam: multiplicabímini et firmábo pactum meum vobíscum. Comedétis vetustíssima véterum et vétera novis superveniéntibus projiciétis. Ponam tabernáculum meum in médio vestri, et non abjíciet vos ánima mea. Ambulábo inter vos, et ero Deus vester, vosque éritis

Lesson from the Book of Leviticus.

IN THOSE days, the Lord said to Moses, Speak to the children of Israel, and thou shalt say to them, If you walk in My precepts and keep My commandments, and do them, I will give you rain in due season; and the ground shall bring forth its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time; and you shall eat your bread to the full, and dwell in your land without fear. I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts; and the sword shall not pass through your quarters. You shall pursue your enemies, and they shall fall before you. Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword. I will look on you, and make you increase: you shall be multiplied, and I will establish My covenant with you. You shall eat the oldest of the old store, and new coming on, you shall cast away the old. I will set My tabernacle in the midst

of you, and My soul shall not cast you off. I will walk among you, and will be your God, and you shall be My people; saith the Lord almighty.

pópulus meus: dicit Dóminus omnípotens.

Alleluia. ℣. *(here all kneel).* Come, O holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Allelúja. ℣. (*Hic genuflectitur.*). Veni, sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Prayer

GRANT, we beseech Thee, O almighty God, that we may so abstain from carnal delicacies as to fast likewise from the sins that beset us. Through our Lord.

PRÆSTA, quæsumus, omnípotens Deus: sic nos ab épulis carnálibus abstinére; ut a vítiis irruéntibus páriter jejunémus. Per Dóminum.

Lesson. Dan. 3, 49-51

Lesson from Daniel the Prophet.

Léctio Daniélis Prophétæ.

IN THOSE days, the angel of the Lord went down with Azarias and his companions into the furnace, and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. But the flame mounted up above the furnace nine and forty cubits: and it broke forth, and burnt such of the Chaldeans the king's servants as it found heating it. And the fire touched them not at all, nor troubled them, nor did them any harm. Then these three, as with one mouth, praised, and glorified, and blessed God in the furnace, saying:

IN DIÉBUS illis: Angelus Dómini descéndit cum Azaría, et sóciis ejus, in fornácem: et excússit flammam ignis de fornáce, et fecit médium fornácis quasi ventum roris flantem. Flamma autem effundebátur super fornácem cúbitis quadraginta novem: et erúpit, et incéndit quos réperit juxta fornácem de Chaldæis ministros regis, qui eam incendébant. Et non tétigit eos omníno ignis, neque contristávit, nec quidquam moléstiæ íntulit. Tunc hi tres quasi ex uno ore laudábant, et glorificábant, et benedicébant Deum in fornáce, dicéntes:

The choir continues the sacred words:

Alleluia. ℣. *Dan. 3, 52.* Blessed art Thou, O Lord, the God of our fathers, and worthy to be praised for ever.

Allelúja. ℣. *Dan. 3, 52.* Benedíctus es, Dómine Deus patrum nostrórum, et laudábilis in sæcula.

Gloria, page 762.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Prayer

Deus qui tribus púeris mitigásti flammas ígnium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

O God, Who didst mitigate the flames of fire for the three children, grant propitiously that the flame of sin may not consume us Thy servants. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Epistle. Rom. 5, 1-5

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Fratres: Justificáti ex fide, pacem habeámus ad Deum per Dóminum nostrum Jesum Christum: per quem et habémus accéssum per fidem in grátiam istam, in qua stamus, et gloriámur in spe glóriæ filiórum Dei. Non solum autem, sed et gloriámur in tribulatiónibus: sciéntes quod tribulátio patiéntiam operátur patiéntia autem probatiónem, probátio vero spem, spes autem non confúndit: quia cáritas Dei diffúsa est in córdibus nostris per Spíritum Sanctum, qui datus est nobis.

Brethren: Being justified by faith, let us have peace with God, through Our Lord Jesus Christ, by Whom also we have access through faith into this grace wherein we stand, and glory in the hope of the glory of the sons of God. And not only so, but we glory also in tribulations; knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confoundeth not; because the charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us.

Tract. Ps. 116, 1, 2

Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. ℣. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

O praise the Lord, all ye nations, and praise Him together, all ye people. ℣. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Sequence as on Pentecost, page 599; but the alleluia *is not said at the end.*

Munda Cor Meum, page 763.

Gospel. Luke 4, 38-44

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus rising up out of the synagogue, went into Simon's house: and Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her: and, immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him: but He laying His hands on every one of them, healed them. And devils went out from many, crying out, and saying, Thou art the Son of God. And rebuking them, He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place; and the multitudes sought Him, and came unto Him; and they stayed Him that He should not depart from them. To whom He said, To other cities also I must preach the kingdom of God, for therefore am I sent. And He was preaching in the synagogues of Galilee.

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo tempore: Surgens Jesus de synagóga introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febri: et dimísit illam. Et contínuo surgens, ministrábat illis. Cum autem sol occidísset, omnes, qui habébant infírmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos. Exíbant autem dæmónia a multis clamántia, et dicéntia: Quia tu es Fílius Dei: et íncrepans non sinébat ea loqui, quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in desértum locum, et turbæ requirébant eum, et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: Quia et áliis civitátibus opórtet me evangelizáre regnum Dei: quia ideo missus sum. Et erat prædicans in synagógis Galilææ.

Creed, page 765.

Offertory. Ps. 87, 2, 3

O Lord, the God of my salvation, I have cried in the day and in the night before Thee: let my prayer come in before Thee, O Lord, alleluia.

Dómine, Deus salútis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine, allelúja.

Offertory Prayers, page 767.

Secret

That our fasts may be accepted by Thee, O Lord,

Ut accépta tibi sint, Dómine, nostra jejúnia: præ-

sta nobis quæsumus, hujus múnere sacraménti purificátum tibi pectus offérre. Per Dóminum.

grant us, we beseech Thee, by the grace of this sacrament, to offer Thee a clean heart. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 7, page 809.

Communion. John 3, 8

Spíritus ubi vult spirat: et vocem ejus audis, allelúja, allelúja; sed nescis unde véniat, aut quo vadat, allelúja, allelúja, allelúja.

The spirit breatheth where He will: and Thou hearest His voice, alleluia, alleluia: but Thou knowest not whence He cometh, nor whither He goeth, alleluia, alleluia, alleluia.

Postcommunion

PRÆBEANT nobis, Dómine, divínum tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum.

MAY Thy holy things, O Lord, fill us with divine fervor, so that we may have pleasure alike in their performance and in their effect. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

With the principal Mass of this day the Paschal time ends. The time for the Easter Duty performance ends on Trinity Sunday.

Concluding Prayers, page 793.



Trinity Sunday *(White)*

Double of the First Class

The Beginning of Mass, page 756.

Introit. Tob. 12, 6

BLESSED be the holy Trinity, and undivided Unity: we will give glory to Him, because He hath shown His mercy to us. *Ps. 8, 2.* O Lord our Lord, how wonderful is Thy name in all the earth. ℣. Glory.

BENEDÍCTA sit sancta Trínitas, atque indivisa únitas: confitébimur ei, quia fecit nobíscum misericórdiam suam. *Ps. 8, 2.* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, by Whose gift Thy servants, in the confession of the true faith, acknowledge the glory of the eternal Trinity, and adore the Unity in the power of His majesty, we beseech Thee that in the firmness of the same faith we may ever be defended from all adversities. Through our Lord.

OMNÍPOTENS sempitérne Deus, qui dedísti fámulis tuis in confessióne veræ fídei, ætérnæ Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quæsumus; ut ejúsdem fídei firmitáte, ab ómnibus semper muniámur advérsis. Per Dóminum.

Commemoration of the first Sunday after Pentecost as follows:

Prayer

O GOD, the strength of them that hope in Thee, graciously be present with us when we invoke Thee, and, because mortal infirmity can do nothing without Thee, grant us the assistance of Thy grace

DEUS, in te sperántium fortitúdo, adésto propítius invocatiónibus nostris: et quia sine te nihil potest mortális infírmitas, præsta auxílium grátiæ tuæ; ut in exsequéndis mandátis tuis, et

voluntáte tibi et actióne placeámus. Per Dóminum.

that, in executing Thy commands, we may be pleasing to Thee both in our desires and in our deeds. Through our Lord.

Epistle. Rom. 11, 33-36

Léctio Epistolæ beáti Pauli Apostoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

O ALTITÚDO divitiárum sapiéntiæ et sciéntiæ Dei: quam incomprehensibília sunt judícia ejus, et investigábiles viæ ejus! Quis enim cognóvit sensum Dómini? Aut quis consiliárius ejus fuit? Aut quis prior dedit illi, et retribuétur ei? Quóniam ex ipso, et per ipsum, et in ipso sunt ómnia: ipsi glória in sæcula. Amen.

O THE depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made Him? For of Him, and by Him, and in Him, are all things: to Him be glory for ever. Amen.

Gradual. Dan. 3, 55, 56

Benedíctus es, Dómine, qui intuéris abyssos, et sedes super Chérubim. ℣. Benedíctus es, Dómine, in firmaménto cæli, et laudábilis in sæcula. Allelúja, allelúja. ℣. Benedíctus es, Dómine, Deus patrum nostrórum, et laudábilis in sæcula. Allelúja.

Blessed art Thou, O Lord, Who beholdest the depths, and sittest upon the cherubim. ℣. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise for ever. Alleluia, alleluia. ℣. Blessed art Thou, O Lord God of our fathers, and worthy of praise for ever. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 28, 18-20

✠ Sequéntia sancti Evangelii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discípulis suis: Data est mihi omnis potéstas in cælo, et in terra. Eúntes ergo docéte omnes gentes, baptizántes eos in nómine Patris, et

AT THAT time, Jesus said to His disciples, All power is given to Me in heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

Filii, et Spíritus Sancti: docéntes eos serváre ómnia quæcúmque mandávi vobis. Et ecce ego vobíscum sum ómnibus diébus, usque ad consummatiónem sæculi.

Creed, page 765.

Offertory. Tob. 12, 6

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit; because He hath shown His mercy toward us.

Benedíctus sit Deus Pater, unigenitúsque Dei Fílius, Sanctus quoque Spíritus: quia fecit nobíscum misericórdiam suam.

Offertory Prayers, page 767.

Secret

BY THE invocation of Thy holy name, O Lord, our God, sanctify, we beseech Thee, the matter of this oblation, and through it make us ourselves a perfect offering forever. Through our Lord.

SANCTÍFICA, quæsumus, Dómine Deus noster, per tui sancti nóminis invocatiónem, hujus oblatiónis hóstiam: et per eam nosmetípsos tibi pérfice munus ætérnum. Per Dóminum.

Commemoration of the Sunday as follows:

Secret

BE PLEASED, we beseech Thee, O Lord, to accept the offerings dedicated to Thee, and grant that they may profit us for perpetual help. Through our Lord.

HÓSTIAS nostras, quæsumus, Dómine, tibi dicátas placátus assúme; et, ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Preface for Sundays, page 773.

Communion. Tob. 12, 6

We bless the God of heaven, and before all living we will praise Him; because He has shown His mercy to us.

Benedícimus Deum cæli, et coram ómnibus vivéntibus confitébimur ei: quia fecit nobíscum misericórdiam suam.

Postcommunion

MAY the receiving of this sacrament, O Lord, our God, and the confession of our faith in the eternal, holy

PROFÍCIAT nobis ad salutem corpóris et ánimæ, Dómine Deus noster, hujus sacraménti suscéptio: et sem-

pitérnæ sanctæ Trinitátis, ejusdémque indivíduæ unitátis conféssio. Per Dóminum.

Trinity and undivided Unity, profit us for the health of body and soul. Through our Lord.

Commemoration of the Sunday as follows:

Postcommunion

Repléti, Dómine, munéribus tantis: præsta, quæsumus; ut et salutária dona capiámus, et a tua numquam laude cessémus. Per Dóminum.

Filled with so great offerings, O Lord, we beseech Thee to grant that we may both lay hold upon Thy salutary gifts and never cease from praising Thee. Through our Lord.

At the end of Mass the Gospel of the Sunday is read in place of that from the first chapter of St. John.

Gospel. Luke 6, 36-42

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore, dixit Jesus discípulis suis: Estóte misericórdes, sicut et Pater vester miséricors est. Nolíte judicáre, et non judicabímini: nolíte condemnáre, et non condemnabímini. Dimittite et dimittémini. Date, et dábitur vobis: mensúram bonam, et confértam, et coagitátam, et supereffluéntem dabunt in sinum vestrum. Eádem quippe mensúra, qua mensi fuéritis, remetiétur vobis. Dicébat autem illis et similitúdinem: Numquid potest cæcus cæcum dúcere? nonne ambo in fóveam cadunt? Non est discípulis super magistrum: perféctus autem omnis erit, si sit sicut magíster ejus. Quid autem vides festúcam in óculo fratris tui, trabem autem, quæ in óculo tuo est, non consíderas? Aut quómodo potes dícere fratri tuo: Frater, sine, ejíciam festúcam de óculo tuo: ipse in óculo tuo trabem non videns? Hypócrita, éjice

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus said to His disciples, Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down, and shaken together and running over, shall be given into your bosom. For with the same measure that you shall mete withal it shall be measured to you again. And He spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master; but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not? or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye, when thou thy-

self seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother's eye.

primum trabem de óculo tuo: et tunc perspícies, ut edúcas festúcam de óculo fratris tui.

Concluding Prayers, page 793.

First Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 12, 6

O LORD, I have trusted in Thy mercy. My heart shall rejoice in Thy salvation; I will sing to the Lord, Who giveth me good things. ℣. *Ps. 12, 1.* How long, O Lord, wilt Thou forget me unto the end? how long dost Thou turn away Thy face from me? ℣. Glory.

DÓMINE, in tua misericórdia sperávi: exsultávit cor meum in salutári tuo: cantábo Dómino, qui bona tríbuit mihi. ℣. *Ps. 12, 1.* Usquequo, Dómine, oblivísceris me in finem? úsquequo avértis fáciem tuam a me? ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

On this, and on all other Sundays, until Advent, on which the Mass of the Sunday is celebrated, two other Prayers, Secrets and Postcommunions at least are said, unless commemorations of occurring saints' days, or octaves, have to be made. The first A cunctis *("Defend us," etc.), page 827; and the second one at the choice of the celebrating priest, pages 1494-1500.*

Epistle. 1 John 4, 8-21

Lesson from the Epistle of blessed John the Apostle.

DEARLY beloved, God is charity. By this hath the charity of God appeared toward us, because God hath sent His only-begotten Son into the world, that we may live by Him. In this is charity; not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. No man hath

Léctio Epístolæ beáti Joánnis Apostoli.

CARÍSSIMI: Deus cáritas est. In hoc appáruit cáritas Dei in nobis, quóniam Fílium suum unigénitum misit Deus in mundum, ut vivámus per eum. In hoc est cáritas: non quasi nos dilexérimus Deum, sed quóniam ipse prior diléxit nos, et misit Fílium suum propitiatiónem pro peccátis nostris. Caríssimi, si sic Deus diléxit nos: et nos debémus altérutrum dilígere. Deum nemo vidit um-

quam. Si diligámus ínvicem, Deus in nobis manet et cáritas ejus in nobis perfécta est. In hoc cognóscimus, quóniam in eo manémus, et ipse in nobis: quóniam de Spíritu suo dedit nobis. Et nos vídimus, et testificátur, quóniam Pater misit Fílium suum Salvatórem mundi. Quisquis conféssus fúerit, quóniam Jesus est Fílius Dei, Deus in eo manet, et ipse in Deo. Et nos cognóvimus, et credídimus caritáti, quam habet Deus in nobis. Deus cáritas est: et qui manet in caritáte, in Deo manet, et Deus in eo. In hoc perfécta est cáritas Dei nobíscum, ut fidúciam habeámus in die judícii: quia sicut ille est, et nos sumus in hoc mundo. Timor non est in caritáte: sed perfécta cáritas foras mittit timórem, quóniam timor pœnam habet. Qui autem timet, non est perféctus in caritáte. Nos ergo diligámus Deum, quóniam Deus prior diléxit nos. Se quis díxerit, quoniam díligo Deum, et fratrem suum óderit, mendax est. Qui enim non díliget fratrem suum quem videt, Deum, quem non videt, quómodo potest dilígere? Et hoc mandátum habémus a Deo: ut qui díligit Deum, díligat et fratrem suum.

seen God at any time. If we love one another, God abideth in us, and His charity is perfected in us. In this we know that we abide in Him, and He in us; because He hath given us of His spirit. And we have seen, and do testify, that the Father hath sent His Son to be the Saviour of the World. Whosoever shall confess that Jesus is the Son of God, God abideth in Him, and he in God. And we have known, and have believed the charity which God hath to us. God is charity: and he that abideth in charity abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because, as He is, we also are in the world. Fear is not in charity, but perfect charity casteth out fear: because fear hath pain; and he that feareth is not perfected in charity. Let us therefore love God, because God first hath loved us. If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, Whom he seeth not? And this commandment we have from God, that he who loveth God love also his neighbor.

Gradual. Ps. 40, 5, 2

Ego dixi: Dómine, miserére mei: sana ánimam meam, quia peccávi tibi. ℣. Beátus qui intélligit super egénum et páuperem: in die mala liberábit eum Dóminus. Allelúja, allelúja. ℣. *Ps. 5, 2.* Verba mea áuribus pércipe, Dómine: in-

I said: O Lord, be Thou merciful to me: heal my soul, for I have sinned against Thee. ℣. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. Alleluia, alleluia. ℣. *Ps. 5, 2.* Give ear,

O Lord, to my words; understand my cry. Alleluia.

téllige clamórem meum. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 6, 36-42

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time Jesus said to His disciples: Be ye therefore merciful, as your Father also is merciful. Judge not and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And He spoke to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciples is not above his master: but every one shall be perfect if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Dixit Jesus discípulis suis: Estóte misericórdes, sicut et Pater vester miséricors est. Nolíte judicáre, et non judicabímini: nolíte condemnáre, et non condemnabímini. Dimíttite, et dimittémini. Date, et dábitur vobis: mensúram bonam, et confértam, et coagitátem, et superfluéntem dabunt in sinum vestrum. Eádem quippe mensúra, qua mensi fuéritis, remetiétur vobis. Dicébat autem illis et similitúdinem: Numquid potest cæcus cæcum dúcere? nonne ambo in fóveam cadunt? Non est discípulus super magístrum: perféctus autem omnis erit, si sit sicut magíster ejus. Quid autem vídes festúcam in óculo fratris tui, trabem autem, quæ in óculo tuo est, non consíderas? Aut quómodo potes, dícere fratri tuo: Frater, sine, ejíciam festúcam de óculo tuo: ipse in óculo tuo trabem non videns? Hypócrita, éjice primum trabem de óculo tuo; et tunc, perspícies ut edúcas festúcam de óculo fratris tui.

Creed, page 765.

Offertory. Ps. 5, 3, 4

Harken to the voice of my prayer, O my king and my

Inténde voci oratiónis meæ, Rex meus, et Deus meus:

quóniam ad te orábo, Dómine.

God: for to Thee will I pray, O Lord.

Offertory Prayers, page 767.

Secret

Secret, Be pleased, we beseech Thee, *page 628.*

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 9

Narrábo ómnia mirabília tua: lætábor et exsultábo in te: psallam nómini tuo, Altíssime.

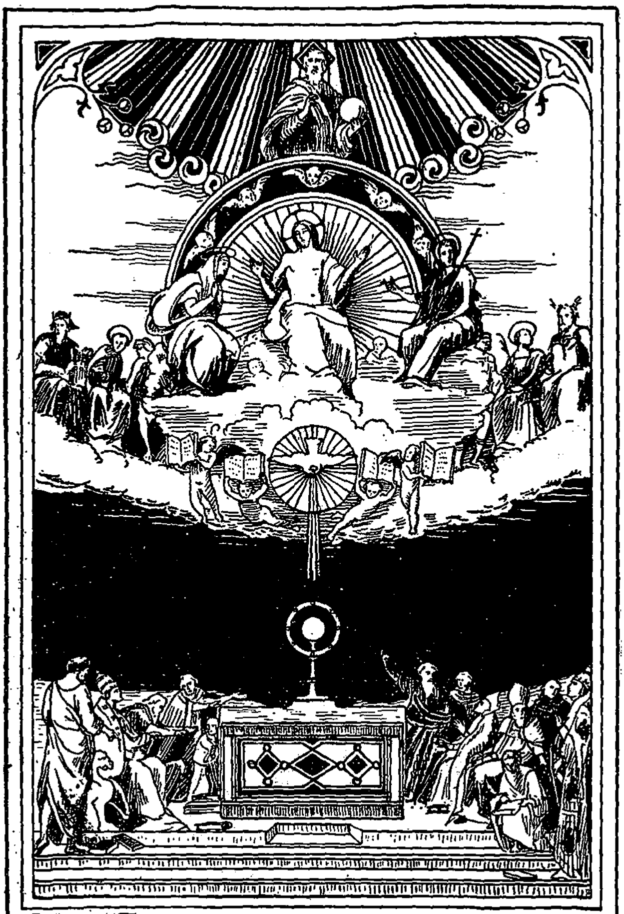
I will relate all Thy wonders, I will be glad and rejoice in Thee; I will sing to Thy name, O Thou most high.

Postcommunion

Postcommunion, Filled with so great offerings, *page 628.*

Second Postcommunion, May the gift, *page 825; third at choice of priest, pages 1494-1500.*

Concluding Prayers, page 793.



For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me: and I in him. As the living Father hath sent me and I live by the Father: so he that eateth me, the same shall live by me. *(John 6, 56-59.)*

Feast of Corpus Christi *(White)*

Double of the First Class with a Privileged Octave of the Second Order

The Beginning of Mass, page 756.

The Beginning of Mass, page 756.

Introit. Ps. 80, 17

CIBAVIT eos ex ádipe fruménti, allelúja: et de petra, melle saturávit eos, allelúja, allelúja, allelúja. *Ps. 80, 2.* Exsultáte Deo adjutóri nostro: jubiláte Deo Jacob. ℣. Glória Patri.

HE FED them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia, alleluia. *Ps. 80, 2.* Rejoice to God our helper; sing aloud to the God of Jacob. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquísti: tríbue, quæsumus, ita nos córporis et sánguinis tui sacra mystéria venerári: ut redemptiónis tuæ fructum in nobis júgiter sentiámus: Qui vivis.

O GOD, Who in this wonderful sacrament hast left us a memorial of Thy passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood that we may constantly experience in ourselves the fruit of Thy redemption. Who livest.

Epistle. 1 Cor. 11, 23-29

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

FRATRES: Ego enim accépi a Dómino quod et trádidi vobis, quóniam Dóminus Jesus in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam cœnávit, dicens: Hic calix novum testaméntum est in meo sánguine. Hoc fácite, quotiescúmque bibétis, in meam commemoratiónem.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

BRETHREN, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying, This chalice is the new testament in My blood; this do ye, as often as you shall drink, for the commemoration of Me.

For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat. Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indígne, reus erit córporis et sánguinis Dómini. Probet autem seípsum homo: et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat et bibit indígne, judícium sibi mandúcat, et bibit: non dijúdicans corpus Dómini.

Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. ℣. Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. ℣. *John 6, 56, 57.* My flesh is meat indeed, and My blood is drink indeed: He that eateth My flesh and drinketh My blood, abideth in Me, and I in him.

Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore oppórtuno. ℣. Aperis tu manum tuam: et imples omne ánimal benedictióne. Allelúja, allelúja. ℣. *Joann, 6, 56, 57.* Caro mea vere est cibus, et sanguis meus vere est potus: qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in eo.

Sequence

O Sion, thy Redeemer praising,
Songs of joy to Him upraising,
Laud thy pastor and thy guide:
Swell thy notes most high and daring;
For His praise is past declaring,
And thy loftiest powers beside.

Lauda, Sion Salvatórem,
Lauda ducem et pastórem
In hymnis et cánticis.
Quantum potes, tantum aude:
Quia major omni laude,
Nec laudáre súfficis.

'Tis a theme with praise that gloweth,
For the bread that life bestoweth

Laudus thema speciális,
Panis vivus et vitális

Hódie propónitur.	Goes this day before us out;
Quem in sacræ mensa cœnæ,	Which, His holy supper taking,
Turbæ fratrum duodénæ	To the brethren twelve His breaking
Datum non ambígitur.	None hath ever called in doubt.
Sit laus plena, sit sonóra,	Full, then, be our praise and sounding,
Sit jucúnda, sit decóra	Modest and with joy abounding
Mentis jubilátio.	Be our mind's triumphant state;
Dies enim solémnis ágitur,	For the festal's prosecution,
In qua mensæ prima recólitur	When the first blest institution
Hujus institútio.	Of this feast we celebrate.
In hac mensa novi Regis,	In the new king's new libation,
Novum Pascha novæ legis	In the new law's new oblation,
Phase vetus términat.	Ends the ancient paschal rite;
Vetustátem nóvitas,	Ancient forms new substance chaseth,
Umbram fugat véritas,	Typic shadows truth displaceth,
Noctem lux elíminat.	Day dispels the gloom of night.
Quod in cœna Christus gessit,	What He did at supper seated,
Faciéndum hoc expréssit	Christ enjoined to be repeated,
In sui memóriam.	When His love we celebrate:
Docti sacris institútis,	Thus, obeying His dictation,
Panem, vinum in salútis	Blood and wine of our salvation,
Consecrámus hóstiam.	We the victim consecrate.
Dogma datur Christiánis:	'Tis for Christian faith asserted,
Quod in carnem transit panis,	Bread is into flesh converted,
Et vinum in sánguinem.	Into blood the holy wine:
Quod non capis, quod non vides,	Sight and intellect transcending,
Animósa firmat fides,	Nature's laws to marvel bending,
Præter rerum órdinem.	'Tis confirmed by faith divine.
Sub divérsis speciébus,	Under either kind remaining,
Signis tantum, et non rebus,	Form, not substance, still retaining.

Wondrous things our spirit sees:	Latent res exímiæ.
Flesh and blood thy palate staining,	Caro cibus, sanguis potus:
Yet still Christ entire remaining,	Manet tamen Christus totus,
Under either species.	Sub utráque spécie.
All untorn for eating given,	A suménte non concísus,
Undivided and unriven,	Non confráctus, non divísus:
Whole He's taken and unrent;	Integer accípitur.
Be there one, or crowds surrounding,	Sumit unus, sumunt mille:
He is equally abounding,	Quantum isti, tantum ille:
Nor, though eaten, ever spent.	Nec sumptus consúmitur.
Both to good and bad 'tis broken,	Sumunt boni, sumunt mali:
But on each a different token	Sorte tamen inæquáli,
Or of life, or death attends:	Vitæ, vel intéritus.
Life to good, to bad damnation;	Mors est malis, vita bonis:
Lo, of one same manducation	Vide paris sumptiónis
How dissimilar the ends.	Quam sit dispar éxitus.
When the priest the victim breaketh,	Fracto demum Sacraménto,
See thy faith in nowise shaketh,	Ne vacílles, sed meménto,
Know that every fragment taketh	Tantum esse sub fragménto,
All that 'neath the whole there lies:	Quantum toto tégitur.
This in Him no fracture maketh:	Nulla rei fit scissúra:
'Tis the figure only breaketh,	Signi tantum fit fractúra:
Form, or state, no change there taketh	Qua nec status, nec statúra
Place in what it signifies.	Signáti minúitur.
Bread, that angels eat in heaven,	Ecce panis Angelórum,
Now becomes the pilgrim's leaven,	Factus cibus viatórum:
Bread in truth to children given,	Vere panis filiórum,
That must ne'er to dogs be thrown.	Non mitténdus cánibus.
He, in ancient types disguised,	In figúris præsignátur,
Was the Isaac sacrificed,	Cum Isaac immolátur:

Agnus paschæ deputátur:	For the feast a lamb devised,
Datur manna pátribus.	Manna to the Fathers shown.
Bone pastor, panis vere,	Bread, whose shepherd-care doth tend us,
Jesu, nostri miserére:	Jesu Christ, Thy mercy send us,
Tu nos pasce, nos tuére:	Do Thou feed us, Thou defend us,
Tu nos bona fac vidére	Lead us where true joys attend us,
In terra vivéntium.	In the land where life is given:
Tu, qui cuncta scis et vales:	Thou all ken and might possessing,
Qui nos pascis hic mortáles:	Mercies aye to us largessing,
Tuos ibi commensáles,	Make us share Thy cup of blessing,
Coherédes et sodáles	Heritage and love's caressing
Fac sanctórum cívium.	With the denizens of heaven.
Amen. Allelúja.	Amen. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 6, 56-59

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Dixit Jesus turbis Judæórum: Caro mea vere est cibus, et sanguis meus vere est potus. Qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui mandúcat me, et ipse vivet propter me. Hic est panis, qui de cælo descéndit. Non sicut manducavérunt patres vestri manna, et mórtui sunt. Qui mandúcat hunc panem, vivet in ætérnum.

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus said to the multitudes of the Jews: My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

Creed, Page 765.

Offertory. Lev. 21, 6

Sacerdótes Dómini incensum et panes ófferunt Deo: et

The priests of the Lord offer incense and loaves to God, and

therefore they shall be holy to their God, and shall not defile His name. Alleluia.

ídeo sancti erunt Deo suo, et non pólluent nomen ejus, allelúja.

Offertory Prayers, page 767.

Secret

Of thy goodness, we beseech Thee, O Lord, grant to Thy Church the gifts of unity and peace which are mystically represented under the gifts we offer. Through our Lord.

Ecclésiæ tuæ, quæsumus, Dómine, unitátis et pacis propítius dona concéde: quæ sub oblátis munéribus mystice designántur. Per Dóminum.

Preface No. 1, page 798.

Communion. 1 Cor. 11, 26, 27

As often as you shall eat this bread, and drink the chalice, you shall show forth the death of the Lord, until He come; therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. Alleluia.

Quotiescúmque manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat: ítaque quicúmque manducáverit panem, vel bíberit cálicem Dómini indígne, reus erit córporis et sánguinis Dómini, allelúja.

Postcommunion

Grant us, we beseech Thee, O Lord, to be filled with the everlasting enjoyment of Thy divinity, which the temporal partaking of Thy precious body and blood doth foreshow. Who livest.

Hac nos, quæsumus, Dómine, divinitátis tuæ sempitérna fruitióne repléri: quam pretiósi córporis et sánguinis tui temporális perceptio præfigúrat. Qui vives.

On days within this octave the Mass of Corpus Christi will be celebrated and if no other feast occurs the second Prayer is Concede nos, *page 824; with its corresponding Secret and Postcommunion and the third for the Church or for Pope, pages 825, 826. If there is a feast occurring, a commemoration of the same only is made. But if the occurring feast be a double of the first class, the Mass of that feast will be celebrated with the second Prayer, Secret and Postcommunion of the Mass of Corpus Christi.*

Concluding Prayers, page 793.

Sunday Within the Octave of Corpus Christi *(White)*

Which is the Second after Pentecost

The Beginning of Mass, page 756.

Introit. Ps. 17, 19, 20

FACTUS est Dóminus protéctor meus, et edúxit me in latitúdinem: salvum me facit, quóniam vóluit me. *Ps. 17, 2-3.* Díligam te, Dómine, virtus mea: Dóminus refúgium meum, et liberátor meus. ℣. Glória Patri.

THE Lord became my protector, and He brought me forth into a large place: He saved me, because He was well pleased with me. *Ps. 17, 2, 3.* I will love Thee, O Lord my strength: the Lord is my firmament, and my refuge, and my deliverer. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

SANCTI nóminis tui, Dómine, timórem páriter et amórem fac nos habére perpétuum: quia nunquam tua gubernatióne destítuis, quos in solicitáte tuæ dilectiónis instítuis. Per Dóminum.

GRANT us, O Lord, an abiding fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost firmly establish in Thy love. Through our Lord.

Commemoration of the octave of Corpus Christi, Prayer, page 635.

Epistle. 1 John 3, 13-18

Léctio Epístolæ beáti Joánnis Apóstoli.

Lesson from the Epistle of blessed John the Apostle.

CARÍSSIMI: Nolíte mirári, si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam dilígimus fratres. Qui non díligit, manet in morte: omnis, qui odit fratrem suum, homicída est. Et scitis quóniam omnis homicída non habet vitam ætérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátibus ánimas pónere. Qui habúerit substántiam hujus mundi, et

DEARLY beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother

in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

víderit fratrem, suum necessitátem habére, et cláuserit víscera sua ab eo: quómodo cáritas Dei manet in eo? Filíoli mei, non diligámus verbo, neque lingua, sed ópere, et veritáte.

Gradual. Ps. 119, 1, 2

In my trouble I cried to the Lord, and He heard me. ℣. O Lord, deliver my soul from wicked lips and a deceitful tongue. Alleluja, alleluia. ℣. *Ps. 7, 2.* O Lord my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me. Alleluia.

Ad Dóminum cum tribulárer clamávi, et exaudívit me. ℣. Dómine, líbera ánimam meam, a lábiis iníquis, et a lingua dolósa. Allelúja, allelúja. ℣. *Ps. 7, 2.* Dómine Deus meus, in te sperávi: salvum me fac ex ómnibus persequéntibus me, et líbera me. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 14, 16-24

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus spoke to the pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and must needs go out, and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his ser-

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus pharisæis parábolam hanc: Homo quidam fecit cœnam magnam, et vocávit multos. Et misit servum suum hora cœnæ dícere invitátis ut venírent, quia jam paráta sunt ómnia. Et cœpérunt simul omnes excusáre. Primus dixit ei: Villam emi, et necésse hábeo exíre, et vidére illam: rogo te, habe me excusátum. Et alter dixit: Juga boum emi quinque, et eo probáre illa: rogo te, habe me excusátum. Et álius dixit: Uxórem duxi, et ideo non possum veníre. Et revérsus servus nuntiávit hæc dómino suo. Tunc irátus paterfamílias, dixit servo suo: Exi cito in pláteas, et vicos civitátis: et páuperes, ac débiles, et cæcos, et claudos íntroduc huc.

Et ait servus: Dómine, factum est ut imperásti, et adhuc locus est. Et ait dóminus servo: Exi in vias, et sepes: et compélle intráre, ut impleátur domus mea. Dico autem vobis, quod nemo virórum illórum, qui vocáti sunt, gustábit cœnam meam.

vant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble and the blind, and the lame. And the servant said, Lord, it is done as Thou hast commanded, and yet there is room. And the lord said to the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper.

Creed, page 765.

Offertory. Ps. 6, 5

Dómine, convértere, et éripe ánimam meam: salvum me fac propter misericórdiam tuam.

Turn to me, O Lord, and deliver my soul, O save me for Thy mercy's sake.

Offertory Prayers, page 767.

Secret

OBLÁTIO nos, Dómine, tuo nómini dicánda puríficet: et de die in diem ad cæléstis vitæ tránsferat actiónem. Per Dóminum.

LET the oblation about to be offered to Thy holy name, O Lord, purify us and day by day change us to the living of the heavenly life. Through our Lord.

Second Secret of the octave of Corpus Christi, page 640.
Preface No. 1, page 798.

Communion. Ps. 12

Cantábo Dómino, qui bona tríbuit mihi: et psallam nómini Dómini altísimi.

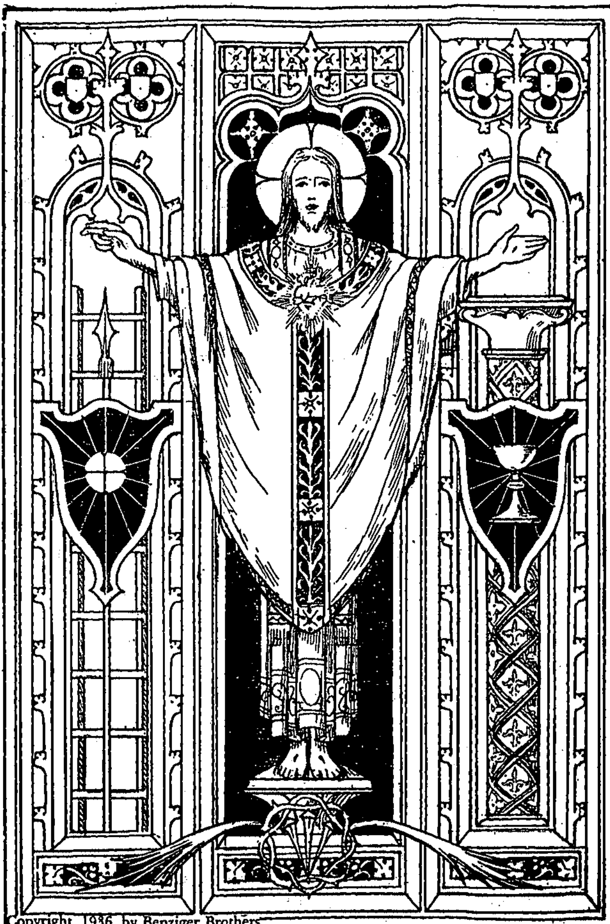
I will sing to the Lord, Who giveth me good things: and I will sing to the name of the Lord the most high.

Postcommunion

SUMPTIS munéribus sacris, quæsumus, Dómine: ut cum frequentatióne mystérii, crescat nostræ salútis efféctus. Per Dóminum.

HAVING received Thy sacred gifts, we pray, O Lord, that, as we now frequently assist at this mystery so may it cause to increase the grace of our salvation. Through our Lord.

Second Postcommunion of the octave of Corpus Christi, page 640.
Concluding Prayers, page 793.



THE LORD IS SWEET AND RIGHTEOUS, THEREFORE HE WILL GIVE A LAW TO SINNERS IN THE WAY. HE WILL GUIDE THE MILD IN JUDGMENT, HE WILL TEACH THE MEEK HIS WAYS. *(Ps. 24, 8, 9.)* TAKE UP MY YOKE UPON YOU AND LEARN OF ME, BECAUSE I AM MEEK AND HUMBLE OF HEART, AND YOU SHALL FIND REST TO YOUR SOULS. *(Matt. 11, 29.)*

Friday after the Octave-Day of Corpus Christi

Feast of the Sacred Heart of Jesus *(White)*

Double of the First Class with a Privileged Octave of the Third Rank

The Beginning of Mass, page 756.

Introit. Ps. 32, 11, 19

COGITATIÓNES cordis ejus in generatióne et generatiónem: ut éruat a morte ánimas eórum et alat eos in fame *Ps. 32, 1.* Exsultáte, justi, in Dómino, rectos decet collaudátio. ℣. Glória Patri.

THE thoughts of his heart to all generations: to deliver their souls from death and feed them in famine. *Ps. 32, 1.* Rejoice in the Lord, O ye just, praise becometh the upright. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui nobis in Corde Fílii tui, nostris vulneráto peccátis, infinítos dilectiónis thesáuros misericórditer largíri dignáris; concéde, quæsumus, ut illi devótum pietátis nostræ præstántes obséquium, dignæ quoque satisfactiónis exhibeámus offícium. Per eúmdem Dóminum.

O GOD, who, in the Heart of of thy Son, wounded by our sins, hast deigned mercifully to bestow infinite treasures of love upon us; grant, we beseech Thee, that as we offer him the faithful service of our devotion, we may also make worthy reparation. Through the same.

Epistle. Eph. 3, 8-19

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

FRATRES: Mihi ómnium sanctórum mínimo data est grátia hæc, in géntibus evangelizáre investigábiles divítias Christi: et illumináre omnes, quæ sit dispensátio sacraménti abscónditi a sæculis in Deo qui ómnia creávit: ut innotéscat principátibus et potestátibus in cæléstibus per Ecclésiam

BRETHREN: To me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ; and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things: that the manifold wisdom of

God may be made known to the principalities and powers in the heavenly places through the Church: according to the eternal purpose, which he made in Christ Jesus our Lord, in whom we have boldness and access with confidence by the faith of him. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man; that Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all understanding, that you may be filled unto all the fulness of God.

multifórmis sapiéntia Dei: secúndum præfinitiónem sæculórum quam fecit in Christo Jesu Dómino nostro, in quo habémus fidúciam et accéssum in confidéntia per fidem ejus. Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in cælis et in terra nominátur, ut det vobis secúndum divítias glóriæ suæ, virtúte corroborári per Spíritum ejus in interiórem hóminem: Christum habitáre per fidem in córdibus vestris: in caritáte radicáti et fundáti: ut possítis comprehéndere, cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublímitas et profúndum: scire etiam supereminéntem sciéntiæ caritátem Christi, ut impleámini in omnem plenitúdinem Dei.

In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 24, 8-9

The Lord is sweet and righteous, therefore he will give a law to sinners in the way. ℣. He will guide the mild in judgment, he will teach the meek his ways.

Dulcis et rectus Dóminus, propter hoc legem dabit delinquéntibus in via. ℣. Díriget mansuétos in júdicio, docébit mites vias suas.

In Votive Masses after Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *Matt. 11, 29.* Take up my yoke upon you and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. Alleluia.

Allelúja, allelúja. *Matt. 11, 29.* Tóllite jugum meum super vos et díscite a me, quia mitis sum et húmilis corde, et inveniétis réquiem animábus vestris. Allelúja.

Tract. *Ps. 102, 8-10*

Mísericors et miserátor Dóminus, longánimis et multum mísericors. ℣. Non in perpétuum irascétur, neque in ætérnum comminábitur. ℣. Non secúndum peccáta nostra fecit nobis, neque secúndum iniquitátes nostras retríbuit nobis.

The Lord is merciful and compassionate, long-suffering and plenteous in mercy. ℣. He will not always be angry, nor will he threaten for ever. ℣. He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

Greater Alleluia

Allelúja, allelúja. *Matt. 11, 29, 28.* Tóllite jugum meum super vos et díscite a me, quia mitis sum et húmilis corde et inveniétis réquiem animábus vestris. Allelúja. ℣. Venite ad me omnes qui laborátis et oneráti estis et ego refíciam vos. Allelúja.

Alleluia, alleluia. *Matt 11, 29, 28.* Take up my yoke upon you and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. Alleluia. ℣. Come to me, all you that labor and are burdened, and I will refresh you. Alleluia.

Munda Cor Meum, page 763.

Gospel. *John 19, 31-37*

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Judæi, (quóniam Parascéve erat ut non remanérent in cruce córpora sábbato, (erat enim magnus dies ille sábbati), rogavérunt Pilátum ut frangeéntur eórum crura et tolleréntur. Venérunt ergo mílites, et primi quidem fregérunt crura et altérius qui crucifíxus est cum eo. Ad Jesum autem cum venísssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura: sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis et aqua. Et qui vidit testimónium perhíbuit: et verum est testimónium ejus. Et ille scit quia vera dicit, ut et vos credátis. Facta

✠ Continuation of the holy Gospel according to St. John.

At that time, the Jews (because it was the Parasceve) that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs, but one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony:

and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced.

sunt enim hæc ut Scriptúra impleretúr: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

Creed, page 765.

In Paschal-time, in Votive Masses, the following Offertory is replaced by the second one.

Offertory. Ps. 68, 21

My heart hath expected reproach and misery, and I looked for one that would grieve together with me and there was none; and I sought one that would console me and I found none.

Impropérium exspectávit cor meum et misériam, et sustínui qui simul mecum contristarétur et non fuit; consolántem me quæsívi et non invéni.

Offertory. Ps. 39, 7

Burnt-offering and sin-offering Thou didst not require; then said I: behold I come. In the head of the book it is written of me that I should do thy will: O my God, I have desired it, and thy law in the midst of my Heart. Alleluia.

Holocáustum et pro peccáto non postulasti: tunc dixi: Ecce vénio. In cápite libri scriptum est de me ut fácerem voluntátem tuam: Deus meus, vólui et legem tuam in médio cordis mei. Allelúja.

Offertory Prayers, page 767.

Secret

LOOK, we beseech Thee, O Lord, on the unspeakable charity of the Heart of thy beloved Son: that what we offer up may be in your sight an accepted gift and the expiation of our sins. Through the same.

RÉSPICE, quæsumus, Dómine, ad ineffábilem Cordis dilécti Fílii tui caritátem: ut, quod offérimus sit tibi munus accéptum et nostrórum expiátio delictórum. Per eúmdem Dóminum.

Preface No. 9, page 812.

In Paschal-time, in Votive Masses, the following Communion is replaced by the second one.

Communion. John 19, 34

Unus militum láncea latus ejus apéruit, et contínuo exívit sanguis et aqua.

One of the soldiers with a spear opened his side, and immediately there came out blood and water.

Communion. John 7, 37

Si quis sitit véniat ad me et bibat. Allelúja, allelúja.

If any man thirst, let him come to me, and drink. Alleluia, alleluia.

Postcommunion

PRÆBEANT nobis, Dómine Jesu, divínum tua sancta fervórem; quo dulcíssimi Cordis tui suavitáte percépta, discámus terréna despícere, et amáre cæléstia: Qui vivis.

MAY thy holy mysteries, O Lord Jesus, give us holy fervor; that by it perceiving the sweetness of thy most loving Heart, we may learn to despise earthly things and to love those of heaven. Who livest.

Concluding Prayers, page 793.

Third Sunday After Pentecost *(White)*

(Sunday within the Octave of the Sacred Heart)

The Beginning of Mass, page 756.

Introit. Ps. 24, 16, 18

RESPICE in me, et miserére mei, Dómine; quóniam únicus, et pauper sum ego: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea, Deus meus. *Ps. 24, 1, 2.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. ℣. Glória Patri.

LOOK Thou upon me, O Lord, and have mercy on me; for I am alone and poor. See my abjection and my labor; and forgive me all my sins, O my God. *Ps. 24, 1, 2.* To Thee, O Lord, have I lifted up my soul: in Thee, my God, I put my trust; let me not be ashamed. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PROTÉCTOR in te sperántium, Deus, sine quo nihil est válidum, nihil sanc-

O GOD, the protector of all who hope in Thee, without Whom nothing is

strong, nothing is holy, multiply Thy mercy upon us, that, with Thee for our ruler and leader, we may so pass through the good things of this life as not to lose those which are eternal. Through our Lord.

tum: multíplica super nos misericórdiam tuam, ut, te rectóre, te duce, sic transeámus per bona temporália, ut non amittámus ætérna. Per Dóminum.

Second Prayer of the Sacred Heart, page 645.

Epistle. 1 Peter 5, 6-11

Lesson from the Epistle of blessed Peter the Apostle.

DEARLY beloved, Be you humbled under the mighty hand of God, that He may exalt you in the time of visitation: casting all your care upon him, for he hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

Léctio Epístolæ beáti Petri Apóstoli.

CARISSIMI: Humiliámini sub poténti manu Dei, ut vos exáltet in témpore visitatiónis: omnem sollicitúdinem vestram projiciéntes in eum, quóniam ipsi cura est de vobis. Sóbrii estóte, et vigiláte: quia adversárius vester diábolus tamquam leo rúgiens circuit, quærens quem dévoret: cui resístite fortes in fide: sciéntes eámdem passiónem ei, quæ in mundo est, vestræ fraternitáti fíeri. Deus autem omnis grátiæ, qui vocávit nos in ætérnam suam glóriam in Christo Jesu, módicum passos ipse perfíciet, confirmábit, solidabítque. Ipsi glória, et impérium in sæcula sæculórum. Amen.

Gradual. Ps. 54, 23, 17, 19

Cast thy care upon the Lord and He shall sustain thee. ℣. When I cried to the Lord He heard my voice, from them that draw near to me. Alleluia, alleluia. ℣. *Ps. 7, 12.* God is a just judge, strong and patient; is He angry every day? Alleluia.

Jacta cogitátum tuum in Dómino: et ipse te enútriet. ℣. Dum clamárem ad Dóminum exaudívit vocem meam ab his, qui appropínquant mihi. Allelúja, allelúja: *Ps. 7, 12.* Deus judex justus, fortis et pátiens, numquid iráscitur per síngulos dies? Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 15, 1-10

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Erant appropinquántes ad Jesum publicáni, et peccatóres, ut audírent illum. Et murmurábant pharisaei et scribæ, dicéntes: Quia hic peccatóres récipit, et mandúcat cum illis. Et ait ad illos parábolam istam, dicens: Quis ex vobis homo, qui habet centum oves: et si perdíderit unam ex illis, nonne dimíttit nonagintanóvem in desérto, et vadit ad illam, quæ períerat, donec invéniat eam? Et cum invénerit eam, impónit in húmeros suos gaudens: et véniens domum, cónvocat amícos, et vicínos, dicens illis: Congratulámini mihi, quia invéni ovem meam, quæ períerat? Dico vobis, quod ita gáudium erit in coelo super uno peccatóre poeniténtiam agénte, quam super nonagintanóvem justis, qui non índigent poeniténtia. Aut quæ múlier habens drachmas decem, si perdíderit drachmam unam, nonne accéndit lucérnam, et evérrit domum, et quærit diligénter, donec invéniat? Et cum invénerit, cónvocat amícas et vicínas, dicens: Congratulámini mihi, quia invéni drachmam, quam perdíderam? Ita dico vobis: gáudium erit coram Angelis Dei super uno peccatóre pœniténtiam agénte.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, the publicans and sinners drew near unto Jesus to hear Him: and the pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. And He spoke to them this parable, saying, What man is there of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing, and coming home, call together his friends and neighbors, saying to them, Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying, Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

Creed, page 765.

Offertory. Ps. 9, 11, 12, 13

Sperent in te omnes, qui novérunt nomen tuum, Dó-

Let them trust in Thee who know Thy name, O Lord: for

Thou hast not forsaken them that seek Thee: sing ye to the Lord, Who dwelleth in Sion: for He hath not forgotten the cry of the poor.

mine: quóniam non derelínquis quæréntes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus oratiónem páuperum.

Offertory Prayers, page 767.

Secret

LOOK upon the offerings of Thy suppliant Church, we beseech Thee, O Lord, and grant that, by Thy continual sanctification, they may conduce to the salvation of those who partake of them with faith. Through our Lord.

RÉSPICE, Dómine, munera supplicántis Ecclésiæ: et salúti credéntium perpétua sanctificatióne suménda concéde. Per Dóminum.

Second Secret of the Sacred Heart, page 648.

Preface No. 9, page 812; if commemoration is omitted, preface for Sundays, page 773.

Communion. Luke 15, 10

I say to you: there is joy before the angels of God upon one sinner doing penance.

Dico vobis: gáudium est Angelis Dei super uno peccatóre pœniténtiam agénte.

Postcommunion

MAY Thy holy things which we have received, O Lord, fill us with life, and prepare for Thine everlasting mercies those whom Thou hast purified. Through our Lord.

SANCTA tua nos, Dómine, sumpta vivíficent: et misericórdiæ sempitérnæ præparent expiátos. Per Dóminum.

Second Postcommunion of the Sacred Heart, page 649.

Concluding Prayers, page 793.

Fourth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 26, 1, 2

THE Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. *Ps.*

DÓMINUS illuminátio mea, et salus mea, quem timébo? Dóminus defénsor vitæ meæ, a quo trepidábo? qui tríbulant me inimíci mei, ipsi infirmáti sunt, et cecidérunt. *Ps. 26, 3.* Si consístant ad-

vérsum me castra: non timébit cor meum. ℣. Glória Patri.

26, 3. If armies in camp should stand together against me, my heart shall not fear. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DA NOBIS, quæsumus, Dómine, ut et mundi cursus pacífice nobis tuo órdine dirigátur; et Ecclésia tua tranquílla devotióne lætétur. Per Dóminum.

GRANT us, we beseech Thee, O Lord, that the course of the world may be directed for us, and that Thy Church may rejoice in peace. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Rom. 8, 18-23

Léctio Epístolæ beáti Pauli ad Romanos.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Exístimo, quod non sunt condígnæ passiónes hujus témporis ad futúram glóriam, quæ revelábitur in nobis. Nam exspectátio creatúræ, revelatiónem filiórum Dei exspéctat. Vanitáti enim creatura subjécta est non volens, sed propter eum, qui subjécit eam in spe: quia et ipsa creatúra liberábitur a servitúte corruptiónis, in libertátem glóriæ filiórum Dei. Scimus enim quod omnis creatúra ingemíscit, et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primítias spíritus habéntes: et ipsi intra nos gémimus, adoptiónem filiórum Dei exspectántes, redemptiónem córporis nostri: in Christo Jesu Dómino nostro.

BRETHREN, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. for the creature was made subject to vanity, not willingly, but by reason of him that made it subject in hope; because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain, even till now; and not only it, but ourselves also, who have the first-fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body; in Christ Jesus our Lord.

Gradual. Ps. 78, 9, 10

Propítius esto, Dómine, peccátis nostris: ne quándo di-

Forgive us our sins, O Lord, lest the gentiles should at any

time say, Where is their God? ℣. Help us, O God our Saviour; and for the honor of Thy name, O Lord, deliver us. Alleluia, alleluia. ℣. *Ps. 9, 5, 10.* O God, Who sittest upon the throne, and judgest justice, be Thou the refuge of the poor in tribulation. Alleluia.

cant gentes: Ubi est Deus eórum? ℣. Adjuva nos, Deus salútáris noster: et propter honórem nóminis tui, Dómine, líbera nos. Allelúja, alleluja. ℣. *Ps. 9, 5, 10.* Deus, qui sedes super thronum, et júdicas æquitátem: esto refúgium páuperum in tribulatióne. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 5, 1-11

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, when the multitude pressed upon Jesus to hear the word of God, He stood by the lake of Genesareth. And He saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, He desired him to draw back a little from the land: and sitting He taught the multitudes out of the ship. Now when He had ceased to speak, He said to Simon, Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to Him, Master, we have labored all the night, and have taken nothing, but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Cum turbæ irrúerent in Jesum, ut audírent verbum Dei, et ipse stabat secus stagnum Genésareth. Et vidit duas naves stantes secus stagnum: piscatóres autem descénderant, et lavábant rétia. Ascéndens autem in unam navim, quæ erat Simónis, rogávit eum a terra redúcere pusíllum. Et sedens docébat de navícula turbas. Ut cessávit autem loqui, dixit ad Simónem: Duc in altum, et laxáte rétia vestra in captúram. Et respóndens Simon, dixit illi: Præcéptor, per totam noctem laborántes, nihil cépimus: in verbo autem tuo laxábo rete. Et cum hoc fecíssent, conclusérunt píscium multitúdinem copiósam, rumpebátur autem rete eórum. Et annuérunt sóciis, qui erant in ália navi, ut venírent, et adjuvárent, eos. Et venérunt, et implevérunt ambas navículas, ita ut pene mergeréntur. Quod cum vidéret Simon Petrus, prócidit ad génua Jesu, dicens: Exi a me, quia homo preccátor sum,

Domine. Stupor enim circumdéderat eum, et omnes, qui cum illo erant, in captúra píscium quam céperant: símiliter autem Jacóbum et Joánnem, fílios Zebedæi, qui erant sócii Simónis. Et ait ad Simónem Jesus: Noli timére: ex hoc jam hómines eris cápiens. Et subdúctis ad terram návibus, relíctis ómnibus, secúti sunt eum.

saw, he fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed Him.

Creed, page 765.

Offertory. Ps. 12, 4, 5

Illúmina óculos meos, ne umquam obdórmiam in morte: ne quando dicat inimícus meus: Præválui advérsus eum.

Enlighten my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him.

Offertory Prayers, page 767.

Secret

Oblatiónibus nostris, quæsumus, Dómine, placáre suscéptis: et ad te nostras étiam rebélles compélle propítius voluntátes. Per Dóminum.

Receiving our oblations, be appeased, we pray Thee, O Lord, and in Thy kindness constrain our wills toward Thee, even when resisting. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest.*

Preface for Sundays, page 773.

Communion. Ps. 17, 3

Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: Deus meus, adjútor meus.

The Lord is my firmament, and my refuge, and my deliverer, my God is my helper.

Postcommunion

Mystéria nos, Dómine, quæsumus, sumpta puríficent: et suo múnere tueántur. Per Dóminum.

May the mysteries we have received purify us, we beseech Thee, O Lord, and by their virtue protect us. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Fifth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 26, 7-9

HEAR, O Lord, my voice with which I have cried to Thee: be Thou my helper, forsake me not, nor do Thou despise me, O God my Saviour. *Ps. 26, 1.* The Lord is my light, and my salvation: whom shall I fear? ℣. Glory.

EXÁUDI, Dómine, vocem meam, qua clamávi ad te: adjútor meus esto, ne derelínquas me, neque despícias me, Deus salutáris meus. *Ps. 26, 1.* Dóminus illuminátio mea, et salus mea, quem timébo? ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast prepared good things unseen for them that love Thee, pour into our hearts the fervor of Thy love, that, loving Thee in all things and above all things, we may attain Thy promises, which surpass all desire. Through our Lord.

DEUS, qui diligéntibus te bona invisibília præparásti: infúnde córdibus nostris tui amóris afféctum; ut te in ómnibus et super ómnia diligéntes, promissiónes tuas, quæ omne desidérium súperant, consequámur. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. 1 Peter 3, 8-15

Lesson from the Epistle of blessed Peter the Apostle.

Léctio Epístolæ beáti Petri Apóstoli.

DEARLY beloved, Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good;

CARÍSSIMI: Omnes unánimes in oratióne estóte, compatiéntes, fraternitátis amatóres, misericórdes, modésti, húmiles: non redéntes malum pro malo, nec maledíctum pro maledícto, sed e contrário benedicéntes: quia in hoc vocáti estis, ut benedictiónem hereditáte possideátis. Qui enim vult vitam dilígere, et dies vidére bonos, coerceat linguam suam a malo, et lábia ejus ne loquántur dolum. Declínet a malo, et fáciat bo-

num: inquírat pacem, et sequátur eam. Quia óculi Dómini super justos, et aures ejus in preces eórum: vultus autem Dómini super faciéntes mala. Et quis est qui vobis nóceat, si boni æmulatóres fuéritis? Sed et si quid patímini propter justítiam, beáti. Timórem autem eórum ne timuéritis, et non conturbémini. Dóminum autem Christum sanctificáte in córdibus vestris.

let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and His ears unto their prayers, but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

Gradual. Ps. 83, 10, 9

Protéctor noster, áspice, Deus, et réspice super servos tuos. ℣. Dómine Deus virtútum, exáudi preces servórum tuórum. Allelúja, allelúja. ℣. *Ps. 20, 1.* Dómine, in virtúte tua lætábitur rex: et super salutáre tuum exsultábit veheméntur. Allelúja.

Behold, O God our protector, and look on Thy servants. ℣. O Lord God of hosts, give ear to the prayers of Thy servants. Alleluia, alleluia. ℣. *Ps. 20, 1.* In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 5, 20-24

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus discípulis suis: Nisi abundáverit justítia vestra plus quam scribárum et pharisæórum, non intrábitis in regnum cælórum. Audístis, quia dictum est antíquis: Non occídes: qui autem occíderit, reus erit judício. Ego autem dico vobis: quia omnis, qui iráscitur fratri suo, reus erit judício. Qui autem díxerit fratri suo, raca: reus erit concílio. Qui autem díxerit, fá-

At that time, Jesus said to His disciples, Except your justice abound more than that of the scribes and pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say

to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift.

tue: reus erit gehénnæ ignis. Si ergo offers munus tuum ad altáre, et ibi recordátus fúeris quia frater tuus habet áliquid advérsum te: relínque ibi munus tuum ante altáre, et vade prius reconciliári fratri tuo: et tunc véniens ófferes munus tuum.

Creed, page 765.

Offertory. Ps. 15, 7, 8

I will bless the Lord, Who hath given me understanding: I set God always in my sight; for He is at my right hand, that I be not moved.

Benedícam Dóminum, qui tríbuit mihi intelléctum: providébam Deum in conspéctu meo semper: quóniam a dextris est mihi, ne commóvear.

Offertory Prayers, page 767.

Secret

Be propitiated, O Lord, by our supplications, and graciously accept these oblations of Thy servants and Thy handmaidens, that what each has offered to the honor of Thy name may profit for the salvation of all. Through our Lord.

Propitiáre, Dómine, supplicatiónibus nostris: et has oblatiónes famulórum faculárúmque tuárum benígnus assúme; ut, quod síngull obtulérunt ad honórem nóminis tui, cunctis profíciat ad salútem. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 26, 4

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Unam pétii a Dómino, hanc requíram: ut inhábitem in domo Dómini ómnibus diébus vitæ meæ.

Postcommunion

Quos cæléstí, Dómine, dono satiásti: præsta, quæsumus; ut a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum.

Grant us, we beseech Thee, O Lord, whom Thou hast filled with the heavenly gift, that we be cleansed of our hidden sins and delivered from the snares of our enemies. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Sixth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 27, 8, 9

Dóminus fortitúdo plebis suæ, et protéctor salutárium Christi sui est: salvum fac pópulum tuum, Dómine et bénedic hereditáti tuæ, et rege eos, usque in sæculum. *Ps. 27, 1.* Ad te, Dómine, clamábo, Deus meus, ne síleas a me: ne quando táceas a me, et assimilábor descendéntibus in lacum. ℣. Glória Patri.

The Lord is the strength of His people, and the protector of the salvation of His anointed: save, O Lord, Thy people, and bless Thy inheritance, and rule them for ever. *Ps. 27, 1.* Unto Thee will I cry, O Lord: O my God, be not Thou silent to me, lest if Thou be silent to me, I become like them that go down into the pit. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus virtútum, cujus est totum quod est óptimum: ínsere pectóribus nostris amórem tui nóminis, et præsta in nobis religiónis augméntum; ut, quæ sunt bona, nútrias, ac pietátis stúdio, quæ sunt nutríta, custódias. Per Dóminum.

O God of virtues, to Whom belongeth every excellent thing, implant in our hearts the love of Thy name, and bestow upon us the increase of religion, fostering what things are good, and, by Thy loving care, guarding what Thou hast fostered. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500*

Epistle. Rom. 6, 3-11

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

BRETHREN, all we who are baptized in Christ Jesus are baptized in His death. For we are buried together with Him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. For He that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin He died once; but in that He liveth, He liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord.

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

FRATRES: Quicúmque baptizáti sumus in Christo Jesu, in morte ipsíus baptizáti sumus. Consepúlti enim sumus cum illo per baptísmum in mortem: ut quómodo Christus surréxit a mórtuis, per glóriam Patris, ita et nos in novitáte vitæ ambulémus. Si enim complantáti facti sumus similitúdini mortis ejus: simul et resurrectiónis érimus. Hoc sciéntes, quia vetus homo noster simul crucifíxus est: ut destruátur corpus peccáti, et ultra non serviámus peccáto. Qui enim mórtuus est, justificátus est a peccáto. Si autem mórtui sumus cum Christo: crédimus quia simul étiam vivémus cum Christo: sciéntes quod Christus resúrgens ex mórtuis, jam non móritur, mors illi ultra non dominábitur. Quod enim mórtuus est peccáto, mórtuus est semel: quod autem vivit, vivit Deo. Ita et vos existimáte, vos mórtuos quidem esse peccáto, vivéntes autem Deo, in Christo Jesu Dómino nostro.

Gradual. Ps. 89, 13, 1

Return, O Lord, a little; and be entreated in favor of Thy servants. ℣. Lord, Thou hast been our refuge from generation to generation. Alleluia, alleluia. ℣. *Ps. 30, 2, 3.* In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and release

Convértere Dómine, aliquántulum, et deprecáre super servos tuos. ℣. Dómine, refúgium factus es nobis, a generatióne et progénie. Allelúja, allelúja. ℣. *Ps. 30, 2, 3.* In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me, et erípe

me: inclína ad me aurem tuam, accélera, ut erípias me. Allelúja.

me; bow down Thy ear to me, make haste to deliver me. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 8, 1-9

✠ Sequéntia sancti Evangélii secúndum Marcum.

In illo témpore: Cum turba multa esset cum Jesu, nec habérent quod manducárent: convocátis discípulis, ait illis' Miséreor super turbam: quia ecce jam tríduo sústinent me nec habent quod mandúcent: est si dimísero eos jejúnos in domum suam, defícient in via: quídam enim ex eis de longe venérunt. Et respondérunt ei discípuli sui: Unde illos quis póterit hic saturáre pánibus in solitúdine? Et interrogávit eos: Quot panes habétis? Qui dixérunt: Septem. Et præcépit turbæ discúmbere super terram. Et accípiens septem panes grátias agens fregit, et dabat discípulis suis ut appónerent; et apposuérunt turbæ. Et habébant piscículos páucos: et ipsos benedíxit, et jussit appóni. Et manducavérunt, et saturáti sunt, et sustulérunt quod superáverat de fragméntis, septem sportas. Erant autem qui manducavérunt, quasi quátuor míllia: et dimísit eos.

✠ Continuation of the holy Gospel according to St. Mark.

At that time, when there was a great multitude with Jesus, and had nothing to eat, calling His disciples together He saith to them, I have compassion on the multitude, for behold they have now been with Me three days, and have nothing to eat; and if I shall send them away fasting to their home they will faint in the way: for some of them came from afar off. And His disciples answered Him, From whence can any one fill them here with bread in the wilderness? And He asked them, How many loaves have ye? who said Seven. And He commanded the people to sit down on the ground. And taking the seven loaves, giving thanks He broke, and gave to his disciples to set before them; and they set them before the people. And they had a few little fishes, and He blessed them, and commanded them to be set before them. And they did eat, and were filled, and they took up that which was left of the fragments, seven baskets: and they that had eaten were about four thousand: and He sent them away.

Creed, page 765.

Offertory. Ps. 16, 5, 6, 7

Pérfice gressus meos in sémitis tuis, ut non moveántur

Perfect Thou my goings in Thy paths, that my footsteps

be not moved: incline Thy ear, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord.

vestígia mea: inclína aurem tuam, et exáudi verba mea: miríﬁca misericórdias tuas, qui salvos facis sperántes in te, Dómine.

Offertory Prayers, page 767.

Secret

BE PROPITIOUS to our supplications, O Lord, and graciously accept these offerings of Thy people; and, that the prayer of none may be without effect, the petition of none vain, grant that what we ask in faith we may effectually obtain. Through our Lord.

PROPITIÁRE, Dómine, supplicatiónibus nostris, et has pópuli tui oblatiónes benígnus assúme: et ut nullíus sit írritum votum, nullíus vácua postulátio, præsta; ut, quod fidéliter pétimus, efficáciter consequámur. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 26, 6

I will go round, and offer up in His tabernacle a sacrifice of jubilation; I will sing, and recite a psalm to the Lord.

Circuíbo, et immolábo in tabernáculo ejus hóstiam jubilatiónis: cantábo, et psalmum dicam Dómino.

Postcommunion

WE HAVE been filled with Thy gifts, O Lord; grant we beseech Thee, that by their effect we may be both cleansed and fortified. Through our Lord.

REPLÉTI sumus, Dómine, munéribus tuis: tríbue, quæsumus; ut eórum et mundémur efféctu, et muniámur auxílio. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Seventh Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 46, 2

O CLAP your hands, all ye nations: shout unto God with the voice of joy. *Ps. 46, 3.* For the Lord is most high, He

OMNES gentes, pláudite mánibus: jubiláte Deo in voce exsultatiónis. *Ps. 46, 3.* Quóniam Dóminus excél-

sus, terríbilis: Rex magnus super omnem terram. ℣. Glória Patri.

is terrible; He is a great king over all the earth. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, cujus providéntia in sui dispositióne non fállitur: te súpplices exorámus; ut noxia cuncta submóveas, et ómnia nobis profutúra concédas. Per Dóminum.

O God, Whose providence faileth not in setting things in order, we, Thy suppliants, beseech Thee, that Thou wouldst remove from us all things harmful and grant us all that makes for our welfare. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Rom. 6, 19-23

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Fratres: Humánum dico, propter infirmitátem carnis vestræ: sicut enim exhibuístis membra vestra servíre immundítiæ, et iniquitáti ad iniquitátem, ita nunc exhibéte membra vestra servíre justítiæ in sanctificatiónem. Cum enim servi essétis peccáti, líberi fuístis justítiæ. Quem ergo fructum habuístis tunc in illis, in quibus nunc erubéscitis? Nam finis illórum mors est. Nunc vero liberáti a peccáto, servi autem facti Deo, habétis fructum vestrum in sanctificatiónem, finem vero vitam ætérnam. Stipéndia enim peccáti, mors. Grátia autem Dei, vita ætérna, in Christo Jesu Dómino nostro.

Brethren, I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting; in Christ Jesus our Lord.

Gradual. Ps. 33, 12, 6

Veníte, fílii, audíte me: timórem Dómini docébo vos.

Come, children, harken to me; I will teach you the fear

of the Lord. ℣. Come ye to Him and be enlightened; and your faces shall not be confounded. Alleluia, alleluia. ℣. *Ps. 46, 2.* O clap your hands, all ye nations; shout unto God with the voice of joy. Alleluia.

℣. Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur. Allelúja, allelúja. ℣. *Ps. 46, 2.* Omnes gentes, pláudite manibus: jubiláte Deo in voce exsultatiónis. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 7, 15-21

✠ Continuation of the holy Gospel according to St. Matthew.

At that time, Jesus said to His disciples, Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

In illo témpore: Dixit Jesus discípulis suis: Atténdite a falsis prophétis, qui véniunt ad vos in vestiméntis óvium, intrínsecus autem sunt lupi rapáces: a frúctibus eórum cognoscétis eos. Numquid cólligunt de spinis uvas, aut de tríbulis ficus? Sic omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit. Non potest arbor bona malos fructus fácere: neque arbor mala bonos fructus fácere. Omnis arbor, quæ non facit fructum bonum, excidétur, et in ignem mittétur. Igitur ex frúctibus eórum cognoscétis eos. Non omnis, qui dicit mihi, Dómine, Dómine, intrábit in regnum cælórum: sed qui facit voluntátem Patris mei, qui in cælis est, ipse intrábit in regnum cælórum.

Creed, page 765.

Offertory. Dan. 3, 40

As in holocausts of rams and bullocks, and as in thousands of fat lambs; so let our sacrifice

Sicut in holocáustis ariétum et taurórum, et sicut in míllibus agnórum pín-

guium: sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi: quia non est confúsio confidéntibus in te, Dómine.

be made in Thy sight this day, that it may please Thee: for there is no confusion to them that trust in Thee, O Lord.

Offertory Prayers, page 767.

Secret

DEUS, qui legálium differéntiam hostiárum uníus sacrifícii perfectióne sanxísti: áccipe sacrifícium a devótis tibi fámulis, et pari benedictióne, sicut múnera Abel, sanctífica; ut, quod sínguli obtulérunt ad majestátis tuæ honórem, cunctis profíciat ad salútem. Per Dóminum.

O GOD, Who hast sanctioned the diversity of offerings by the perfection of one sacrifice, receive the sacrifice offered Thee by Thy devoted servants, and sanctify it as Thou didst sanctify the gifts of Abel, that what each one hath offered to the glory of Thy majesty may profit for the salvation of all. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 30, 3

Inclína aurem tuam, accélera, ut erípias me.

Bow down Thy ear, make haste to deliver me.

Postcommunion

TUA nos, Dómine, medicinális operátio, et a nostris perversitátibus cleménter expédiat, et ad ea quæ sunt recta, perdúcat. Per Dóminum.

MAY Thy health-giving operation, O Lord, mercifully rid us of our evil inclinations and unto rightful ways strongly lead us. Through our Lord.

Second Postcommunion, May the gift, *page 828, third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Eighth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 47, 10, 11

SUSCÉPIMUS, Deus, misericórdiam tuam in médio templi tui: secúndum nomen

WE HAVE received Thy mercy, O God, in the midst of Thy temple; accord-

ing to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. *Ps. 47, 2.* Great is the Lord and exceedingly to be praised, in the city of our God, in His holy mountain. ℣. Glory.

tuum, Deus, ita et laus tua in fines terræ: justítia plena est déxtera tua. *Ps. 47, 2.* Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Ever graciously bestow upon us in abundance, we beseech Thee, O Lord, the spirit of thinking and doing what things are right, that we, who cannot exist without Thee, may have the strength to live in conformity with Thee. Through our Lord.

Largíre nobis, quæsumus, Dómine, semper spíritum cogitándi quæ recta sunt, propítius et agéndi: ut, qui sine te esse non póssumus, secúndum te vívere valeámus. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Rom. 8, 12-17

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

Brethren, we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die, but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God; and if sons,

Fratres: Debitóres sumus non carni, ut secúndum carnem vivámus. Si enim secúndum carnem vixéritis, moriémini: si autem spíritu facta carnis mortificavéritis, vivétis. Quicúmque enim spíritu Dei agúntur, ii sunt fílii Dei. Non enim accepístis spíritum servitútis íterum in timóre, sed accepístis spíritum adoptiónis filiórum, in quo clamámus: Abba (Pater). Ipse enim Spíritus testimónium reddit spirítui nostro, quod sumus fílii Dei. Si autem fílii, et herédes: herédes

quidem Dei, coherédes autem Christi.

heirs, also; heirs indeed of God, and joint heirs with Christ.

Gradual. Ps. 30, 3

Esto mihi in Deum protectórem, et in locum refúgii, ut salvum me fácias. ℣. *Ps. 70, 1.* Deus, in te sperávi: Dómine, non confúndar in ætérnum. Allelúja, allelúja. ℣. *Ps. 47, 2.* Magnus Dóminus, et laudábilis valde, in civitáte Dei nostri, in monte sancto ejus. Allelúja.

Be Thou unto me a God, a protector, and a place of refuge, to save me. ℣. *Ps. 70, 1.* In Thee, O God, have I hoped: O Lord, let me never be confounded. Alleluia, alleluia. ℣. *Ps. 47, 2.* Great is the Lord, and exceedingly to be praised; in the city of our God, in His holy mountain. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 16, 1-9

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Homo quidam erat dives, qui habébat víllicum: et hic diffamátus est apud illum, quasi dissipásset bona ipsíus. Et vocávit illum, et ait illi: Quid hoc áudio de te? redde ratiónem villicatiónis tuæ: jam enim non póteris villicáre. Ait autem víllicus intra se: Quid fáciam, quia dóminus meus aufert a me villicatiónem? fódere non váleo, mendicáre erubésco. Scio quid fáciam, ut, cum amótus fúero a villicatióne, recípiant me in domos suas. Convocátis ítaque síngulis debitóribus dómini sui, dicébat primo: Quantum debes dómino, meo? At ille dixit: Centum cados ólei, Dixítque illi: Accipe cautiónem tuam: et sede cito, scribe quinquagínta. Deínde álii dixit: Tu vero quantum

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus spoke to His disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods; and he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said. A hundred barrels of oil. And he said to him, Take thy bill, and sit

down quickly and write fifty. Then he said to another, And how much dost thou owe? Who said, A hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

debes? Qui ait: Centum coros trítici. Ait illi: Accipe lítteras tuas, et scribe octogínta. Et laudávit dóminus víllicum iniquitátis, quia prudénter fecísset: quia fílii hujus sæculi prudentióres filiis lucis in generatióne sua sunt. Et ego vobis dico: Fácite vobis amícos de mamóna iniquitátis: ut, cum defecéritis, recípiant vos in ætérna tabernácula.

Creed, page 765.

Offertory. Ps. 17, 28, 32

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud; for Who is God but Thee, O Lord?

Pópulum húmilem salvam fácies Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine?

Offertory Prayers, page 767.

Secret

Receive, we beseech Thee, O Lord, the gifts which out of Thine own bounty we bring to Thee, that these most holy mysteries may, by the operation of the power of Thy grace, both sanctify us in the conduct of our present lives and lead us unto everlasting joys. Through our Lord.

Súscipe, quæsumus, Dómine, múnera, quæ tibi de tua largitáte deférimus: ut haec sacrosáncta mystéria, grátiæ tuæ operánte virtúte, et præséntis vitæ nos conversatióne sanctíficent, et ad gáudia sempitérna perdúcant. Per Dominum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 33, 9

Taste and see that the Lord is sweet: blessed is the man that hopeth in Him.

Gustáte et vidéte, quóniam suávis est Dóminus: beátus vir, qui sperat in eo.

Postcommunion

Sit nobis, Dómine, reparátio mentis et córporis cæléste mystérium: ut, cujus exséquimur cultum, sentiámus efféctum. Per Dóminum.

Let the heavenly mystery be to us, O Lord, the restoration of soul and body, that, as we perform its worship, we may experience its effect. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Ninth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 53, 6, 7

Ecce Deus ádjuvat me, et Dóminus suscéptor est ánimæ meæ: avérte mala inimícis meis, et in veritáte tua dispérde illos, protéctor meus, Dómine. *Ps. 53, 3.* Deus, in nómine tuo salvum me fac: et in virtúte tua líbera me. ℣. Glória Patri.

Behold, God is my helper, and the Lord is the protector of my soul: turn back the evils upon my enemies, and cut them off in Thy truth, O Lord, my protector. *Ps. 53, 3.* Save me, O God, by Thy name, and deliver me in Thy strength. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Páteant aures misericórdiæ tuæ, Dómine, précibus supplicántum: et, ut peténtibus desideráta concédas; fac eos, quæ tibi sunt plácita, postuláre. Per Dóminum.

Let the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants, and, that Thou mayest grant their desires to them that seek, make them to ask only for those things that please Thee. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. 1 Cor. 10, 6-13

Léctio Epístolæ beáti Pauli ad Corínthios.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Fratres: Nos simus concupiscéntes malórum, sicut et illi concupiérunt. Neque idolólatræ efficiámini, si-

Brethren, let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as

it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, Who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

cut quidam ex ipsis: quemádmodum scriptum est: Sedit pópulus manducáre et bíbere, et surrexerunt lúdere. Neque fornicémur, sicut quidam ex ipsis fornicáti sunt, et cecidérunt una die vigínti tria míllia. Neque tentémus Christum, sicut quidam eórum tentavérunt et a serpéntibus periérunt. Neque murmuravéritis, sicut quidam eórum murmuravérunt, et periérunt ab exterminatóre. Hæc autem ómnia in figúra contingébant illis: scripta sunt autem ad correptiónem nostram, in quos fines sæculórum devenérunt. Itaque qui se exístimat stare, vídeat ne cadat. Tentátio vos non apprehéndat, nisi humána: fidélis autem Deus est, qui non patiétur vos tentári supra id quod potéstis, sed fáciet étiam cum tentatióne provéntum, ut possítis sustinére.

Gradual. Ps. 8, 2

O Lord our Lord, how admirable is Thy name in the whole earth. ℣. For Thy magnificence is elevated above the heavens. Alleluia, alleluia. *V. Ps. 58, 2.* Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia.

Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! ℣. Quóniam eleváta est magnificéntia tua super cælos. Allelúja, allelúja. ℣. *Ps. 58, 2.* Erípe me de inimícis meis, Deus meus: et ab insurgéntibus in me líbera me. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 19, 4-47

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangélii secúndum Lucam.

AT THAT time, when Jesus drew near to Jerusalem, seeing the city, He wept over it saying, If thou also hadst

IN ILLO témpore: Cum appropinquáret Jesus Jerúsalem, videns civitátem, flevit super illam, dicens: Quia si

cognovísses et tu, et quidem in hac die tua, quæ ad pacem tibi, nunc autem abscóndita sunt ob óculis tuis. Quia vénient dies in te: et circúmdabunt te inimíci tui vallo, et circúmdabunt te: et coangustábunt te úndique: et ad terram prostérnent te, et fílios tuos, qui in te sunt, et non relínquent in te lápidem super lápidem: eo quod non cognóveris tempus visitatiónis tuæ. Et ingréssus in templum cœpit ejícere vendéntes in illo, et eméntes, dicens illis: Scriptum est: Quia domus mea domus oratiónis est. Vos autem fecístis illam spelúncam latrónum. Et erat docens quotídie in templo.

known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out them that sold therein, and they that bought, saying to them, It is written, My house is the house of prayer, but you have made it a den of thieves. And he was teaching daily in the temple.

Creed, page 765.

Offertory. Ps. 18, 9, 10, 11, 12

Justítiæ Dómini rectæ, lætificántes corda, et judícia ejus dulcióra super mel et favum: nam et servus tuus custódit ea.

The justices of the Lord are right, rejoicing hearts, and His judgments sweeter than honey and the honeycomb: for Thy servant keepeth them.

Offertory Prayers, page 767.

Secret

Concede nobis, quæsumus, Dómine, hæc digne frequentáre mystéria: quia, quóties hujus hóstiæ commemorátio celebrátur, opus nostræ redemptiónis exercétur. Per Dóminum.

Grant us, we beseech Thee, O Lord, worthily to frequent these mysteries, for as often as the commemoration of this victim is celebrated, the work of our redemption is performed. Through our Lord.

Second Secret, Graciously hear us, *page 628; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. John 6, 57

He that eateth my flesh, and drinketh my blood, abideth in Me, and I in him; saith the Lord.

Qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in eo, dicit Dóminus.

Postcommunion

LET the communion of Thy sacrament, we beseech Thee, O Lord, both cleanse us from sin and make us of one mind and one heart in Thy service. Through our Lord.

TUI nobis, quæsumus, Dómine, commúnio sacraménti, et purificatiónem cónferat, et tríbuat unitátem. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Tenth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 54, 17, 18, 20, 23

WHEN I cried to the Lord He heard my voice, from them that draw near to me; and He humbled them, Who is before all ages, and remains for ever: cast thy care upon the Lord, and He shall sustain thee. *Ps. 54, 2.* Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. ℣. Glory.

CUM clamárem ad Dóminum, exaudívit vocem meam, ab his, qui appropínquant mihi: et humiliávit eos qui est ante sæcula, et manet in ætérnum: jacta cogitátum tuum in Dómino, et ipse te enútriet. *Ps. 54, 2.* Exáudi, Deus, oratiónem meam, et ne despéxeris deprecatiónem meam: inténde mihi, et exáudi me. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost chiefly manifest Thy power in forbearance and mercy, multiply upon us Thy pity, that, hastening on to Thy promises, we may be made partakers of the blessings of heaven. Through our Lord.

DEUS, qui omnipotentiam tuam parcéndo máxime et miserándo maniféstas: multíplica super nos misericórdiam tuam; ut ad tua promíssa curréntes, cæléstium bonórum fácias esse consórtes. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. 1 Cor. 12, 2-11

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Fratres: Scitis quóniam cum gentes essétis, ad simulácra muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spíritu Dei loquens, dicit anáthema Jesu. Et nemo potest dícere, Dóminus Jesus, nisi in Spíritu Sancto. Divisiónes vero gratiárum sunt, idem autem Spíritus. Et divisiónes ministratiónum sunt, idem autem Dóminus. Et divisiónes operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicuíque autem datur manifestátio Spíritus ad utilitátem. Alii quidem per Spíritum datur sermo sapiéntiæ: Alii autem sermo sciéntiæ secúndum eúndem Spíritum: álteri fides in eódem Spíritu: álii grátia sanitátum in uno Spíritu, álii operátio virtútum, álii prophetía, álii discrétio spiríituum, álii génera linguárum, álii interpretátio sermónum. Hæc autem ómnia operátur unus atque idem Spíritus, dívidens síngulis prout vult.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, saith Anathema to Jesus; and no man can say, The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

Gradual. Ps. 16, 8, 2

Custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. ℣. De vultu tuo judícium meum pródeat: óculi tui vídeant æquitátem. Allelúja, allelúja. ℣. *Ps. 64, 2.* Te decet hymnus, Deus, in Sion: et

Keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. ℣. Let my judgment come forth from Thy countenance: let Thy eyes behold the things that are equitable. Alleluia, alleluia. ℣. *Ps. 64, 2..* A hymn, O God, be-

cometh Thee in Sion: and a vow shall be paid to Thee in Jerusalem. Alleluia.

tibi reddétur votum in Jerúsalem. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 18, 9-14

✠ Continuation of the holy Gospel according to St. Luke..

✠ Sequéntia sancti Evangélii secúndum Lucam.

At that time, Jesus spoke this parable to some who trusted in themselves as just, and despised others: Two men went up into the temple to pray; the one was a pharisee, and the other a publican. The pharisee standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exated.

In illo témpore: Dixit Jesus ad quosdam, qui in se confidébant tamquam justi, et aspernabántur céteros, parábolam istam: Duo hómines ascendérunt in templum ut orárent: unus pharisæus, et alter publicánus. Pharisæus stans, hæc apud se orabat Deus, grátias ago tibi, quia non sum sicut céteri hóminum: captóres, injústi, adúlteri: velut étiam hic publicánus. Jejúno bis in sábbato: décimas do ómnium, quæ possídeo. Et publicánus a longe stans, nolébat nec óculos ad cælum leváre: sed percutiébat pectus suum, dicens: Deus, propítius esto mihi peccatóri. Dico vobis descéndit hic justificátus in domum suam ab illo: quia omnis, qui se exáltat, humiliábitur: et qui se humíliat, exaltábitur.

Creed, page 765.

Offertory. Ps. 24, 1, 3

To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei: étenim univérsi qui te exspéctant, non confundéntur.

Offertory Prayers, page 767.

Secret

Tibi, Dómine, sacrifícia dicáta reddántur: quæ sic ad honórem nóminis tui deferénda tribuísti, ut éadem remédia fíeri nostra præstáres. Per Dóminum.

Let the sacrifices dedicated to Thee, O Lord, be rendered back, since Thou hast given them to be presented for the honor of Thy name, so that in them Thou mightest afford us a remedy for all our ills. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 50, 21

Acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta, super altáre tuum, Dómine.

Thou wilt accept the sacrifice of justice, oblations, and holocausts, upon Thy altar, O Lord.

Postcommunion

Quæsumus, Dómine Deus noster: ut, quos divínis reparáre non désinis sacraméntis, tuis non destítuas benígnus auxíliis. Per Dóminum.

O Lord, our God, we pray that in Thy loving-kindness Thou wilt not deprive of Thine assistance those whom Thou ceasest not to restore with divine sacraments. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Eleventh Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 67, 6, 7, 36

Deus in loco sancto suo: Deus qui inhabitáre facit unánimes in domo: ipse dabit virtútem, et fortitúdinem plebi suæ. *Ps. 67, 2.* Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. ℣. Glória Patri.

God in His holy place; God Who maketh men of one mind to dwell in a house: He shall give power and strength to His people. *Ps. 67, 2.* Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Almighty, eternal God, Who, in the abundance of Thy loving-kindness, dost exceed both the deserts and the hopes of Thy suppliants, pour forth Thy mercy upon us, to take away from us those things which our conscience feareth, and to add that which our prayer presumeth not to ask. Through our Lord.

Omnípotens sempitérne Deus, qui abundántia pietátis tuæ, et mérita súpplicum excédis et vota: effúnde super nos misericórdiam tuam; ut dimittas quæ consciéntia métuit, et adjícias quod orátio non præsúmit. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. 1 Cor. 4, 1-10

Lesson from the Epistle of blessed Paul the Apostle.

Brethren, I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that He was seen by James, then by all the apostles. And last of all He was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apos-

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Fratres: Notum vobis fácio Evangélium, quod prædicávi vobis, quod et accepístis, in quo et statis, per quod et salvámini: qua ratióne prædicáverim vobis, si tenétis, nisi frustra credidístis. Trádidi enim vobis in primis, quod et accépi: quóniam Christus mórtuus est pro peccátis nostris secúndum Scriptúras: et quia sepúltus est, et quia resurréxit tértia die secúndum Scriptúras: et quia visus est Cephæ, et post hoc úndecim. Deinde visus est plus quam quingéntis frátribus simul, ex quibus multi manent usque adhuc, quidam autem dormiérunt. Deínde visus est Jacóbo, deínde Apóstolis ómnibus: novíssime autem ómnium tamquam abortívo, visus est et mihi. Ego enim sum mínimum Apostolórum, qui non sum dignus vocári Apóstolus, quóniam persecútus sum Ecclésiam Dei. Grátia autem Dei sum

id quod sum, et grátia ejus in me vácua non fuit.

tle, because I persecuted the Church of God; but by the grace of God I am what I am; and His grace in me hath not been void.

Gradual. Ps. 27, 7- 1

In Deo, sperávit cor meum, et adjútus sum: et refloruit caro mea: et ex voluntáte mea confitébor illi. ℣. Ad te, Dómine, clamávi: Deus meus, ne síleas: ne discédas a me. Allelúja, allelúja. ℣. *Ps. 80, 2, 3.* Exsultáte Deo adjutóri nostro, jubiláte Deo Jacob: súmite psalmum jucúndum cum cíthara. Allelúja.

In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to Him. ℣. Unto Thee will I cry, O Lord: O my God, be not Thou silent; depart not from me. Alleluia, alleluia. ℣. *Ps. 80, 2, 3.* Rejoice in God our helper; sing aloud to the God of Jacob: take a pleasant psalm with the harp. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 7, 31-37

✠ Sequéntia sancti Evangélii secúndum Marcum.

In illo témpore: Exiens Jesus de fínibus Tyri, venit per Sidónem ad mare Galilææ, inter médios fines Decapóleos. Et addúcunt et surdum et mutum, ei deprecabántur eum, ut impónat illi manum. Et apprehéndens eum de turba seórsum, misit dígitos suos in auriculas ejus: et éxspuens, tétigit linguam ejus: et suspíciens in cælum, ingémuit, et ait illi: Ephpheta, quod est adaperíre. Et statim apértæ sunt aures ejus, et solútum est vínculum linguæ ejus, et loquebátur recte. Et præcépit illis, ne cui dícerent. Quanto autem eis præcipiébat, tanto magis plus prædicábant: et eo ámplius admirabántur, dicéntes: Bene

✠ Continuation of the holy Gospel according to St. Mark.

At that time, Jesus going out to the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb, and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue; and looking up to heaven, He groaned and said to him, Ephpheta, that is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man: but the more He charged them so much the more

a great deal did they publish it; and so much the more did they wonder, saying, He hath done all things well; He hath made both the deaf to hear, and the dumb to speak.

ómnia fecit: et surdos fecit audíre, et mutos loqui.

Creed, page 765.

Offertory. Ps. 29, 2, 3

I will extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

Exaltábo te, Dómine, quoniam suscepísti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

Offertory Prayers, page 767.

Secret

LOOK with mercy, we beseech Thee, O Lord, upon our homage, that the gift we offer may be accepted by thee and be the support of our frailty. Through our Lord.

RÉSPICE, Dómine, quǽsumus, nostram propítius servitútem: ut, quod offérimus, sit tibi munus accéptum, et sit nostræ fragilitátis subsídium. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Prov. 3, 9, 10

Honor the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, and thy presses shall run over with wine.

Honóra Dóminum de tua substántia, et de primítiis frugum tuárum: et implebúntur hórrea tua saturitáte, et vino torculária redundábunt.

Postcommunion

BY RECEIVING Thy sacrament, we beseech Thee, O Lord, may we experience help in soul and body, that, being saved in both, we may glory in the fulness of our heavenly remedy. Through our Lord.

SENTIÁMUS, quǽsumus, Dómine, tui perceptióne sacraménti, subsídium mentis et córporis: ut in utróque salváti, cæléstis remédii plenitúdine gloriémur. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Twelfth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 69, 2, 3

DEUS, in adjutórium meum inténde: Dómine, ad adjuvándum me festína: confundántur et revereántur inimíci mei, qui quærunt ánimam meam. *Ps. 69, 4.* Avertántur retrórsum, et erubéscant: qui cógitant mihi mala. ℣. Glória Patri.

INCLINE unto my aid, O God: O Lord, make haste to help me: let my enemies be confounded and ashamed, who seek my soul. *Ps. 69, 4.* Let them be turned backward and blush for shame, who desire evils to me. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS et miséricors Deus, de cujus múnere venit, ut tibi a fidélibus tuis digne et laudabíliter serviátur: tríbue, quæsumus, nobis; ut ad promissiónes tuas sine offensióne currámus. Per Dóminum.

ALMIGHTY and eternal God, Whose gift it is that Thy faithful serve Thee worthily and rightly, grant us, we beseech Thee, that we may without offense hasten on to the fulfilment of Thy promises. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. 2 Cor. 3, 4-9

Lectio Epístolæ beáti Pauli Apóstoli ad Corínthios.

FRATRES: Fidúciam talem habémus per Christum ad Deum: non quod sufficiéntes simus cogitáre áliquid a nobis, quasi ex nobis: sed sufficiéntia nostra ex Deo est: qui et idóneos nos fecit minístros novi testaménti: non líttera sed spíritu: líttera enim occídit, spíritus autem vivíficat. Quod si ministrátio mortis, lítteris deformáta in lapídibus, fuit in glória; ita ut non possent inténdere fílii Israël in fáciem Móysi, propter glóriam vultus ejus, quæ

Lesson from the Epistle of blessed Paul the Apostle.

BRETHREN, such confidence we have through Christ toward God. Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the

glory of his countenance; which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

evacuátur: quómodo non magis ministrátio Spíritus erit in glória? Nam si ministrátio damnatiónis glória est: multo magis abúndat ministérium justítiæ in glória.

Gradual. Ps. 33, 2, 3

I will bless the Lord at all times; His praise shall be ever in my mouth. ℣. In the Lord shall my soul be praised: let the meek hear, and rejoice. Alleluia, alleluia. ℣. *Ps. 87, 2.* O Lord, the God of my salvation, I have cried in the day, and in the night, before Thee. Alleluia.

Benedícam, Dóminum in omni témpore: semper laus ejus in ore meo. ℣. In Dómino laudábitur ánima mea: áudiant mansuéti, et læténtur. Allelúja, allelúja. ℣. *Ps. 87, 2.* Dómine Deus salútis meæ, in die clamávi et nocte coram te, Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 10, 23-37

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to His disciples, Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying, Master, what must I do to possess eternal life? But He said to him, What is written in the law? How readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said to him, Thou hast answered

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Dixit Jesus discípulis suis: Beáti óculi, qui vident quæ vos vidétis. Dico enim vobis, quod multi prophétæ et reges voluérunt vidére quæ vos vidétis, et non vidérunt: et audíre quæ audítis, et non audiérunt. Et ecce quidam legisperítus surrexit, tentans illum, et dicens: Magíster, quid faciéndo vitam ætérnam possidébo? At ille dixit ad eum: In lege quid scriptum est? quómodo legis? Ille respóndens, dixit: Díliges Dóminum Deum tuum ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua: et próximum tuum sicut teípsum. Dixítque illi: Recte respondísti: hoc fac, et vives. Ille autem volens justificáre

seipsum, dixit ad Jesum: Et quis est meus próximus? Suscípiens autem Jesus, dixit: Homo quidam descendébat ab Jerúsalem in Jéricho, et íncidit in latrónes, qui étiam despolliavérunt eum: et plagis impósitis abiérunt, semivívo relícto. Accidit autem ut sacérdos quidam descénderet eádem via: et viso illo prætérívit. Simíliter et levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritánus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia motus est. Et apprópians alligávit vúlnera ejus, infúndens oleum et vinum: et impónens illum in juméntum suum, duxit in stábulum, et curam ejus egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait: Curam illíus habe: et quodcúmque supererogáveris, ego cum rediero, reddam tibi. Quis horum trium vidétur tibi próximus fuísse illi, qui íncidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Jesus: Vade, et tu fac simíliter.

rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead: and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and, setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers? But he said, He that showed mercy to him. And Jesus said to him, Go, and do thou in like manner.

Creed, page 765.

Offertory. Ex. 32, 11, 13, 14

Precátus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? Parce iræ ánimæ tuæ: meménto Abraham, Isaac et Jacob, quibus jurásti dare terram fluéntem lac et mel. Et placátus factus

Moses prayed in the sight of the Lord his God, and said, Why, O Lord, is Thy indignation enkindled against Thy people? Let the anger of Thy mind cease; remember Abraham, Isaac, and Jacob, to whom Thou didst swear to give a land flow-

ing with milk and honey: and the Lord was appeased from doing the evil, which He had spoken of doing against the people.

est Dóminus de malignitáte, quam dixit fácere pópulo suo.

Offertory Prayers, page 767.

Secret

GRACIOUSLY behold, we pray Thee, O Lord, the sacrifices which we lay upon Thy sacred altars, that, in bringing us plentiful forgiveness, they may give honor to Thy name. Through our Lord.

HÓSTIAS, quæsumus Dómine, propítius inténde, quas sacris altáribus exhibémus: ut nobis indulgéntiam largiéndo, tuo nómini dent honórem. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 103, 13, 14, 15

The earth shall be filled with the fruit of Thy works, O Lord, that Thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart.

De fructu óperum tuórum, Dómine, satiábitur terra: ut edúcas panem de terra, et vinum lætíficet cor hóminis: us exhílaret fáciem in óleo, et panis cor hóminis confírmet.

Postcommunion

MAY the holy partaking of this mystery, we pray Thee, O Lord, vivify us, bringing us at once forgiveness and strengthening. Through our Lord.

VIVÍFICET nos, quæsumus, Dómine, hujus participátio sancta mystérii: et páriter nobis expiatiónem tríbuat, et munímen. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Thirteenth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 73, 20, 19, 23

HAVE regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy

RÉSPICE, Dómine, in testaméntum tuum, et ánimas páuperum tuórum ne

derelínquas in finem: exsúrge, Dómine, et júdica causam tuam: et ne obliviscáris voces quæréntium te. *Ps. 73, 1.* Ut quid, Deus, repulísti in finem: irátus est furor tuus super oves páscuæ tuæ? ℣. Glória Patri.

poor: arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee. *Ps. 73, 1.* O God, why hast Thou cast us off unto the end: why is Thy wrath enkindled against the sheep of Thy pasture? ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne Deus, da nobis fídei, spei, et caritátis augméntum: et, ut mereámur ássequi quod promíttis, fac nos amáre quod præcipis. Per Dóminum.

ALMIGHTY, eternal God, grant us the increase of faith, hope, and charity; and, that we may deserve to attain what Thou dost promise, make us to love what Thou dost command. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Gal. 3, 16-22

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatos.

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

FRATRES: Abrahæ dictæ sunt promissiónes, et sémini ejus. Non dicit: Et semínibus, quasi in multis; sed quasi in uno: Et sémini tuo, qui est Christus. Hoc autem dico: testaméntum confirmátum a Deo, quæ post quadringéntos et trigínta annos facta est lex, non írritum facit ad evacuándum promissiónem. Nam si ex lege heréditas, jam non ex promissióne. Abrahæ autem per repromissiónem donávit Deus. Quid ígitur lex? Propter transgressiónes pósita est donec veníret semen, cui promíserat, ordináta per Angelos in manu mediatóris. Mediátor autem unius non est: Deus autem unus est. Lex ergo

BRETHREN, To Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul; to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom He made the promise: being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the

promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

advérsus promissa Dei? Absit. Si enim data esset lex, quæ posset vivificáre, vere ex lege esset justítia. Sed conclúsit Scriptúra ómnia sub peccáto, ut promíssio ex fide Jesu Christi darétur credéntibus.

Gradual. Ps. 73, 20, 19, 22

Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor. ℣. Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants. Alleluia, alleluia. ℣. *Ps. 89, 1.*. Lord, Thou hast been our refuge, from generation to generation. Alleluia.

Réspice, Dómine, in testaméntum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. ℣. Exsúrge, Dómine, et júdica causam tuam: memor esto oppróbrii servórum tuórum. Allelúja, allelúja. ℣. *Ps. 89, 1.* Dómine, refúgium factus es nobis a generatióne, et progénie. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 17, 11-19

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, As Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee: and as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voice, saying, Jesus, master, have mercy on us. Whom when He saw, He said, Go, show yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice, glorifying God: and he fell on his face before His feet, giving thanks: and this was a Samaritan. And Jesus answer-

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Dum iret Jesus in Jerúsalem, transíbat per médiam Samaríam et Galilæam. Et cum ingrederétur quoddam castéllum, occurrérunt ei decem viri leprósi, qui stetérunt a longe: et levavérunt vocem, dicéntes: Jesu præcéptor, miserére nostri. Quos ut vidit, dixit: Ite, osténdite vos sacerdótibus. Et factum est, dum irent, mundáti sunt. Unus autem ex illis, ut vidit quia mundátus est, regréssus est, cum magna voce magníficans Deum, et cécidit in fáciem ante pedes ejus, grátias agens: et hic erat Samaritánus. Respóndens autem Jesus, dixit: Nonne de-

cem mundáti sunt? et novem ubi sunt? Non est invéntus qui redíret, et daret glóriam Deo, nisi hic alienígena. Et ait illi: Surge, vade; quia fides tua te salvum fecit.

ing, said, Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him, Arise, go thy way; for thy faith hath made thee whole.

Creed, page 765.

Offertory. Ps. 30, 15, 16

In te sperávi Dómine dixi: Tu es Deus meus, in mánibus tuis témpora mea.

In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

Offertory Prayers, page 767.

Secret

PROPITIÁRE, Dómine, pópulo tuo, propitiáre munéribus: ut hac oblatióne plácatus, et indulgéntiam nobis tríbuas, et postuláta concédas. Per Dóminum.

LOOK with favor upon Thy people, O Lord, look with favor upon their gifts; that, being appeased by this oblation, Thou mayest give us pardon and grant us what we ask. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Wis. 16, 20

Sumptis, Dómine, cæléstibus sacraméntis: ad redemptiónis ætérnæ, quæsumus, proficiámus augméntum.

Thou hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

Postcommunion

PANEM de cælo dedísti nobis, Dómine, habéntem omne delectaméntum, et omnem sapórem suavitátis. Per Dóminum.

HAVING received Thy heavenly sacraments, O Lord, we beseech Thee that we may profit unto the increase of everlasting salvation. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Fourteenth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 83, 10, 11

BEHOLD, O God, our protector, and look on the face of Thy Christ: for better is one day in Thy courts above thousands. *Ps. 83, 2, 3.* How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. ℣. Glory.

PROTÉCTOR noster, áspice, Deus, et réspice in fáciem Christi tui: quia mélior est dies una in átriis tuis super míllia. *Ps. 83, 2, 3.* Quam dilécta tabernácula tua, Dómine virtútum! concupíscit, et déficit ánima mea in átria Dómini. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GUARD Thy Church, we beseech Thee, O Lord, with Thy continual kindness; and, because without Thee human frailty falleth, let it, by Thine assistance, ever be both withheld from harm and guided to what is salutary. Through our Lord.

CUSTÓDI, Dómine, quǽsumus, Ecclésiam tuam propitiatióne perpétua: et quia sine te lábitur humána mortálitas: tuis semper auxíliis et abstrahátur a nóxiis, et ad salutária dirigátur. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Gal. 5, 16-24

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas.

BRETHREN: Walk in the spirit, and you shall not fulfil the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, withcrafts, en-

FRATRES: Spíritu ambuláte, et desidéria carnis non perficiétis. Caro enim concupíscit advérsus spíritum, spíritus autem advérsus carnem: hæc enim sibi ínvicem adversántur, ut non quæcúmque vultis, illa faciátis. Quod si spíritu ducímini, non estis sub lege. Manifésta sunt autem ópera carnis, quæ sunt fornicátio, immundítia, impuditcítia, luxúria, idolórum sérvitus, venefícia, in-

imicítiæ, contentiónes, æmulatiónes, iræ, rixæ, dissensiónes, sectæ, invídiæ, homicídia, ebrietátes, comessatiónes, et his simília: quæ prædíco vobis, sicut prædíxi: quóniam, qui tália agunt, regnum Dei non consequéntur. Fructus autem Spíritus est: cáritas, gáudium, pax, patiéntia, benígnitas, bónitas, longanímitas, mansuetúdo, fides, modéstia, continéntia, cástitas. Advérsus hujúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixérunt cum vítiis, et concupiscéntiis.

mities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

Gradual. Ps. 117, 8, 9

Bonum, est confídere in Dómino, quam confídere in hómine. ℣. Bonum est speráre in Dómino, quam sperare in princípibus. Allelúja, allelúja. ℣. *Ps. 94, 1.* Veníte, exsultémus Dómino, jubilémus Deo salutári nostro. Allelúja.

It is good to confide in the Lord, rather than to have confidence in man. ℣. It is good to trust in the Lord, rather than to trust in princes. Alleluia, alleluia. ℣. *Ps. 94, 1.* Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 6, 24-33

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus discípulis suis: Nemo potest duóbus dóminis servíre: aut enim unum ódio habébit, et alterum díliget: aut unum sustinébit, et álterum contémnet. Non potéstis Deo servíre, et mammónæ. Ideo dico vobis, ne sollíciti sitis ánimæ vestræ quid manducétis, neque córpori vestro quid induámini. Nonne ánima

At that time, Jesus said to His disciples, No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life

more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? for after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and His justice; and all these things shall be added unto you.

plus est quam esca: et corpus plus quam vestiméntum? Respícite volatília cæli, quóniam non serunt, neque metunt, neque cóngregant in hórrea: et Pater vester cæléstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans potest adjícere ad statúram suam cúbitum unum? Et de vestiménto quid sollíciti estis? Consideráte lília agri quómodo crescunt; non labórant, neque nent. Dico autem vobis, quóniam nec Sálomon in omni glória sua coopértus est sicut unum ex istis. Si autem fœnum agri, quod hódie est, et cras in clíbanum míttitur, Deus, sic vestit: quanto magis vos módicæ fídei? Nolíte ergo sollíciti esse, dicéntes: Quid manducábimus, aut quid bibémus, aut quo operiémur? Hæc enim ómnia gentes inquírunt. Scit enim Pater vester, quia his ómnibus indigétis. Quærite ergo primum regnum Dei, et justítiam ejus: et hæc ómnia adjiciéntur vobis.

Creed, page 765.

Offertory. Ps. 33, 8, 9

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them. O taste, and see that the Lord is sweet!

Immíttet Angelus Dómini in circúitu timéntium eum, et erípiet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

Offertory Prayers, page 767.

Secret

GRANT us, we beseech Thee, O Lord, that this saving Victim may become both the

CONCÉDE nobis, Dómine, quæsumus, ut hæc hóstia salutáris, et nostrórum

fiat purgátio delictórum, et tuæ propitiátio potestátis. Per Dóminum.

cleansing of our sins, and the propitiation of Thy might. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Matt. 6, 33

Primum quærite regnum Dei, et ómnia adjiciéntur vobis, dicit Dóminus.

Seek first the kingdom of God; and all things shall be added unto you, saith the Lord.

Postcommunion

PURÍFICENT semper et múniant tua sacraménta nos, Deus: et ad perpétuæ ducant salvatiónis efféctum. Per Dóminum.

MAY Thy Sacraments, O God, ever purify and fortify us, and bring us to the effect of everlasting salvation. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Fifteenth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 85, 1, 2, 3

INCLÍNA, Dómine, aurem tuam ad me, et exáudi me: salvum fac servum tuum, Deus meus, sperántem in te: miserére mihi, Dómine, quóniam ad te clamávi tota die. *Ps. 85, 4.* Lætífica ánimam servi tui: quia ad te, Dómine, ánimam meam levávi. ℣. Glória Patri.

BOW down Thy ear, O Lord, to me, and hear me: save Thy servant, O my God, that trusteth in Thee: have mercy on me, O Lord, for I have cried to Thee all day. *Ps. 85, 4.* Give joy to the soul of Thy servant; for to Thee, O Lord, have I lifted up my soul. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ECCLÉSIAM tuam, Dómine, miserátio continuáta mundet et múniat: et quia sine te non potest salva con-

LET Thy continual pity, O Lord, cleanse and fortify Thy Church; and, because without Thee it can not be

safely established, let it ever be governed by Thy grace. Through our Lord.

sístere; tuo semper múnere gubernétur. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Gal. 5, 25, 26; 6, 1-10

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

BRETHREN, if we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vainglory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas.

FRATRES: Si spíritu vívimus, spíritu et ambulémus. Non efficiámur inánis glóriæ cúpidi, ínvicem provocántes, ínvicem invidéntes. Fratres, et si præoccupátus fúerit homo in áliquo delícto, vos, qui spirituáles estis, hujúsmodi instrúite in spíritu lenitátis, consíderans teípsum, ne et tu tentéris. Alter altérius ónera portáte, et sic adimplébitis legem Christi. Nam si quis exístimat se áliquid esse, cum nihil sit, ipse se sedúcit. Opus autem suum probet unusquísque, et sic in semetípso tantum glóriam habébit, et non in áltero. Unusquísque enim onus suum portábit. Commúnicet autem is, qui catechizátur verbo, ei, qui se catechízat, in ómnibus bonis. Nolíte erráre: Deus non irridétur. Quæ enim semináverit homo, hæc et metet. Quóniam qui séminat in carne sua, de carne et metet corruptiónem: qui autem séminat in spíritu, de spíritu metet vitam ætérnam. Bonum autem faciéntes, non deficiámus: témpore enim suo metémus non deficiéntes. Ergo dum tempus habémus, operémur bonum ad omnes máx-

ime autem ad domésticos fidei.

have time, let us work good to all men, but especially to those who are of the household of the Faith.

Gradual. Ps. 91, 2, 3

Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem. Allelúja, allelúja. ℣. *Ps. 94, 3.* Quóniam Deus magnus Dóminus, et Rex magnus super omnem terram. Allelúja.

It is good to give praise to the Lord; and to sing to Thy name, O most High. ℣. To show forth Thy mercy in the morning, and Thy truth in the night. Alleluia, alleluia. ℣. *Ps. 94, 3.* For the Lord is a great God, and a great king above all the earth. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 7, 11-16

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Ibat Jesus in civitátem, quæ vocátur Naim: et ibant cum eo discípuli ejus, et turba copiósa. Cum autem appropinquáret portæ civitátis, ecce defúnctus efferebátur fílius únicus matris suæ: et hæc vídua erat: et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. Hi autem, qui portábant, stetérunt. Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

✠ Continuation of the holy Gospel according to St. Luke:

At that time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the city, behold a dead man was carried out, the only son of his mother; and she was a widow, and much people of the city were with her. And when the Lord saw her, He had compassion on her, and said to her, Weep not. And He came near, and touched the bier. And they that carried it stood still. And He said, Young man, I say to thee, Arise: and he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all: and they glorified God, saying, A great prophet is risen up amongst us and God hath visited His people.

Creed, page 765.

Offertory. Ps. 39, 2, 3, 4

With expectation I have waited for the Lord, and He had regard to me; and He heard my prayer, and He put a new canticle into my mouth, a song to our God.

Exspéctans exspectávi Dóminum, et respéxit me: et exaudívit deprecatiónem meam: et immísit in os meum cánticum novum, hymnum Deo nostro.

Offertory Prayers, page 767.

Secret

May Thy sacraments, O Lord, keep us and guard us always from the assaults of the devil. Through our Lord.

Tua nos, Dómine, sacraménta custódiant: et contra diabólicos semper tueántur incúrsus. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. John 6, 52

The bread that I will give is My flesh for the life of the world.

Panis, quem ego dédero, caro mea est pro sæculi vita.

Postcommunion

Let the operation of the heavenly gift, O Lord, possess our souls and bodies, that, its holy grace, not our own impulses, may continually be our guide. Through our Lord.

Mentes nostras, et córpora possídeat, quæsumus, Dómine, doni cæléstis operátio: ut non noster sensus in nobis, sed júgiter ejus prævenísti efféctus. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Sixteenth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 85, 3, 5

Have mercy on me, O Lord, for I have cried to Thee all the day; for Thou, O Lord,

Miserére mihi, Dómine, quóniam ad te clamávi tota die: quia tu, Dómine,

suávis ac mitis es, et copiósus in misericórdia ómnibus invocántibus te. *Ps. 85, 1.* Inclína, Dómine, aurem tuam mihi, et exáudi me: quóniam inops et pauper sum ego. ℣. Glória Patri.

art sweet and mild, and plenteous in mercy to all that call upon Thee. *Ps. 85, 1.* Bow down Thy ear to me, O Lord, and hear me; for I am needy and poor. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Tua nos, quæsumus, Dómine, grátia semper et prævéniat et sequátur: ac bonis opéribus júgiter præstet esse inténtos. Per Dóminum.

Let Thy grace, we beseech Thee, O Lord, ever go before us and follow us, and may it make us to be continually zealous in doing good works. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Eph. 3, 13-21

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

Fratres: Obsecro vos, ne deficiátis in tribulatiónibus meis pro vobis: quæ est glória vestra, Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in cælis et in terra nominátur, ut det vobis secúndum divítias glóriæ suæ, virtúte corroborári per Spíritum ejus in interiórem hóminem, Christum habitáre per fidem in córdibus vestris: in caritáte radicáti, et fundáti, ut possítis comprehéndere cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublímitas et profúndum: scire étiam supereminéntem sciéntiæ cáritátem Christi, ut impleámini in omnem plenitúdinem Dei. Ei autem, qui potens est ómnia fácere superabun-

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Brethren, I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of Our Lord Jesus Christ, of Whom all paternity, in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God. Now to Him Who is able to do

all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

dánter quam pétimus, aut intellígimus, secúndum virtútem, quæ operátur in nobis: ipsi glória in Ecclésia, et in Christo Jesu, in omnes generatiónes sæculi sæculórum. Amen.

Gradual. Ps. 101, 16, 17

The gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. ℣. For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia, alleluia. ℣. *Ps. 97, 1.* Sing ye to the Lord a new canticle, because the Lord hath done wonderful things. Alleluia.

Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. ℣. Quóniam ædificávit Dóminus Sion: et vidébitur in majestáte sua. Allelúja, allelúja. ℣. *Ps. 97, 1.* Cantáte Dómino cánticum novum: quia mirabília fecit Dóminus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 14, 1-11

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, when Jesus went into the house of one of the chief of the pharisees on the sabbath-day to eat bread, they watched Him. And behold, there was a certain man before Him that had the dropsy: and Jesus answering, spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? But they held their peace: but He taking him, healed him, and sent him away. And answering them, He said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer Him these things. And He spoke a parable also to them that were invited, marking how they chose the first seats at the table,

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Cum intráret Jesus in domum cujúsdam príncipis pharisæórum sábbato manducáre panem, et ipsi observábant eum. Et ecce homo quidam hydrópicus erat ante illum. Et respóndens Jesus dixit ad legisperítos et pharisæos, dicens: Si licet sábbato curáre? At illi tacuérunt. Ipse vero apprehénsum sanávit eum, ac dimísit. Et respóndens ad illos, dixit: Cujus vestrum ásinus, aut bos in púteum cadet, et non contínuo éxtrahet illum die sábbati? Et non póterant ad hæc respondére illi. Dicébat autem et ad invitátos parábolam, inténdens quómodo primos accúbitus elígerent, dicens ad illos: Cum invitátus fúeris ad

núptias, non discúmbas in primo loco, ne forte honorátior te sit invitátus ab illo, et véniens is, qui te, et illum vocávit, dicat tibi: Da huic locum: et tunc incípias cum rubóre novíssimum locum tenére. Sed cum vocátus fúeris, vade, recúmbe in novíssimo loco: ut, cum vénerit qui te invitávit, dicat tibi: Amíce, ascénde supérius. Tunc erit tibi glória coram simul discumbéntibus: quia omnis, qui se exáltat, humiliábitur: et qui se humíliat, exaltábitur.

saying to them, When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him; and he that invited thee and him, come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who inviteth thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory before them that sit at table with thee: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

Creed, page 765.

Offertory. Ps. 39, 14, 15

Dómine, in auxílium meum réspice: confundántur et revereántur, qui quærunt ánimam meam, ut áuferant eam: Dómine, in auxílium meum réspice.

Look down, O Lord, to help me; let them be confounded and ashamed that seek after my soul to take it away; look down, O Lord, to help me.

Offertory Prayers, page 767.

Secret

Munda nos, quæsumus, Dómine, sacrifícii præséntis efféctu: et pérfice miserátus in nobis; ut ejus mereámur esse partícipes. Per Dóminum.

Cleanse us, we beseech Thee, O Lord, by the effect of the present sacrifice, and in Thy mercy bring to pass in us that we may deserve to be partakers of it. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 70, 16, 17, 18

Dómine, memorábor justítiæ tuæ solíus: Deus, docuísti

O Lord, I will be mindful of Thy justice alone: Thou hast

taught me, O God, from my youth, and unto old age and gray hairs, O God, forsake me not.

me a juventúte mea: et usque in senéctam et sénium. Deus, ne derelínquas me.

Postcommunion

IN THY loving-kindness, purify our souls, we beseech Thee, O Lord, and renew them with the heavenly sacrament, that we may receive bodily assistance thereby, both for this life and for the life to come. Through our Lord.

PURÍFICA, quæsumus, Dómine, mentes nostras benígnus, et rénova cæléstibus sacraméntis: ut consequénter et córporum præsens páriter, et futúrum capiámus auxílium. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Seventeenth Sunday After Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 118, 137, 124

THOU art just, O Lord, and Thy judgment is right; deal with Thy servant according to Thy mercy. *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory.

JUSTUS es, Dómine, et rectum judícium tuum: fac cum servo tuo secúndum misericórdiam tuam. *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT Thy people, we beseech Thee, O Lord, to shun the defilements of the devil, and with pure hearts to follow Thee, the only God. Through our Lord.

DA, QUÆSUMUS, Dómine, pópulo tuo diabólica vitáre contágia: et te solum Deum pura mente sectári. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Eph. 4, 1-6

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

BRETHREN, I, a prisoner of the Lord, beseech you that you walk worthy of the

FRATRES: Obsecro vos, ego vinctus in Dómino, ut digne ambulétis vocatióne,

quia vocáti estis, cum omni humilitáte, et mansuetúdine, cum patiéntia, supportántes ínvicem in caritáte, sollíciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestræ. Unus Dóminus, una fides, unum baptísma. Unus Deus, et Pater ómnium, qui est super omnes, et per ómnia, et in ómnibus nobis. Qui est benedíctus in sæcula sæculórum. Amen.

vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, Who is above all, and through all, and in us all, Who is blessed for ever and ever. Amen.

Gradual. Ps. 32, 12, 6

Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. ℣. Verbo Dómini cæli firmáti sunt: et spíritu oris ejus omnis virtus eórum. Allelúja, allelúja. ℣. *Ps. 101, 2.* Dómine, exáudi oratiónem meam, et clamor meus ad te pervéniat. Allelúja.

Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. ℣. By the word of the Lord the heavens were established; and all the power of them by the Spirit of His mouth. Alleluia, alleluia. ℣. *Ps. 101, 2.* O Lord, hear my prayer: and let my cry come to Thee. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 22, 35-46

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Accessérunt ad Jesum pharisǽi: et interrogávit eum unus ex eis legis doctor, tentans eum: Magíster, quod est mandátum magnum in lege? Ait illi Jesus: Díliges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum, et primum mandátum. Secúndum autem símile est huic: Díliges próximum tu-

At that time, the pharisees came to Jesus, and one of them, a doctor of the law, asked Him, tempting Him, Master, which is the great commandment of the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou

shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the pharisees being gathered together, Jesus asked them, saying, What think you of Christ; Whose son is He? They say to Him, David's. He saith to them, How then doth David, in spirit, call Him Lord; saying, The Lord said to My Lord, Sit on My right hand until I make Thy enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man, from that day forth, ask Him any more questions.

um, sicut teípsum. In his duóbus mandátis univérsa lex pendet, et prophétæ. Congregátis autem pharisæis, interrogávit eos Jesus, dicens: Quid vobis vidétur de Christo? cujus fílius est? Dicunt ei: David. Ait illis: Quómodo ergo David in spíritu vocat eum Dóminum, dicens: Dixit Dóminus Dómino meo, sede a dextris meis, donec ponam inimícos tuos scabéllum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo fílius ejus est? Et nemo póterat ei respondére verbum: neque ausus fuit quisquam ex illa die eum ámplius interrogáre.

Creed, page 765.

Offertory. Dan. 9, 17, 18, 19

I, Daniel, prayed to my God, saying, Hear, O Lord, the prayers of Thy servant; show Thy face upon Thy sanctuary, and favorably look down upon this people upon whom Thy name is invoked, O God.

Orávi Deum meum ego Dániel, dicens: Exáudi, Dómine, preces servi tui: illúmina fáciem tuam super sanctuárium tuum: et propítius inténde pópulum istum, super quem invocátum est nomen tuum, Deus.

Offertory Prayers, page 767.

Secret

WE IMPLORE Thy majesty, O Lord, that the holy mysteries which we are celebrating may free us of past and save us from future sins. Through our Lord.

MAJESTÁTEM tuam, Dómine, supplíciter deprecámur: ut hæc sancta, quæ gérimus, et a prætéritis nos delíctis éxuant, et futúris. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 75, 12, 13

Vovéte, et réddite Dómino Deo vestro omnes, qui in circúito ejus affértis múnera: terríbili, et ei qui aufert spíritum príncipum: terríbili apud omnes reges terræ.

Vow ye, and pay to the Lord your God, all you that round about Him bring presents: to Him that is terrible, even to Him Who taketh away the spirit of princes; to the terrible with all the kings of the earth.

Postcommunion

Sanctificatiónibus tuis, omnípotens Deus, et vítia nostra curéntur, et remédia nobis ætérna provéniant. Per Dóminum.

By thy grace, O almighty God, let our wicked propensities be cured and everlasting remedies be forthcoming. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

September Ember-Days[1]

STATION AT ST. MARY MAJOR

Major Ferias not Privileged

Ember-Wednesday *(Purple)*

The Beginning of Mass, page 756.

Introit. Ps. 80, 2, 3, 4, 5

Exsultáte Deo adjutóri nostro: jubiláte Deo Jacob: súmite psalmum jucúndum cum cíthara: cánite in inítio mensis tuba, quia præcéptum in Israël est, et judícium Deo Jacob. *Ps. 80, 6.* Testimónium in Joseph pósuit illud, cum exíret de terra Ægypti: linguam, quam non

Rejoice to God our helper: sing aloud to the God of Jacob: take a pleasant psalm with the harp; blow the trumpet in the beginning of the month, for it is a commandment in Israel, and a judgment to the God of Jacob. *Ps. 80, 6.* He ordained it for a testimony in Joseph, when he came out of

[1]The ember-days of the autumn season, though here placed as next following the seventeenth Sunday after Pentecost, are invariably kept on the Wednesday, Friday, and Saturday next following the fourteenth day of September, which is the feast of the Exaltation of the Holy Cross.

the land of Egypt: he heard a tongue which he knew not. ℣. Glory.

nóverat, audívit. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

After the Kyrie eleison *the priest says:*

Let us pray

℣. Let us kneel.
℟. Arise.

℣. Flectámus génua.
℟. Leváte.

Prayer

Let our frailty, we beseech Thee, O Lord, be helped by the remedies of Thy mercy, that, whereas it is wasted by its own nature, it may be repaired by Thy clemency. Through our Lord.

Misericórdiæ tuæ remédiis, quæsumus, Dómine, fragílitas nostra subsístat: ut, quæ sua conditióne attéritur, tua cleméntia reparétur. Per Dóminum.

Lesson. Amos 9, 13-14

Lesson from Amos the Prophet.

Thus saith the Lord God, Behold the days come, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweetness, and every hill shall be tilled. And I will bring back the captivity of My people Israel, and they shall build the abandoned cities, and inhabit them; and they shall plant vineyards, and drink the wine of them; and shall make gardens, and eat the fruits of them: and I will plant them upon their own land; and I will no more pluck them out of their land which I have given them; saith the Lord thy God.

Léctio libri Amos Prophétæ.

Hæc dicit Dóminus Deus: Ecce dies véniunt: et comprehéndet arátor messórem, et calcátor uvæ mitténtem semen et stillábunt montes dulcédinem, et omnes colles culti erunt. Et convértam captivitátem pópuli mei Israël: et ædificábunt civitátes desértas, et inhabitábunt: et plantábunt víneas, et bibent vinum eárum: et fácient hortos, et cómedent fructus eórum. Et plantábo eos super humum suam: et non evéllam eos ultra de terra sua, quam dedi eis: dicit Dóminus Deus tuus.

Gradual. Ps. 112, 5, 7

Who is as the Lord our God, Who dwelleth on high; and

Quis sicut Dóminus Deus noster, qui in altis hábitat:

et humília réspicit in cælo, et in terra? ℣. Súscitans a terra inopem: et de stercore érigens páuperem.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

looketh down on the low things in heaven and in earth? ℣. Raising up the needy from the earth; and lifting up the poor out of the dunghill.

℣. The Lord be with you.
℟. And with thy spirit.

Prayer

Præsta, quæsumus, Dómine, famíliæ tuæ supplicánti: ut, dum a cibis corporálibus se ábstinet, a vítiis quoque mente jejúnet. Per Dóminum.

Grant to Thy suppliant household, we beseech Thee, O Lord, that, as it abstaineth from bodily food, it may spiritually also fast from wrongdoing. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Lesson. 2 Esd. 81, 1-10

Léctio libri Esdræ.

In diébus illis: Congregátus est omnis pópulus quasi vir unus ad platéam, quæ est ante portam aquárum et dixérunt Esdræ scribæ ut afféret librum legis Móysi, quam præcéperat Dóminus Israëli. Attúlit ergo Esdras sacérdos legem coram multitúdine virórum et mulíerum, cunctísque qui póterant intellígere, in die prima mensis séptimi. Et legit in eo apérte in platéa, quæ erat ante portam aquárum, de mane usque ad médiam diem, in conspéctu virórum, et mulíerum, et sapiéntium: et aures omnis pópuli erant eréctæ ad librum. Stetit autem Esdras scriba super gradum lígneum, quem fécerat ad loquéndum. Et apéruit librum coram omni pópulo: super univérsum quippe pópulum eminébat: et cum aperuísset eum, stetit

Lesson from the Book of Esdras.

In those days, all the people were gathered together as one man, to the street which is before the water-gate, and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. Then Esdras the priest brought the law before the multiude of men and women, and all those that could understand, on the first day of the seventh month. And he read it plainly in the street that was before the water-gate, from the morning until midday. before the men and women, and all those that could understand; and the ears of all the people were attentive to the book. And Esdras the scribe stood upon a step of wood, which he made to speak upon. And he opened the book before all the people, for he was above all the people; and when

he had opened it, all the people stood. And Esdras blessed the Lord the great God, and all the people answered, Amen, Amen, lifting up their hands; and they bowed down, and adored God, with their faces to the ground. Now the levites made silence among the people to hear the law; and the people stood in their place: and they read in the book of the law of God distinctly and plainly to be understood; and they understood when it was read. And Nehemias, and Esdras, the priest and scribe, and the levites who interpreted to all the people, said, This is a holy day to the Lord our God: do not mourn nor weep. And he said to them, Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord, and be not sad, for the joy of the Lord is our strength.

omnis pópulus. Et benedíxit Esdras Dómino Deo magno: et respóndit omnis pópulus: Amen, Amen: élevans manus suas: et incurváti sunt et adoravérunt Deum proni in terram. Porro levítæ siléntium faciébant in pópulo ad audiéndam legem: pópulus autem stabat in gradu suo. Et legérunt in libro legis Dei Distíncte, et apérte ad intelligéndum: et intellexérunt cum legerétur. Dixit autem Nehemías, et Esdras sacérdos et scriba, et levítæ interpretántes univérso pópulo: Dies sanctificátus est Dómino Deo nostro, nolíte lugére, et nolíte flere. Et dixit eis: Ite, comédite pínguia, et bíbite mulsum, et míttite partes his, qui non præparavérunt sibi: quia sanctus dies Dómini est, et nolíte contristári: gáudium étenim Dómini est fortitúdo nostra.

Gradual. Ps. 32, 12, 6

Blessed is the nation whose God is the Lord: the people whom the Lord hath chosen for His inheritance. ℣. By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.

Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi ℣. Verbo Dómini cæli firmáti sunt: et spíritu oris ejus omnis virtus eórum.

Munda Cor Meum, page 763.

Gospel. Mark 9, 16-28

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time, One of the multitude, answering, said to Jesus, Master, I have brought to Thee my son, having a dumb spirit; who, whereso-

✠ Sequéntia sancti Evangélii secúndum Marcum.

IN ILLO témpore: Respóndens unus de turba, dixit ad Jesum: Magíster, áttuli fílium meum ad te, habéntem spíritum mutum: qui ubi-

cúmque eum apprehénderit, allídit illum, et spumat, et stridet déntibus, et aréscit: et dixi discípulis tuis ut ejícerent illum, et non potuérunt. Qui respóndens eis, dixit: O generátio incrédula, quámdiu apud vos ero? quámdiu vos pátiar? Afférte illum ad me. Et attulérunt eum. Et cum vidísset eum, statim spíritus conturbávit illum: et elísus in terram, volutabátur spumans. Et interrogávit patrem ejus: Quantum témporis est, ex quo ei hoc accidit? At ille ait: Ab infántia: et frequénter eum in ignem, et in aquas misit, ut eum pérderet. Sed si quid potes, ádjuva nos, misértus nostri. Jesus autem ait illi: Si potes crédere, ómnia possibília sunt credénti. Et contínuo exclámans pater púeri, cum lácrimis ajébat: Credo, Dómine: ádjuva incredulitátem meam. Et cum vidéret Jesus concurréntem turbam, comminátus est spirítui immúndo, dicens illi: Surde et mute spíritus, ego præcípio tibi, exi ab eo: et ámplius ne intróëas in eum. Et exclámans, et multum discérpens eum, éxiit ab eo, et factus est sicut mórtuus, ita ut multi dícerent: Quia mórtuus est. Jesus autem tenens manum ejus, elevávit eum, et surrexit. Et cum introísset in domum, discípuli ejus secréto interrogábant eum: Quare nos non potúimus ejícere eum? Et dixit illis: Hoc genus in nullo potest exíre, nisi in oratióne, et jejúnio.

ever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to Thy disciples to cast him out, and they could not. Who answering them, said, O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto Me: and they brought him; and when He had seen him, immediately the spirit troubled him, and being thrown down upon the ground, he rolled about foaming. And He asked his father, How long time is it since this happened unto him? But he said, From his infancy: and oftentimes hath he cast him into the fire and into the waters to destroy him. But if Thou canst do anything, help us, having compassion on us. And Jesus saith to him, If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tears, said, I do believe, Lord; help my unbelief. And when Jesus saw the multitude running together, He threatened the unclean spirit, saying to him, Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him: and crying out and greatly tearing him, he went out of him; and he became as dead, so that many said, He is dead. But Jesus taking him by the hand, lifted him up, and he arose. And when He was come into the house, His disciples secretly asked Him, Why could not we cast him out? And He said to them. This kind can go out by nothing, but by prayer and fasting.

Offertory. Ps. 118, 47 48

I will meditate on Thy commandments, which I have loved exceedingly: and lift up my hand to Thy commandments, which I have loved.

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

Offertory Prayers, page 767.

Secret

MAY this sacrifice, we beseech Thee, O Lord, cleanse our sins away, and sanctify the bodies and minds of them that serve Thee unto celebrating the sacrifice. Through our Lord.

HÆC hóstia, Dómine, quæsumus, emúndet nostra delícta: et ad sacrifícium celebrándum, subditórum tibi córpora, mentésque sanctífícet. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 775.

Communion. 2 Esd. 8, 10

Eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord; be not sad, for the joy of the Lord is our strength.

Comédite pínguia, et bíbite mulsum, et míttite partes his, qui non præparavérunt sibi: sanctus enim dies Dómini est, nolíte contristári: gáudium étenim Dómini est fortitúdo nostræ.

Postcommunion

IN RECEIVING Thine adorable sacrament, we supplicate Thee, O Lord, that what, of Thy bounty, we perform in diligent service, we may, by Thy grace, become more and more worthy to share in this heavenly gift. Through our Lord.

SUMÉNTES, Dómine, dona cæléstia, supplíciter deprecámur: ut, quæ sédula servitúte donánte te gérimus, dignis sénsibus tuo múnere capiámus. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Ember-Friday *(Purple)*

STATION AT THE TWELVE APOSTLES

The Beginning of Mass, page 756.

Introit. Ps. 104, 3, 4

LÆTÉTUR cor quæréntium Dóminum: et confirmámini: quærite fáciem ejus semper. *Ps. 104, 1.* Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. ℣. Glória Patri.

LET the heart of them rejoice that seek the Lord: seek ye the Lord and be strengthened: seek His face evermore. *Ps. 104, 1.* Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, quæsumus, omnípotens Deus ut observatiónes sacras ánnua devotióne recoléntes, et córpore tibi placeámus, et mente. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, venerating the sacred yearly observances with devotion, we may be pleasing to Thee both in body and in soul. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Lesson. Osee 14, 2-10

Léctio Osée Prophétæ.

Lesson from Osee, the Prophet.

HÆC dicit Dóminus Deus: Convértere Israël ad Dóminum Deum tuum: quóniam corruísti in iniquitáte tua. Tóllite vobíscum verba, et convertímini ad Dóminum: et dícite ei: Omnem aufer iniquitátem, áccipe bonum: et reddémus vítulos labiórum nostrórum. Assur non salvábit nos, super equum non ascendémus, nec dicémus ultra: Dii nostri ópera mánuum nostrárum: quia ejus, qui in te est, miseréberis pupílli. Sanábo contritiónes eórum, díligam eos spontánee: quia

THUS saith the Lord God: Return, O Israel, to the Lord thy God; for thou hast fallen down by thy iniquity. Take with you words, and return to the Lord, and say to Him, Take away all iniquity, and receive the good, and we will render the calves of our lips. Assyria shall not save us, we will not ride upon horses, neither will we say any more, The works of our hands are our gods; for thou wilt have mercy on the fatherless that is in thee. I will heal their breaches I will love them freely; for My

wrath is turned away from them. I will be as the dew: Israel shall spring as the lily, and his root shall shoot forth as that of Libanus. His branches shall spread, and his glory shall be as the olive-tree, and his smell as that of Libanus. They shall be converted that sit under his shadow; they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus. Ephraim shall say, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir-tree: from me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall in them.

avérsus est furor meus ab eis. Ero quasi ros, Israël germinábit sicut lílium, et erúmpet radix ejus ut Líbani. Ibunt rami ejus, et erit quasi olíva glória ejus: et odor ejus ut Líbani. Converténtur sedéntes in umbra ejus: vivent trítico, et germinábunt quasi vínea: memoriále ejus sicut vinum Líbani. Ephraïm quid mihi ultra idóla? ego exáudiam, et dírigam eum ego ut abíetem viréntem: ex me fructus tuus invéntus est. Quis sápiens, et intélliget ista? intélligens, et sciet hæc? quia rectæ viæ Dómini, et justi ambulábunt in eis, prævaricatóres vero córruent in eis.

Gradual. Ps. 89, 13, 1

Return, O Lord, a little, and be entreated in favor of Thy servants. ℣. Lord, Thou hast been our refuge, from generation to generation.

Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. ℣. Dómine, refúgium factus es nobis, a generatióne et progénie.

Munda Cor Meum, page 763.

Gospel. Luke 7, 36-50

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, one of the pharisees desired Jesus to eat with him; and He went into the house of the pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the pharisee's house, brought an alabaster box of ointment; and standing behind at His feet, she

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Rogábat Jesum quidam de pharisæis, ut manducáret cum illo. Et ingréssus domum pharisæi, discúbuit. Et ecce múlier, quæ erat in civitáte peccátrix, ut cognóvit, quod accubuísset in domo pharisæi, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácrimis cœpit rigáre pedes ejus,

et capíllis cápitis sui tergebat, et osculabátur pedes ejus, et unguénto ungébat. Videns autem Pharisæus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quæ et qualis est múlier, quæ tangit eum: quia peccátrix est. Et respóndens Jesus, dixit ad illum: Simon, hábeo tibi áliquid dicere. At ille ait: Magíster, dic. Duo debitóres erant cuídam fœneratóri: unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrísque. Quis ergo eum plus díligit? Respóndens Simon, dixit: Aestimo quia is, cui plus donávit. At ille dixit ei: Recte judicásti. Et convérsus ad mulíerem, dixit Simóni: Vides hanc mulíerem? Intrávi in domum tuam, aquam pédibus meis non dedísti: hæc autem lácrimis rigávit pedes meos, et capíllis suis tersit. Osculum mihi non dedísti: hæc autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti: hæc autem unguénto unxit pedes meos. Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimittitur, minus díligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et cœpérunt, qui simul accumbébant, dicere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulíerem: Fides tua te salvam fecit: vade in pace.

began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the pharisee, who had invited Him, seeing it, spoke within himself, saying, This man, if He were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee: but he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said, I suppose that he, to whom he forgave most. And He said to him, Thou hast judged rightly. And turning to the women, He said unto Simon, Dost thou see this woman? I entered into thy house: thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hair hath wiped them. Thou gavest Me no kiss; but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much: but to whom less is forgiven, he loveth less. And He said to her, Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath made thee safe; go in peace.

Offertory. Ps. 102, 2, 5

Bless the Lord, O my soul, and never forget all He hath done for thee: and thy youth shall be renewed like the eagle's.

Bénedic ánima mea, Dómino, et noli oblivísci omnes retributiónes ejus: et renovábitur, sicut áquilæ, juvéntus tua.

Offertory Prayers, page 767.

Secret

LET the offerings of our fast be accepted by Thee, we pray Thee, O Lord, that by their expiation they may make us worthy of Thy grace and lead us to Thine everlasting promises. Through our Lord.

ACCÉPTA tibi sint, Dómine, quæsumus nostri dona jejúnii: quæ et expiándo nos tua grátia dignos effíciant, et ad sempitérna promíssa perdúcant. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Weekdays, page 775.

Communion. Ps. 118, 22, 24

Remove from me reproach and contempt, because I have sought out Thy commandments, O Lord: for Thy testimonies are my meditation.

Aufer a me oppróbrium et contémptum, quia mandáta tua exquisívi, Dómine: nam et testimónia tua meditátio mea est.

Postcommunion

WE BESEECH Thee, O almighty God, that, showing gratitude for the gifts we have received, we may receive more especial benefits. Through our Lord.

QUÆSUMUS, omnípotens Deus: ut de percéptis munéribus grátias exhibéntes, benefícia potióra sumámus. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Ember-Saturday *(Purple)*

STATION AT ST. PETER

The Beginning of Mass, page 756.

Introit. Ps. 94, 6, 7

COME, let us adore God, and fall down before the Lord: let us weep before Him Who

VENÍTE, adorémus Deum, et procidámus ante Dóminum, plorémus ante eum,

qui fecit nos: quia ipse est Dóminus Deus noster. *Ps. 94, 1.* Veníte, exsultémus Dómino: jubilémus Deo salutári nostro. ℣. Glória Patri.

made us; for He is the Lord our God. *Ps. 94, 1.* Come let us praise the Lord with joy; let us joyfully sing to God our Savior. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

After the Kyrie eleison *is said:*

Let us pray

℣. Flectámus génua.
℟. Leváte.

℣. Let us kneel.
℟. Arise.

Prayer

Omnípotens sempitérne Deus, qui per continéntiam salutárem corpóribus medéris et méntibus: majestátem tuam súpplices exorámus; ut pia jejunántium deprecatióne placátus, et præséntia nobis subsídia tríbuas, et futúra. Per Dóminum.

Almighty, eternal God, Who dost heal bodies and souls through wholesome continence, we supplicate Thy majesty that, being appeased by the devout prayer of those who fast, Thou wouldst grant us help both for the present and for the future. Through our Lord.

Lesson. Lev. 23, 27-32

Léctio libri Levítici.

Lesson from the Book of Leviticus.

In diébus illis: Locútus est Dóminus ad Móysen, dicens: Décimo die mensis hujus séptimi, dies expiatiónum erit celebérrimus, et vocábitur sanctus: affligetísque ánimas vestras in eo, et offerétis holocáustum Dómino. Omne opus servíle non faciétis témpore diéi hujus: quia dies propitiatiónis est, ut propitiétur vobis Dóminus Deus vester. Omnis ánima, quæ afflícta non fúerit die hac, períbit de pópulis suis: et quæ óperis quídpiam fécerit, delébo eum de pópulo suo. Nihil ergo óperis faciétis in eo: legítimum sempitérnum erit vobis in cunctis generatiónibus, et habitatiónibus

In those days the Lord spoke to Moses, saying, Upon the tenth day of this seventh month shall be the day of atonement, it shall be most solemn, and shall be called holy; and you shall afflict your souls on that day, and shall offer a holocaust to the Lord. You shall do no servile work in the time of this day; because it is a day of propitiation, that the Lord your God may be merciful unto you. Every soul that is not afflicted on this day, shall perish from among his people: and every soul that shall do any work, the same will I destroy from among his people. You shall do no work therefore on that day:

it shall be an everlasting ordinance unto you in all your generations and dwellings. It is a sabbath of rest: and you shall afflict your souls; beginning on the ninth day of the month; from evening until evening you shall celebrate your sabbaths; saith the Lord almighty.

vestris. Sábbatum requietiónis est, et affligétis ánimas vestras die nono mensis: a véspera usque ad vésperam celebrábitis sábbata vestra: dicit Dóminus omnípotens.

Gradual. Ps. 78, 9, 10

Forgive us our sins, O Lord; lest they should say at any time among the gentiles, Where is their God? ℣. Help us, O God our Saviour, and for the glory of Thy name, O Lord, deliver us.

Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? ℣. Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómini, líbera nos.

Let us pray

℣. Let us kneel.
℟. Arise.

℣. Fléctamus génua.
℟. Leváte.

Prayer

GRANT us, we pray Thee, O almighty God, that by fasting we may be filled with Thy grace, and by abstaining may be made stronger than all our enemies. Through our Lord.

DA NOBIS, quæsumus, omnípotens Deus: ut jejunándo, tua grátia satiémur; et abstinéndo, cunctis efficiámur hóstibus fortióres. Per Dóminum.

Lesson. Lev. 23, 39-43

Lesson from the Book of Leviticus.

Léctio líbri Levítici.

IN THOSE days, the Lord spoke to Moses, saying: From the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days; on the first day and the eighth shall be a sabbath, that is, a day of rest. And you shall take to you, on the first day, the fruits of the fairest tree, and branches of palm-trees, and boughs of thick trees, and willows of the brook and you

IN DIÉBUS illis: Locútus est Dóminus ad Móysen, dicens: A quintodécimo die mensis séptimi, quando congregavéritis omnes fructus terræ vestræ, celebrábitis férias Dómini septem diébus: die primo et die octávo erit sábbatum, id est réquies. Sumetísque vobis die primo fructus árboris pulchérrimæ, spatulásque palmárum, et ramos ligni densárum fróndium, et sálices de torrénte, et lætabímini coram Dómino Deo ve-

stro. Celebrabitísque solemnitátem ejus septem diébus per annum. Legítimum sempitérnum erit in generatiónibus vestris. Mense séptimo festa celebrábitis, et habitábitis in umbráculis septem diébus. Omnis, qui de génere est Israëli, manébit in tabernáculis: ut discant pósteri vestri, quod in tabernáculis habitáre fécerim fílios Israël, cum edúcerem eos de terra Ægypti, Ego Dóminus Deus vester.

shall rejoice before the Lord your God; and you shall keep the solemnity thereof seven days in the year: it shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast; and you shall dwell in bowers seven days: every one that is of the race of Israel shall dwell in tabernacles; that your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

Gradual. Ps. 83, 10, 9

Protéctor noster áspice, Deus, et réspice super servos tuos. ℣. Dómine Deus virtútum, exáudi preces servórum tuórum.

Behold, O God our protector; and look on Thy servants. ℣. O Lord God of hosts, graciously hear the prayers of Thy servants.

Let us pray

℣. Flectámus génua.
℟. Leváte.

℣. Let us kneel.
℟. Arise.

Prayer

Tuére, quæsumus, Dómine, famíliam tuam: ut salútis ætérnæ remédia, quæ te inspiránte requírimus, te largiénte consequámur. Per Dóminum.

Guard Thy household, we beseech Thee, O Lord, that we may obtain by Thy gift those remedies of eternal health which we seek by Thine inspiration. Through our Lord.

Lesson. Mich. 7, 14-20

Léctio Michéæ Prophétæ.

Lesson from Micheas the Prophet.

Dómine Deus noster, pasce pópulum tuum in virga tua, gregem hereditátis tuæ, habitántes solos in saltu, juxta dies antíquos. Vidébunt gentes, et confundéntur super omni fortitúdine sua. Quis

O Lord our God, feed Thy people with Thy rod, the flock of Thy inheritance, them that dwell alone in the forest, according to the days of old. The nations shall see, and shall be confounded at all their

strength. Who is a God like to Thee, Who taketh away iniquity and passeth by the sin of the remnant of Thy inheritance? He will send His fury in no more, because He delighteth in mercy. He will turn again, and have mercy on us: He will put away our iniquities, and He will cast all our sins into the bottom of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which Thou hast sworn to our fathers from the days of old, O Lord our God.

Deus símilis tui, qui aufers iniquitátem, et transis peccátum reliquiárum hereditátis tuæ? Non immíttet ultra furórem suum, quóniam volens misericórdiam est. Revertétur, et miserébitur nostri: depónet iniquitátes nostras, et projíciet in profúndum maris ómnia peccáta nostra. Dabis veritátem Jacob, misericórdiam Abraham: quæ jurásti pátribus nostris a diébus antíquis: Dómine Deus noster.

Gradual. Ps. 89, 13, 1

Return, O Lord, a little; and be entreated in favor of Thy servants. ℣. Lord, Thou hast been our refuge, from generation to generation.

Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. ℣. Dómine, refúgium factus es nobis, a generatióne et progénie.

Let us pray

℣. Let us kneel.
℟. Arise.

℣. Flectámus génua.
℟. Leváte.

Prayer

GRANT us, we beseech Thee, O Lord, so to abstain from carnal delicacies that we may likewise fast from the sins that overwhelm us. Through our Lord.

PRÆSTA quæsumus, Dómine, sic nos ab épulis abstinére carnálibus: ut a vítiis irruéntibus páriter jejunémus. Per Dóminum.

Lesson. Zach. 8, 14-19

Lesson from Zacharias the Prophet.

Léctio Zachariæ Prophétæ.

IN THOSE days, the word of the Lord came to me, saying, Thus saith the Lord of hosts: As I purposed to afflict you when your fathers had provoked Me to wrath, and I had no mercy; so turning again, I have thought in these days to

IN DIÉBUS illis: Factum est verbum Dómini ad me, dicens: Hæc dicit Dóminus excercítuum: Sicut cogitávi, ut affligerem vos, cum ad iracúndiam provocássent patres vestri me, dicit Dóminus, et non sum misértus: sic

convérsus cogitávi in diébus istis, ut benefáciam dómui Juda et Jerúsalem: nolíte timére. Hæc sunt ergo verba, quæ faciétis: Loquímini veritátem, unusquísque cum próximo suo: veritatem, et judicium pacis judicáte in portis vestris. Et unusquísque malum contra amícum suum ne cogitétis in córdibus vestris: ligátis: ómnia enim hæc sunt, quæ odi, dicit Dóminus. Et factum est verbum Dómini exercítuum ad me, dicens: Hæc dicit Dóminus, exercituum: jejúnium quarti, et jejúnium quinti, et jejúnium septími, et jejúnium décimi erit domui Juda in gáudium, et lætítiam, et in solemnitátes præcláres: veritatem tantum, et pacem dilígite: dicit Dóminus exercítuum.

do good to the house of Juda, and Jerusalem: fear not. These then are the things which you shall do, Speak ye truth every one to his neighbor; judge ye truth and judgment of peace in your gates; and let none of you imagine evil in your hearts against his friend; and love not a false oath; for all these are the things that I hate, saith the Lord. And the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Juda joy and gladness, and great solemnities; only love ye truth and peace: saith the Lord of hosts.

Gradual. Ps. 140, 2

Dirigátur orátio mea sicut incénsum in conspéctu tuo, Dómine. ℣. Elevátio manuum meárum sacrifícium vespertínum.

Let my prayer be directed like incense in Thy sight, O Lord. ℣. The lifting up of my hands as even sacrifice.

Let us pray

℣. Flectámus génua.
℟. Leváte.

℣. Let us kneel.
℟. Arise.

Prayer

Ut nobis, Dómine, tríbuis solémne tibi deférre jejúnium: sic nobis, quæsumus, indulgéntiæ præsta subsídium. Per Dóminum.

As thou dost give us the grace to offer Thee, O Lord, a solemn fast, so grant us, we beseech Thee, the assistance of Thy pardon. Through our Lord.

Lesson. Dan. 3, 40

Lesson and Canticle of Daniel as on Ember Saturday in Advent, *page 125.*

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Prayer

O God, Who didst subdue the flames of fire for the three children, mercifully grant that the flames of our sins may not consume us Thy servants. Through our Lord.

Deus, qui tribus púeris mitigásti flammas ígnium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Heb. 9, 2-12

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Léctio Epistolæ béati Pauli Apóstoli ad Hebræos.

Brethren, There was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle which is called the Holy of Holies, having the golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament, and over it were the cherubims of glory overshadowing the propitiary: of which it is not needful to speak now particularly. Now these things being thus ordered; into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. But into the second the high priest alone, once a year, not without blood, which he offereth for his own and the people's ignorance; the Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing: which is a parable of the time present, according

Fratres: Tabernáculum factum est primum, in quo erant candelábra, et mensa, et propositio panum, quæ dícitur Sancta. Post velaméntum autem secúndum, tabernáculum, quod dícitur Sancta sanctórum: áureum habens thuríbulum, et arcam testaménti circumtéctam ex omni parte auro, in qua urna áurea habens manna, et virga Aaron, quæ frondúerat, et tábulæ testaménti, supérque eam erant Chérubim glóriæ obumbrántia propitiatórium: de quibus non est modo dicéndum per síngula. His vero ita compósitis; in prióri quidem tabernáculo semper introíbant sacerdótes, sacrificiórum offícia consummántes: in secúndo autem semel in anno solus póntifex, non sine sánguine, quem offert pro sua, et pópuli ignorántia; hoc significánte Spíritu Sancto, nondum propalátam esse sanctórum viam, adhuc prióre tabernáculo habénte statum. Quæ parábola est témporis instántis: juxta quam múnera, et hóstiæ offerúntur, quæ non possunt juxta consciéntiam

perféctum fácere serviéntem, solúmmodo in cibis, et in pótibus, et váriis baptismátibus, et justítiis carnis usque ad tempus correctiónis impósitis. Christus autem assístens Póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis; néque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, ætérna redemptióne invénta.

to which gifts and sacrifices are offered, which can not, as to the conscience, make him perfect that serveth, only in meats and in drinks, and divers washings, and justices of the flesh, laid on them until the time of correction. But Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats nor of calves, but by His own blood, entered once into the Holies having obtained eternal redemption.

Tract. Ps. 116, 1, 2

Laudáte Dóminum omnes gentes: et collaudáte eum, omnes pópuli. ℣. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

O praise the Lord, all ye nations: and praise Him together, all ye people. ℣. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Munda Cor Meum, page 763.

Gospel. Luke 13, 6-17

✠ Sequéntia sancti Evangélii secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

In illo témpore: Dicébat Jesus turbis hanc similitudinem: Arborem fici habébat quidam plantátam in vínea sua, et venit quærens fructum in illa, et non invénit. Dixit autem ad cultórem víneæ: Ecce anni tres sunt ex quo vénio quærens fructum in ficúlnea hac, et non invénio: succíde ergo illam: ut quid étiam terram óccupat? At ille respóndens, dicit illi: Dómine, dimítte illam et hoc anno, usque dum fódiam circa illam, et mittam stércora: et si quidem fécerit fructum: sin autem, in futúrum succídes eam. Erat

At that time, Jesus spoke to the multitude this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none; and he said to the dresser of the vineyard, Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore: why cumbereth it the ground? But he answering, said to him, Lord, let it alone this year also, until I dig about it, and dung it; and if happily it bear fruit; but if not, then after that thou shalt cut it down. And He was teach-

ing in their synagogue on the sabbath: and behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, He called her unto Him, and said to her, Woman, thou art delivered from thy infirmity; and He laid His hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude, Six days there are wherein you ought to work. In them therefore come, and be healed, and not on the sabbath day. And the Lord answering him, said, Ye hypocrites, doth not every one of you on the sabbath day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath day? And when He said these things, all His adversaries were ashamed; and all the people rejoiced for all the things that were gloriously done by Him.

autem docens in synagóga eórum sábbatis. Et ecce múlier, quæ habébat spíritum infirmitátis annis decem et octo: et erat inclináta, nec omníno póterat sursum respícere. Quam cum vidéret Jesus, vocávit eum ad se, et ait illi: Múlier, dimíssa es ab infirmitáte tua. Et impósuit illi manus, et conféstim erécta est, et glorificábat Deum. Respóndens autem archisynagógus, indígnans quia sábbato curásset Jesus, dicébat turbæ: Sex dies sunt, in quibus opórtet operári: in his ergo veníte, et curámini, et non in die sábbati. Respóndens autem ad illum Dóminus, dixit: Hypócritæ, unusquísque vestrum sábbato non solvit bovem suum, aut ásinum a præsépio et ducit adaquáre? Hanc autem fíliam Abrahæ, quam alligávit sátanas, ecce decem et octo annis, non opórtuit solvi a vínculo isto die sábbati? Et cum hæc díceret, erubescébant omnes adversárii ejus: et omnis pópulus gaudébat in univérsis, quæ glorióse fiébant ab eo.

Offertory. Ps. 87, 2, 3

O Lord, the God of my salvation, I have cried in the day, and in the night before Thee; let my prayer come in before Thee, O Lord.

Dómine, Deus salútis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

Offertory Prayers, page 767.

Secret

GRANT, we beseech Thee, O almighty God, that the gift offered in the sight of Thy

CONCÉDE, quæsumus omnípotens Deus: ut óculis tuæ majestátis munus oblá-

tum, et grátiam nobis devotiónis obtíneat, et effectum beátæ perenitátis acquírat. Per Dóminum.

majesty may obtain for us both the grace of devotion and win the effect of a blessed eternity. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at choice of the priest, pages 1494-1500.*

Preface for Weekdays, page 775.

Communion. Lev. 23, 41, 43

Mense séptimo festa celebrábitis, cum in tabernáculis habitáre fécerim fílios Israël, cum edúcerem eos de terra Ægypti, ego Dóminus Deus vester.

In the seventh month shall you celebrate this feast, as I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt: I am the Lord your God.

Postcommunion

Perfíciant in nobis, Dómine, quæsumus, tua sacraménta quod cóntinent: ut, quæ nunc specie gérimus, rerum veritáte capiámus. Per Dóminum.

Let Thy sacrament, O Lord, we beseech Thee, perfect in us that which it contains, that what we now perform in outward appearance we may apprehend in inward truth. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Eighteenth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ecclus. 36, 18

Da pacem, Dómine, sustinéntibus te, ut prophétæ tui fidéles inveniántur: exáudi preces servi tui, et plebis tuæ Israël. *Ps. 121, 1.* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. ℣. Glória Patri.

Give peace, O Lord, to them that patiently wait for Thee, that Thy prophets may be found faithful: hear the prayers of Thy servant, and of Thy people Israel. *Ps. 121, 1.* I rejoiced at the things that were said to me: We shall go into the house of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Dírigat corda nostra, quæsumus, Dómine, tuæ miseratiónis operátio: quia

Let the operation of Thy mercy, we beseech Thee, O Lord, direct our hearts, for

without Thee we can not please Thee. Through our Lord.

tibi sine te placére non póssumus. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. 1 Cor. 1, 4-6

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ béati Pauli Apóstoli ad Corínthios.

BRETHREN, I give thanks to my God always for you, for the grace of God that is given you in Jesus Christ, that in all things you are made rich in Him, in all utterance and in all knowledge, as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation of Our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of Our Lord Jesus Christ.

FRATRES: Grátias ago Deo meo semper pro vobis in grátia Dei, quæ data est vobis in Christo Jesu: quod in ómnibus dívites: facti estis in illo, in omni verbo, et in omni sciénta: sicut testimónium Christi confirmátum est in vobis: ita ut nihil vobis desit in ulla grátia, exspectántibus revelatiónem Dómini nostri Jesu Christi, qui et confirmábit vos usque in finem sine crímine, in die advéntus Dómini nostri Jesu Christi.

Gradual. Ps. 121, 1, 7

I rejoiced at the things that were said to me: We shall go into the house of Our Lord. ℣. Let peace be in thy strength, and abundance in thy towers. Alleluia, alleluia. ℣. *Ps. 101, 16.* The gentiles shall fear Thy name, O Lord: and all the kings of the earth Thy glory. Alleluia.

Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. ℣. Fiat pax in virtúte tua, et abundántia in túrribus tuis. Allelúja, allelúja. ℣. *Ps. 101, 16..* Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 1-8

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time, Jesus entering into a ship, passed over the water and came into His own city. And behold they brought to Him one sick of the palsy lying in a bed; and Jesus

IN ILLO témpore: Ascéndens Jesus in navículam, transfretávit, et venit in civitátem suam. Et ecce offerébant ei paralyticum jacéntem in lecto. Et videns Jesus fidem

illórum, dixit paralytico: Confíde, fili, remittúntur tibi peccáta tua. Et ecce quidam de scribis dixérunt intra se: Hic blasphémat. Et cum vidísset Jesus cogitatiónes eórum, dixit: Ut quid cogitátis mala in córdibus vestris? Quid est facílius dícere: Dimittúntur tibi peccáta tua: an dícere: Surge, et ámbula? Ut autem sciátis, quia Fílius hóminis habet potestátem in terra dimitténdi peccáta, tunc ait paralytico: Surge, tolle lectum tuum, et vade in domum tuam. Et surréxit, et ábiit in domum suam. Vidéntes autem turbæ timuérunt, et glorificavérunt Deum, qui dedit potestátem talem homínibus.

seeing their faith, said to the man sick of the palsy, Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves, He blasphemeth. And Jesus seeing their thoughts, said, Why do you think evil in your hearts? whether is it easier to say, Thy sins are forgiven Thee; or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (then said He to the man sick of the palsy). Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God Who had given such power to men.

Creed, page 765.

Offertory. Ex. 24, 4, 5

Sanctificábit Móyses altáre Dómino, ófferens super illud holocáusta, et immolans víctimas: fecit sacrifícium vespertínum in odórem suavitátis Dómino Deo, in conspéctu filiórum Israël.

Moses consecrated an altar to the Lord, offering upon it holocausts, and sacrificing victims: he made an evening sacrifice to the Lord God for an odor of sweetness, in the sight of the children of Israel.

Offertory Prayers, page 767.

Secret

Deus, qui nos per hujus sacrifícii veneránda commércia, uníus summæ divinitátis partícipes éfficis: præsta, quæsumus; ut, sicut tuam cognóscimus veritátem, sic eam dignis móribus assequámur. Per Dóminum.

O God, Who, through the august communication of this sacrifice, dost make us partakers of the one supreme divinity, grant, we beseech Thee, that, as we know Thy truth, so we may ever follow it with worthy actions. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 95, 8, 9

Bring up sacrifices, and come into His courts: adore ye the Lord in His holy court.

Tóllite hóstias, et introíte in átria ejus: adoráte Dóminum in aula sancta ejus.

Postcommunion

STRENGTHENED by the sacred gift, we render thanks to Thee, O Lord, beseeching Thy mercy that Thou make us entirely worthy to partake thereof. Through our Lord.

GRÁTIAS tibi, reférimus, Dómine, sacro múnere vegetáti: tuam misericórdiam deprecántes; ut dignos nos ejus participatióne perfícias. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Nineteenth Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit

I AM the salvation of the people, saith the Lord: in whatever tribulation they shall cry to Me I will hear them; and I will be their Lord for ever. *Ps. 77, 1.* Attend, O My people, to My law; incline your ears to the words of My mouth. ℣. Glory.

SALUS pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Ps. 77, 1.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY and merciful God, in Thy loving-kindness do Thou keep us from all things that war against us, that, being unhampered alike in soul and in body, we may with free minds perform the works that are Thine. Through our Lord.

OMNÍPOTENS et miséricors Deus, univérsa nobis adversántia propitiátus exclúde: ut mente et córpore páriter expedíti, quæ tua sunt, líberis méntibus exsequámur. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Eph. 4, 23-28

Léctio Epistólæ beáti Pauli Apostoli ad Ephésios.

Fratres: Renovámini spíritu mentis vestræ, et indúite novum hóminem, qui secúndum Deum creátus est in justítia, et sanctitáte veritátis. Propter quod deponéntes mendácium, loquímini veritátem unusquísque cum próximo suo: quóniam sumus ínvicem membra. Irascímini, et nolíte peccáre: sol non occídat super iracúndiam vestram. Nolíte locum dare diábolo: qui furabátur, jam non furétur; magis autem labóret, operándo mánibus suis, quod bonum est, ut hábeat unde tribuat necessitátem patiénti.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Brethren, Be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbor, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labor, working with his hands the thing which is good, that he may have somthing to give to him that suffereth need.

Gradual. Ps. 140, 2

Dirigátur orátio mea, sicut incénsum in conspéctu tuo, Dómine. ℣. Elevátio mánuum meárum sacrifícium vespertínum. Allelúja, allelúja. ℣. *Ps. 104, 1.* Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. Allelúja.

Munda Cor Meum, page 763.

Let my prayer be directed as incense in Thy sight, O Lord. ℣. The lifting up of my hands as evening sacrifice. Alleluia, alleluia. ℣. *Ps. 104, 1.* Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. Alleluia.

Gospel. Matt. 22, 2-14

✠ Sequéntia sancti Evangélii secúndum Matthæum.

In illo témpore: Loquebátur Jesus princípibus sacerdótum et pharisæis in parábolis, dicens: Símile factum est regnum cælórum hómini regi, qui fecit núptias fílio suo. Et misit servos suos vocáre invitátos ad núptias, et nolébant veníre. Iterum misit alios servos, dicens: Dícite in-

✠ Continuation of the holy Gospel according to St. Matthew.

At that time, Jesus spoke to the chief priests and the pharisees in parables, saying, The kingdom of heaven is likened to a king, who made a marriage for his son; and he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants,

saying, Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected: and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment: and he saith to him, Friend, how camest thou in hither, not having on a wedding garment? but he was silent. Then the king said to the waiters, Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

vitátis: Ecce prándium meum parávi, tauri mei, et altília occísa sunt, et ómnia paráta: veníte ad núptias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad negotiatiónem suam: réliqui vero tenuérunt servos ejus et contuméliis affèctos occidérunt. Rex autem cum audísset, irátus est: et missis exercítibus suis, pérdidit homicídas illos, et civitátem illórum succéndit. Tunc ait servis suis: Núptiæ quidem parátæ sunt, sed qui invitáti erant, non fúérunt digni. Ite ergo ad éxitus viárum, et quoscúmque invenéritis, vocáte ad núptias. Et egréssi servi ejus in vias, congregavérunt omnes, quos invenérunt, malos et bonos: et implétæ sunt núptiæ discumbéntium. Intrávit autem rex, ut vidéret discumbéntes, et vidit ibi hóminem non vestítum vesti nuptiáli. Et ait illi: Amíce, quómodo huc intrásti non habens vestem nuptiálem? At ille obmútuit. Tunc dixit rex minístris: Ligátis mánibus et pédibus ejus, míttite eum in ténebras exterióres: ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti.

Creed, page 765.

Offertory. Ps. 137, 7

If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord; and Thou wilt stretch forth Thy hand against the wrath of my enemies: and Thy right hand shall save me.

Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me fáciet déxtera tua.

Offertory Prayers, page 767.

Secret

Hæc múnera, quæsumus, Dómine, quæ óculis tuæ, majestátis offérimus, salutária nobis esse concéde. Per Dóminum.

Grant, we beseech Thee, O Lord, that these gifts, which we offer up in the sight of Thy majesty, may be salutary unto us. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 118, 4, 5

Tu mandásti mandáta tua custodíri nimis: útinam dirigántur viæ meæ, ad custodiéndas justificatiónes tuas.

Thou hast commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications.

Postcommunion

Tua nos, Dómine, medicinális operátio, et a nostris perversitátibus cleménter expédiat, et tuis semper fáciat inhærére mandátis. Per Dóminum.

Let Thy healing power, O Lord, in mercy deliver us from our waywardness and cause us ever to cleave to Thy commandments. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Twentieth Sunday After Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Dan. 3, 31, 29, 35

Omnia, quæ fecísti nobis, Dómine, in vero judício fecísti, quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitúdinem misericórdiæ tuæ. *Ps. 118, 1.* Beáti immaculati in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

All that Thou hast done to us, O Lord, Thou hast done in true judgment; because we have sinned against Thee, and we have not obeyed Thy commandments: but give glory to Thy name, and deal with us according to the multitude of Thy mercy. *Ps. 118, 1.* Blessed are the undefiled in the way; who walk in the law of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Being appeased, O Lord, grant to Thy faithful in abundance, we beseech Thee, both forgiveness and peace, that they may both be cleansed from all offenses and with a quiet mind give themselves to thy service. Through our Lord.

Largíre, quǽsumus, Dómine, fidélibus tuis indulgéntiam placátus et pacem: ut páriter ab ómnibus mundéntur offénsis, et secúra tibi mente desérviant. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Eph. 5, 15-21

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Léctio Epístolæ beáti Pauli Apóstoli ad Ephesios.

Brethren, See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of Our Lord Jesus Christ, to God and the Father; being subject one to another in the fear of Christ.

Fratres: Vidéte quómodo caute ambulétis: non quasi insipiéntes, sed ut sapiéntes, rediméntes tempus, quóniam dies mali sunt. Proptérea nolíte fíeri imprudéntes, sed intelligéntes, quæ sit volúntas Dei. Et nolíte inebriári vino, in quo est luxúria: sed impléminí Spíritu Sancto, loquéntes vobismetípsis in psalmis, et hymnis, et cánticis spirituálibus, cantántes, et psalléntes in córdibus vestris Dómino: grátias agéntes semper pro ómnibus in nómine Dómini nostri Jesu Christi, Deo et Patri. Subjécti ínvicem in timóre Christi.

Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. ℣. Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. ℣. *Ps. 107, 2.* My heart is ready, O God, my heart is ready: I will sing, and will give praise to Thee, my glory. Alleluia.

Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. ℣. Aperis tu manum tuam: et imples omne ánimal benedictióne. Allelúja, allelúja. ℣. *Ps. 107, 2.* Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam tibi, glória mea. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 4, 46-53

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Erat quidam régulus, cujus fílius infirmabátur Caphárnaum. Hic cum audísset, quia Jesus adveníret a Judæa in Galilæam, ábiit ad eum, et rogábat eum ut descénderet, et sanáret fílium ejus; incipiébat enim mori. Dixit ergo Jesus ad eum: Nisi signa et prodígia vidéritis, non créditis. Dicit ad eum régulus: Dómine, descénde priúsquam moriétur fílius meus. Dicit ei Jesus: Vade fílius tuus vivit. Crédidit homo sermóni, quem dixit ei Jesus et ibat. Jam autem eo descendénte servi occurrérunt ei, et nuntiavérunt dicentes, quia fílius ejus víveret. Interrogábat ergo horam ab eis, in qua mélius habúerit. Et Dixérunt ei: Quia heri hora séptima relíquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit ei Jesus: Fílius tuus vivit: et crédidit ipse, et domus ejus tota.

✠ Continuation of the holy Gospel according to St. John.

At that time, There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him, Unless you see signs and wonders, you believe not. The ruler saith to Him, Lord, come down before that my son die. Jesus saith to him, Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

Creed, page 765.

Offertory. Ps. 136, 1

Super flúmina Babylónis illic sédimus, et flévimus: dum recordarémur tui, Sion.

Upon the rivers of Babylon, there we sat and wept; when we remembered Thee, O Sion.

Offertory Prayers, page 767.

Secret

Cælestem nobis præbeant hæc mystria, Quæsumus, Dómine, medicínam: et

Let these mysteries, we beseech Thee, O Lord, be our heavenly medicine and

purge the evil from our hearts. Through our Lord.

vitia nostri cordis expúrgent. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 118, 49, 50

Be thou mindful of Thy word to Thy servant, O Lord, in which Thou hast given me hope: this hath comforted me in my humiliation.

Meménto verbi tui servo tuo, Dómine, in quo mihi spem dedísti: hæc me consoláta est in humilitáte mea.

Postcommunion

THAT we may be rendered worthy of Thy sacred gifts, O Lord, grant us, we beseech Thee, ever to obey Thy commandments. Through our Lord.

UT SACRIS, Dómine, reddámur digni munéribus: fac nos, quæsumus, tuis semper obedíre mandátis. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Twenty-first Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Esther 13, 9, 10, 11

ALL things are in Thy will, O Lord, and there is none that can resist Thy will: for thou hast made all things, heaven and earth, and all things that are under the cope of heaven: Thou art Lord of all. *Ps. 118, 1.* Blessed are the undefiled in the way; who walk in the law of the Lord. ℣. Glory.

IN VOLUNTÁTE tua, Dómine, univérsa sunt pósita, et non est qui possit resístere voluntáti tuæ: tu enim fecísti ómnia, cælum et terram, et univérsa quæ cæli ámbitu continéntur: Dóminus universórum tu es. *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

KEEP Thy household, we beseech Thee, O Lord, with continual loving-kindness, that by Thy protection it may

FAMÍLIAM tuam, quæsumus, Dómine, contínua pietáte custódi: ut a cunctis adversitátibus, te protegénte,

sit líbera: et in bonus áctibus, tuo nómini sit devóta. Per Dóminum.

be free from all adversities and devoted to Thy name in well-doing. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Eph. 6, 10-17

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

FRATRES: Confortámini in Dómino, et in poténtia virtútis ejus. Indúite vos armatúram Dei, ut possítis stare advérsus insídias diáboli. Quóniam non est nobis colluctátio advérsus carnem et sánguinem: sed advérsus príncipes, et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequítiæ, in cæléstibus. Proptérea accípite armatúram Dei, ut possítis resístere in die malo, et in ómnibus perfécti stare. State ergo succíncti lumbos vestros in veritáte, et indúti loricam justítiæ, et calceáti pedes in præparatióne Evangélii pacis: in omnibus suméntes scutum fídei, in quo possítis ómnia tela nequíssimi ígnea exstínguere: et gáleam salútis assúmite: et gládium spíritus, quod est verbum Dei.

BRETHREN, be strengthened in the Lord, and in the might of His power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore having your loins girt about with truth, and having on the breast plate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

Gradual. Ps. 89, 1, 2

Dómine, refúgium factus es nobis, a generatióne et progénie. ℣. Priúsquam montes fíerent, aut formarétur terra et orbis: a sæculo, et usque in sæculum tu es Deus. Allelúja,

Lord, Thou hast been our refuge, from generation to generation. ℣. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity

Thou art God. Alleluia, alleluia. ℣. *Ps. 113, 1.* When Israel went out of Egypt, the house of Jacob from a barbarous people. Alleluia.

allelúja. ℣. *Ps. 113, 1.* In éxitu Israël de Ægypto, domus Jacob de pópulo bárbaro. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 23-35

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time, Jesus spoke to His disciples this parable: The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence: and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow-servant falling down besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and

IN ILLO témpore: Dixit Jesus discípulis suis parábolam hanc: Assimilátum est regnum cælórum hómini regi, qui vóluit ratiónem pónere cum servis suis. Et cum cœpísset rationem pónere, oblátus est ei unus, qui debébat ei decem míllia talénta. Cum autem non habéret unde rédderet, jussit eum dóminus ejus venúmdari, et uxórem ejus, et fílios, et ómnia, quæ habébat, et reddi. Prócidens autem servus ille orábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Misértus autem dóminus servi illíus, dimísit eum, et débitum dimísit ei. Egréssus autem servus ille, invénit unum de consérvis suis, qui debébat ei centum denários: et tenens suffocábat eum, dicens: Redde quod debes. Et prócidens consérvus ejus, rogábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Ille autem nóluit: sed ábiit, et misit eum in cárcerem donec rédderet débitum. Vidéntes autem consérvi ejus quæ fiébant, contristáti sunt valde: et venérunt, et narravérunt dómino suo ómnia quæ facta fúerant. Tunc vocávit illum dóminus suus; et ait illi: Serve ne-

quam, omne débitum dimísi tibi, quóniam rogásti me: nonne ergo opórtuit et te misseréri consérvi tui, sicut et ego tui misértus sum? Et irátus dóminus ejus trádidit eum tortóribus, quoadúsque rédderet univérsum débitum. Sic et Pater meus cæléstis fáciet vobis, si non remiséritis unusquísque fratri suo de córdibus vestris.

saith to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

Creed, page 765.

Offertory. Job 1

Vir erat in terra Hus, nómine Job: simplex et rectus, ac timens Deum: quem Satan pétiit, ut tentáret: et data est ei potéstas a Dómino in facultátes, et in carnem ejus: perdiditque omnem substántiam ipsíus, et fílios: carnem quoque ejus gravi úlcere vulnerávit.

There was a man in the land of Hus, whose name was Job, simple, and upright, and fearing God: whom Satan besought that he might tempt: and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer.

Offertory Prayers, page 767.

Secret

Súscipe, Dómine, propítius hóstias: quibus et te placári voluísti, et nobis salútem poténti pietáte restítui. Per Dóminum.

Graciously receive, O Lord, the sacrifices with which Thou hast willed that Thou shouldst be appeased and our salvation, by Thy mighty love. restored. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 118, 81, 84, 86

In salutári tuo ánima mea, et in verbum tuum sperávi: quando fácies de persequéntibus me judícium? iníqui persecúti sunt me, ádjuva me, Dómine Deus meus.

My soul is in Thy salvation, and in Thy word have I hoped: when wilt Thou execute judgment on them that persecute me? the wicked have persecuted me: help me, O Lord my God.

Postcommunion

HAVING obtained the nourishment of immortality, we beseech Thee, O Lord, that what has passed our lips we may embrace with a pure mind. Through our Lord.

IMMORTALITÁTIS alimóniam consecúti, quæsumus, Dómine: ut, quod ore percépimus, pura mente sectémur. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Twenty-second Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

Introit. Ps. 129, 3, 4

IF THOU shalt observe iniquities, O Lord, Lord, who shall endure it? for with Thee is propitiation, O God of Israel. *Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my voice. ℣. Glory.

SI INIQUITÁTES observáveris, Dómine, Dómine, quis sustinébit? quia apud te propitiátio est, Deus Israël. *Ps 129, 1-2.* De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, our refuge and our strength, the very author of piety, be present to the devout supplications of Thy Church, and grant that what we seek in faith we may effectively arrive at. Through our Lord.

DEUS, refúgium nostrum, et virtus: adésto piis Ecclésiæ tuæ précibus, auctor ipse pietátis, et præsta; ut, quod fidéliter pétimus, efficáciter consequámur. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Philip. 1, 6-11

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

Léctio Epístolæ beati Pauli Apóstoli ad Philippénses.

BRETHREN, we are confident in the Lord Jesus, that He Who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is

CONFÍDIMUS in Dómino Jesu, quia qui cœpit in vobis opus bonum, perfíciet usque in diem Christi Jesu. Sicut est mihi justum hoc sen-

tire pro ómnibus vobis: eo quod hábeam vos in corde, et in vínculis meis, et in defensióne, et confirmatióne Evangélii, sócios gáudii mei omnes vos esse. Testis enim mihi est Deus, quómodo cúpiam omnes vos in viscéribus Jesu Christi. Et hoc oro ut cáritas vestra magis ac magis abúndet in sciéntia, et in omni sensu: ut probétis potióra, ut sitis sincéri, et sine offénsa in diem Christi, repléti fructu justítiæ per Jesum Christum, in glóriam et laudem Dei.

meet for me to think this for you all, for that I have you in my bands, and in the defence and confirmation of the gospel you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Gradual. Ps. 132, 1, 2

Ecce quam bonum, et quam jucúndum, habitáre fratres in unum! ℣. Sicut ungúentum in cápite, quod descéndit in barbam, barbam Aaron. Allelúja, allelúja. ℣. *Ps. 113,* 11. Qui timent Dóminum sperent in eo: adjútor et protéctor eórum est. Allelúja.

Behold how good and how pleasant it is for brethren to dwell together in unity. ℣. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Alleluia, alleluia. ℣. *Ps. 113, 11.* They that fear the Lord, let them hope in Him: He is their helper and protector. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 22, 15-21

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Abeúntes pharisæi, consílium iniérunt ut cáperent Jesum in sermóne. Et mittunt ei discípulos suos cum Herodiánis, dicéntes: Magíster, scimus quia verax es, et viam Dei in veritáte doces, et non est tibi cura de áliquo: non enim réspicis persónam hóminum: dic ergo nobis quid tibi vidé-

At that time, the pharisees went and consulted among themselves, how to ensnare Jesus in His speech. And they send to Him their disciples, with the Herodians, saying, Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man, for Thou dost not

regard the person of men. Tell us therefore, what dost Thou think? Is it lawful to give tribute to Cæsar, or not? But Jesus knowing their wickedness, said, Why do you tempt me, ye hypocrites? Show Me the coin of the tribute. And they offered Him a penny. And Jesus saith to them, Whose image and superscription is this? They say to Him, Cæsar's. Then He saith to them, Render therefore to Cæsar, the things that are Cæsar's; and to God, the things that are God's.

tur, licet censum dare Cæsari, an non? Cógnita autem Jesus nequítia eórum, ait: Quid me tentátis, hypócritæ? osténdite mihi numísma census. At illi obtulérunt ei denárium. Et ait illis Jesus: Cujus est imágo hæc, et superscríptio? Dicunt ei: Cæsaris. Tunc ait illis: Réddite ergo quæ sunt Cæsaris, Cæsari: et quæ sunt Dei, Deo.

Creed, page 765.

Offertory. Esther 14, 12, 13

Remember me, O Lord, Thou Who rulest above all power; and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

Recordáre mei, Dómine, omni potentátui dóminans: et da sermónem rectum in os meum, ut pláceant verba mea in conspéctu príncipis.

Offertory Prayers, page 767.

Secret

GRANT, O merciful God, that this saving oblation may forever rid us of our own guilt and defend us from all adversities. Through our Lord.

DA, MISÉRICORS Deus: ut hæc salutáris oblátio et a própriis nos reátibus indesinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion

I have cried, for Thou, O God, hast heard me: O incline Thy ear unto me, and hear my words.

Ego clamávi, quóniam, exaudísti me, Deus: inclína aurem tuam, et exáudi verba mea.

Postcommunion

WE HAVE taken the gifts of the sacred mystery, O Lord, humbly imploring that

SÚMPSIMUS, Dómine, sacri dona mystérii, humíliter deprecántes: ut quæ in tui

commemoratiónem nos fácere præcepísti, in nostræ profíciant infirmitátis auxílium: Qui vivis.

what Thou hast bidden us do in commemoration of Thee may avail unto the help of our infirmity. Who livest.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Twenty-third Sunday after Pentecost *(Green)*

The Beginning of Mass, page 756.

If there be only twenty-three Sundays after Pentecost the following Mass, appointed for the twenty-third Sunday after Pentecost, is said on Saturday or some other day of the preceding week, according to special rubrics, and the Mass of the twenty-fourth Sunday after Pentecost is said in its stead.

Introit. Jer. 29, 11, 12, 14

DICIT Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Ps. 84, 2.* Benedixísti, Dómine, terram tuam: advertísti captivitatem Jacob. ℣. Glória Patri.

THE Lord said, I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Ps. 84, 2.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ABSOLVE, quæsumus, Dómine, tuórum delícta populórum: ut a peccatórum néxibus, quæ pro nostra fragilitáte contráximus, tua benignitáte liberémur. Per Dóminum.

REMIT, we beseech Thee, O Lord, the sins of Thy people, that by Thy kindness we may be delivered from the trammels of our sins, in which, through our frailty, we have become entangled. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Philip. 3, 17-21 4, 1-3

Léctio Epístolæ beati Pauli Apostoli ad Philippénses.

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

FRATRES: Imitatóres mei estóte, et observáte eos qui ita ámbulant, sicut habétis formam nostram. Multi enim

BRETHREN, be ye followers of me, and observe them who walk so as you have our model. For many walk, of

whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved: I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord: and I entreat thee also, my sincere companion, help those women who have labored with me in the gospel with Clement and the rest of my fellow-laborers, whose names are in the book of life.

ámbulant, quos sæpe dicébam vobis (nunc autem et flens dico) inimícos crucis Christi: quorum finis intéritus: quorum Deus venter est: et glória in confusióne ipsórum, qui terréna sápiunt. Nostra autem conversátio in cælis est: unde etiam Salvatórem exspectámus Dóminum nostrum Jesum Christum, qui reformábit corpus humilitátis nostræ, configurátum, córpori claritátis suæ, secúndum operatiónem, qua étiam possit subjícere sibi ómnia. Itaque, fratres mei caríssimi, et desideratíssimi, gáudium meum, et coróna mea: sic state in Dómino, caríssimi: Evódiam rogo, et Syntychen déprecor idípsum sápere in Dómino. Etiam rogo et te, germáne compar, ádjuva illas, quæ mecum laboravérunt in Evangélio cum Cleménte, et céteris adjutóribus meis, quorum nómina sunt in libro vitæ.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. ℣. In God we will glory all the day; and in Thy name we will give praise for ever. Alleluia, alleluia. ℣. *Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Liberásti nos, Dómine, ex affligentibus nos: et eos, qui nos odérunt, confudísti. ℣. In Deo laudábimur tota die, et in nómine tuo confitébimur in sæcula. Allelúja, allelúja. ℣. *Ps. 129, 1, 2.* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 18-26

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

In illo témpore: Loquénte Jesu ad turbas, ecce princeps unus accéssit, et adorábat eum, dicens: Dómine, fília mea modo defúncta est: sed veni, impone manum tuam super eam, et vivet. Et surgens Jesus sequebátur eum, et discípuli ejus. Et ecce múlier, quæ sánguinis, fluxum patiebátur duódecim annis, accéssit retro, et tétigit fímbriam vestiménti ejus. Dicebat enim intra se: Si tetígero tantum vestiméntum ejus, salva ero. At Jesus convérsus, et vídens eam, dixit: confíde fília, fides tua te salvam fecit. Et salva facta est múlier ex illa hora. Et cum venísset Jesus in domum príncipis, et vidísset tibícines et turbam tumultuántem, dicébat: Recédite: non est enim mórtua puélla, sed dormit. Et deridébant eum. Et cum ejécta esset turba, intrávit, et ténuit manum ejus. Et surréxit puélla. Et éxiit fama hæc in univérsam terram illam.

At that time, As Jesus was speaking to the multitudes, behold a certain ruler came up, and adored Him, saying, Lord, my daughter is even now dead; but come lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him with His disciples. And behold a woman, who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself, If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, He said, Give place; for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

Creed, page 765.

Offertory. Ps. 129, 1, 2

De profúndis clamávi, ad te, Dómine: Dómine, exáudi oratiónem meam: de profúndis clamávi ad te, Dómine.

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Offertory Prayers, page 767.

Secret

Pro nostræ servitútis augménto sacrifícium tibi, Dómine, laudis offérimus: ut,

We offer Thee, O Lord, the sacrifice of praise for the increase of our service,

that Thou mayest graciously complete that which, for no merit of ours, Thou hast granted unto us. Through our Lord.

quod immêritis contulísti, propítius exsequáris. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen I say to you, whatsoever, you ask when you pray, believe that you shall receive, and it shall be done to you.

Amen dico vobis, quidquid orántes pétitis, crédite quia accipiétis, et fiet vobis.

Postcommunion

WE PRAY Thee, O almighty God, that Thou wilt not suffer to be overcome by human dangers those to whom Thou grantest participation in things that are divine. Through our Lord.

QUÆSUMUS, omnipotens Deus: ut, quos divina tríbuis participatióne gaudére, humánis non sinas subjacére perículis. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Twenty-fourth and Last Sunday after Pentecost

(Green)

In case there are more than 24 Sundays after Pentecost see Supplementary Masses for extra Sundays after Pentecost on page 740. The following Mass, however, is always said on the last Sunday after Pentecost, that is, the Sunday preceding the first Sunday of Advent.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

THE Lord saith, I think thoughts of peace, and not of affliction; you shall call upon Me and I will hear you; and I will bring back your captivity from all places. *Ps. 84, 2.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. ℣. Glory.

DICIT Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Ps. 84, 2.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Excita, quæsumus, Dómine, tuórum fidélium voluntátes: ut dívini óperis fructum propénsius exsequéntes: pietátis tuæ remédia majóra percípiant. Per Dóminum.

Arouse, we beseech Thee, O Lord, the wills of Thy faithful, that, by more earnestly following after the fruit of the divine work, they may the more abundantly partake of Thy mercies. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Col. 1, 9-14

Léctio Epístolæ beáti Pauli Apostoli ad Colossenses.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

Fratres: Non cessámus pro vobis orántes, et postulántes ut impleámini agnitióne voluntátis Dei, in omni sapiéntia et intelléctu spiritáli: ut ambulétis digne Deo per ómnia placéntes: in omni ópere bono fructificántes, et crescéntes in sciéntia Dei: in omni virtúte confortáti secúndum poténtiam claritátis ejus in omni patiéntia, et longanimitáte cum gáudio, grátias agéntes Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine: qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Fílii dilectiónis suæ, in quo habémus redemptiónem per sánguinem ejus, remissiónem peccatórum.

Brethren, We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of His glory, in all patience and long-suffering with joy; giving thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in Whom we have redemption through His blood, the remission of sins.

Gradual. Ps. 43, 8, 9

Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. ℣. In Deo laudábimur tota die, et in nómine tuo confitébimur in

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. ℣. In God we will glory all the day: and in Thy

name we will give praise for ever. Alleluia, alleluia. ℣. *Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

sæcula. Alleluia, alleluia. ℣. *Ps. 129, 1, 2.* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam. Allelúia.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 15-35

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

At that time, Jesus said to His disciples, When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place; he that readeth, let him understand: then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath: for there shall be then great tribulation, such as has not been found from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you, Lo, here is Christ, or there; do not believe Him: for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold,

In illo témpore: Dixit Jesus discípulis suis: Cum vidéritis abominatiónem desolatiónis, quæ dicta est a Daniéle prophéta, stantem in loco sancto: qui legit, intélligat; tunc qui in Judǽæ sunt, fúgiant ad montes: et qui in tecto, non descéndat tóllere áliquid de domo sua: et qui in agro, non revertátur tóllere túnicam suam. Væ autem prægnántibus, et nutriéntibus in illis diébus. Oráte autem ut non fiat fuga vestra in híeme, vel sábbato. Erit enim tunc tribulátio magna, qualis non fíerit salva omnis caro: sed modo, neque fiet. Et nisi breviáti fuíssent dies illi, non fíerit salva omnis caro: sed propter eléctos breviabúntur dies illi. Tunc si quis vobis díxerit: Ecce hic est Christus, aut illic: nolíte crédere. Surgent enim pseudochrísti, et pseudoprophétæ: et dabunt signa magna, et prodígia, ita ut in errórem inducántur (si fíeri potest) étiam elécti. Ecce prædíxi vobis. Si ergo díxerint vobis: Ecce in desérto est, nolíte exíre: ecce in penetrálibus nolíte crédere. Sicut enim fulgur exit ab Oriénte, et paret usque in Oc-

cidéntem: ita erit et advéntus Fílii hóminis. Ubicumque fúerit corpus, illic congregabúntur et áquilæ. Statim autem post tribulatiónem diérum illórum sol obscurábitur, et luna non dabit lumen suum, et stellæ cadent de cælo, et virtútes cælórum commovebúntur: et tunc parébit signum Fílii hóminis in cælo: et tunc plangent omnes tribus terræ: et vidébunt Fílium hóminis veniéntem in núbibus cæli cum virtúte multa, et majestáte. Et mittet Angelos suos cum tuba, et voce magna: et congregábunt eléctos ejus a quátuor ventis, a summis cælórum usque ad términos eórum. Ab árbore autem fici díscite parábolam: cum jam ramus ejus tener fúerit, et fólia nata, scitis quia prope est æstas: ita et vos cum vidéritis hæc ómnia, scitóte quia prope est in jánuis. Amen dico vobis, quia non præteríbit generátio hæc, donec ómnia hæc fiant. Cælum et terra transíbunt, verba autem mea non præteríbunt.

I have told it to you beforehand: if they therefore shall say to you, Behold, He is in the desert, go ye not out; behold, He is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty: and He shall send His angels with a trumpet and a great voice and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass away.

Creed, page 765.

Offertory. Ps. 129, 1, 2

De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam: de profúndis clamávi ad te, Dómine.

From the depths I have cried out to Thee, O Lord: Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Offertory Prayers, page 767.

Secret

Be propitious, O Lord, to our supplications, and accept the offerings and prayers of Thy people: turn all our hearts unto Thee, that, being delivered from earthly desires, we may pass on to the enjoyments of heaven. Through our Lord.

Propítius esto Dómine supplicatiónibus nostris: et pópuli tui oblatiónibus, precibúsque suscéptis, ómnium nostrum ad te corda convérte, ut a terrénis cupiditátibus liberáti, ad cœléstia desidéria transeámus. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen, I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

Amen, dico vobis, quidquid orántes pétitis, crédite quia accipiétis, et fiet vobis.

Postcommunion

Grant us, we beseech Thee, O Lord, that, through this sacrament which we have received, whatever is evil in our hearts may be restored by its gift of healing. Through our Lord.

Concéde nobis quæsumus Dómine: ut per hæc sacraménta quæ súmpsimus, quidquid in nostra mente vitiósum est, ipsórum medicatiónis dono curétur. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Masses for Extra Sundays after Pentecost

Supplementary Mass No. 1.

Mass of the Sixth Sunday after Epiphany *(Green)*

If there are twenty-five Sundays after Pentecost, this is said on the twenty-fourth; if twenty-six, on the twenty-fifth; if twenty-seven, on the twenty-sixth, and if twenty-eight, on the twenty-seventh.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

The Lord saith, I think thoughts of peace, and not of affliction; you shall call upon Me and I will hear you; and I will bring back your cap-

Dicit Dóminus, ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos; et redúcam captivitátem ves-

tram de cunctis locis. *Ps. 84, 2.* Benedixísti Dómine terram tuam: avertísti captivitátem Jacob. ℣. Glória Patri.

tivity from all places. *Ps. 84, 2.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA quæsumus omnípotens Deus: ut semper rationabília meditántes, quæ tibi sunt plácita, et dictis exsequámur et factis. Per Dóminum.

GRANT, we beseech Thee, almighty God, that, ever fixing our thoughts on reasonable things, we may both in word and in deed do what is pleasing to Thee. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. 1 Thess. 1, 2-10

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in oratiónibus nostris sine intermissióne, mémores óperis fídei vestræ, et labóris, et caritátis, et sustinéntiæ spei Dómini nostri Jesu Christi, ante Deum et Patrem nostrum: sciéntes fratres, dilécti a Deo, electiónem vestram: quia Evangélium nostrum non fuit ad vos in sermóne tantum, sed et in virtúte et in Spíritu sancto, et in plenitúdine sancto, et in plenitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipiéntes verbum in tribulatióne multa, cum gáudio Spíritus sancti: ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Achája. A vobis enim diffamátus est sermo Dómini, non solum

BRETHREN, we give thanks to God for you all, making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of Our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia

and Achaia, but also in every place, your faith which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate to us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised from the dead), Jesus Who hath delivered us from the wrath to come.

in Macedónia, et in Achája, sed et in omni loco fides vestra, quæ est ad Deum, profécta est, ita ut non sit nobis necésse quidquam loqui. Ipsi enim de nobis annúntiant qualem intróitum habuérimus ad vos: et quómodo convérsi estis ad Deum a simulácris, servíre Deo vivo, et vero, et exspectáre Fílium ejus de cœlis (quem suscitávit ex mórtuis Jesum, qui erípuit nos ab ira ventúra.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. ℣. In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. ℣. *Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Aleluia.

Liberásti nos, Dómine, ex affligéntibus nos: et eos qui nos odérunt, confudísti. ℣. In Deo laudábimur tota die: et in nómine tuo confitébimur in sæcula. ℣. *Ps. 129, 1, 2.* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam. Allelúia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 31-35

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time, Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of

IN ILLO témpore: Dixit Jesus turbis parábolam hanc: Símile est regnum cœlórum grano sinápis, quod accípiens homo seminávit in agro suo: quod mínimum quidem est ómnibus semínibus: cum autem créverit, majus est ómnibus oléribus, et fit arbor, ita ut vólucres cœli véniant, et hábitent in ramis ejus. Aliam parábolam, locútus est eis. Símile est regnum cœlórum ferménto, quod accéptum múlier abscóndit in farínæ satis tribus, donec fermentátum est

totum. Hæc ómnia locútus est Jesus in parábolis ad turbas: et sine parábolis non loquebátur eis: ut implerétur quod dictum erat per prophétam dicéntem: Apériam in parábolis os meum, eructábo abscóndita a constitutióne mundi.

meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

Creed, page 765.

Offertory. Ps. 129, 1, 2

De profúndis clamávi ad te Dómine; Dómine exáudi oratiónem meam: de profúndis clamávi ad te Dómine.

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Offertory Prayers, page 767.

Secret

Hæc nos oblátio Deus mundet, quæsumus, et rénovet, gubérnet, et prótegat. Per Dóminum.

May this oblation, O God, cleanse, renew, govern, and protect us, we beseech Thee. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Mark 11, 34

Amen dico vobis, quidquid orántes pétitis, crédite quia accipiétis, et fiet vobis.

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you.

Postcommunion

Cœléstibus Dómine pasti delíciis: quæsumus; ut semper éadem, per quæ veráciter vívimus, appetámus. Per Dóminum.

Being fed with celestial delights, we beseech Thee, O Lord, that we may ever hunger after those things by which we truly live. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Supplementary Mass No. 2.

Mass of the Fifth Sunday after Epiphany. *(Green)*

If there are twenty-six Sundays after Pentecost, this is said on the twenty-fourth; if twenty-seven, on the twenty-fifth; if twenty-eight, on the twenty-sixth.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

THE Lord saith, I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Ps. 84, 2.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. ℣. Glory.

DICIT Dóminus, ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos; et redúcam captivitátem vestram de cunctis locis. *Ps. 84, 2.* Benedixísti Dómine terram tuam: avertísti captivitátem Jacob. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

KEEP Thy family, we beseech Thee, O Lord, with Thy continual mercy, that, leaning only upon the hope of Thy heavenly grace, it may ever be defended by Thy protection. Through our Lord.

FAMÍLIAM tuam quæsumus Dómine contínua pietáte custódi: ut quæ in sola spe grátiæ cœléstis innítitur, tua semper protectióne muniátur. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Col. 3, 12-17

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

Léctio Epístolæ beatí Pauli Apóstoli ad Colosséenses.

BRETHREN, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another, even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection: and let the peace of

FRATRES: Indúite vos sicut elécti Dei, sancti, et dilécti, víscera misericórdiæ, benigitátem, humilitátem, modéstiam, patiéntiam: supportántes ínvicem, et donántes vobismetípsis si quis advérsus áliquem habet querelam: sicut et Dóminus donavit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est vínculum perfectiónis: et pax Christi exsúltet in córdi-

bus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi hábitet in vobis abundánter in omni sapiéntia, docéntes, et commonéntes, vosmetípsos, psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne, quodcúmque fácitis in verbo aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias agéntes Deo et Patri per Jesum Christum Dóminum nostrum.

Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ Our Lord.

Gradual. Ps. 43, 8, 9

Liberásti nos, Dómine, ex affligéntibus nos: et eos qui nos odérunt, confudísti. ℣. In Deo laudábimur tota die: et in nómine tuo confitébimur in sæcula. Allelúia, allelúia. *V. Ps. 129, 1, 2.* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam. Allelúja.

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. ℣. In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. ℣. *Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 24-30

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus turbis parábolam hanc: Símile factum est regnum cœlórum hómini, qui seminávit bonum semen in agro suo. Cum autem dormírent hómines, venit inimícus ejus, et superseminávit zizánia in médio trítici, et ábiit. Cum autem crevísset herba, et fructum fecísset, tunc apparuérunt et zizánia. Accedéntes autem servi patrisfamílias, dixérunt ei: Dómine, nonne bonum semen seminásti in

At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him, Sir, didst thou not sow good

seed in thy field? whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No: lest perhaps gathering up the cockle you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest, I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

agro tuo? Unde ergo habet zizánia? Et ait illis: Inimícus homo hoc fecit. Servi autem dixérunt ei: Vis, imus, et collígimus ea? et ait: Non: ne forte colligéntes zizánia, eradicétis simul cum eis et tríticum. Sínite útraque créscere usque ad messem, et in témpore messis dicam messóribus: Collígite primum zizánia, et alligáte ea in fascículos ad comburéndum, tríticum autem congregáte in hórreum meum.

Creed, page 765.

Offertory. Ps. 129, 1, 2

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

De profúndis clamávi ad te Dómine: Dómine exáudi oratiónem meam: de profúndis clamávi ad te Dómine.

Offertory Prayers, page 767.

Secret

We offer Thee, O Lord, the sacrifice of reconciliation, that Thou mayest mercifully forgive our sins and direct our wavering hearts. Through our Lord.

Hóstias tibi Dómine placatiónis offérimus: ut et delícta nostra miserátus absolvas, et nutántia corda tu dirigas. Per Dóminum.

Preface for Sundays, page 773.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Communion. Mark 11, 24

Amen, I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

Amen dico vobis, quidquid orántes pétitis, crédite quia accipiétis, et fiet vobis.

Postcommunion

We pray Thee, O almighty God, that we may receive the effect of that salva-

Quǽsumus omnipotens Deus: ut illíus salutáris capiámus effectum, cujus

per hæc mystéria pignus accépimus. Per Dóminum.

tion of which we have received the pledge. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Supplementary Mass No. 3.

Mass of the Fourth Sunday after Epiphany *(Green)*

If there are twenty-seven Sundays after Pentecost, this is said on the twenty-fourth; if twenty-eight, on the twenty-fifth.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

Dicit Dóminus, ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos; et redúcam captivitátem vestram de cunctis locis. *Ps. 84, 2.* Benedixísti Dómine terram tuam: avertísti captivitátem Jacob. ℣. Glória Patri.

The Lord saith, I think thoughts of peace, and not of affliction; you shall call upon Me and I will hear you; and I will bring back your captivity from all places. *Ps. 84, 2.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui nos in tantis perículis constitútos pro humána scis fragilitáte non posse subsístere: da nobis salútem mentis et córporis; ut ea, quæ pro peccátis nostris pátimur, te adjuvánte vincámus. Per Dóminum.

O God, Who knowest that we are surrounded by perils so great as to be unendurable because of our human frailty, grant us health of mind and body, so that by Thine assistance we may conquer the things with which we are afflicted because of our sins. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Rom. 13, 8, 10

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Fratres: Némini quidquam debeátis: nisi ut ínvicem diligátis, qui enim

Brethren, owe no man any thing, but to love one another; for he that loveth his

neighbor hath fulfilled the law. For thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is comprised in this word, thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law.

díligit próximum, legem implévit. Nam: Non adulterábis: Non occídes: Non furáberis: Non falsum testimónium dices: Non concupísces: et si quod est álìud mandátum, in hoc verbo instaurátur: Díliges próximum tuum sicut teípsum. Diléctio próximi malum non operátur. Plenitúdo ergo legis est diléctio.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. ℣. In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. ℣. *Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Liberásti nos, Dómine, ex affligéntibus nos: et eos qui nos odérunt, confudísti. ℣. In Deo laudábimur tota die: et in nómine tuo confitébimur in sæcula. Allelúia, allelúia. ℣. *Ps. 129, 1, 2.* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam. Allelúia.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 23-27

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

At that time, when Jesus entered into the ship, His disciples followed Him. And behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep. And they came to Him and awaked Him, saying, Lord, save us, we perish. And Jesus saith to them, Why are ye fearful, O ye of little faith? Then rising up, He commanded the winds and the sea, and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey Him?

In illo témpore: Ascendénte Jesu in navículam, secúti sunt eum discípuli ejus: et ecce motus magnus factus est in mari ita ut navícula operirétur flúctibus, ipse vero dormiébat. Et accessérunt ad eum discípuli ejus, et suscitavérunt eum, dicéntes; Dómine, salva nos, perímus. Et dicit eis Jesus: Quid tímidi estis, módicæ fídei? Tunc surgens, imperávit ventis, et mari, et facta est tranquíllitas magna. Porro hómines miráti sunt, dicéntes: Qualis est hic, quia venti et mare obédiunt ei?

Creed, page 765.

Offertory. Ps. 129, 1, 2

De profundis clamávi ad te Dómine; Dómine exáudi oratiónem meam: de profundis clamávi ad te Dómine.

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Offertory Prayers, page 767.

Secret

Concéde quæsumus omnípotens Deus: ut hujus sacrifícii munus oblátum, fragilitátem nostram ob omni malo purget semper, et múniat. Per Dóminum.

Grant, we beseech Thee, O almighty God, that the offering of this sacrifice presented to Thee may ever purge our frailty of all evil and may fortify it. Through our Lord.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen dico vobis, quidquid orántes pétitis, crédite quia accipiétis, et fiet vobis.

Amen I say to you, whatsoever, you ask when you pray, believe that you shall receive, and it shall be done to you.

Postcommunion

Múnera tua nos Deus a delectatiónibus terrénis expédiant: et cœléstibus semper instáurent aliméntis. Per Dóminum.

May Thy gifts, O God, free us from the allurements of earthly things, and ever restore us with heavenly nourishment. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Supplementary Mass No. 4.

Mass of the Third Sunday after Epiphany *(Green)*

If there are twenty-eight Sundays after Pentecost this is said on the twenty-fourth.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

Dicit Dóminus, ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos; et redúcam captivitátem vestram de cunctis locis. *Ps. 84,*

The Lord said, I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Ps. 84, 2.*

Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. ℣. Glory.

2. Benedixísti Dómine terram tuam: avertísti captivitátem Jacob. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, look with mercy upon our infirmities, and stretch forth the right hand of Thy majesty to protect us. Through our Lord.

OMNÍPOTENS sempitérne Deus: infirmitátem nostram propítius réspice; atque ad protegéndum nos déxteram tuæ majestátis exténde. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle. Rom. 12, 16-21

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

BRETHREN, be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of men. If it be possible, as much as it is in you, having peace with all men. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written, Revenge is Mine; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink, for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

FRATRES: Nolíte esse prudéntes apud vosmetípsos: Nulli malum pro malo reddéntes: providéntes bona no ntantum coram Deo, sed étiam coram ómnibus homínibus. Si fíeri potest, quod ex vobis est, cum ómnibus homínibus pacem habéntes: non vosmetípsos defendentes caríssimi, sed date locum iræ. Scriptum est enim: Mihi vindícta: ego retríbuam, dicit Dóminus. Sed si esuríerit inimícus tuus, ciba illum: si sitit, potum da illi: hoc enim fáciens carbónes ignis cóngeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. ℣. In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. ℣. *Ps.*

Liberásti nos, Dómine, ex affligéntibus nos: et eos qui nos odérunt, confudísti. ℣. In Deo laudábimur tota die: et in nómine tuo confitébimur in sæcula. Allelúja, allelúja. ℣. *Ps. 129, 1, 2.* De profúndis

clamávi ad te, Dómine: Dómine, exáudi oratiónem meam. Allelúua.

129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 1-13

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Cum descendísset Jesus de monte, secútæ sunt eum turbæ multæ: et ecce leprósus véniens, adorábat eum, dicens: Dómine, si vis, potes me mundáre. Et exténdens Jesus manum, tétigit eum, dicens: Volo. Mundáre. Et conféstim mundáta est lepra ejus. Et ait illi Jesus: Vide, némini díxeris: sed vade, osténde te sacerdóti, et offer munus, quod præcépit Móyses, in testimónium illis. Cum autem introísset Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus jacet in domo paralyticus, et male torquétur. Et ait illi Jesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit: et álii: Veni, et venit: et servo meo: Fac hoc, et facit. Audiens autem Jesus mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israël. Dico autem vobis, quod multi ab oriénte et occidénte vénient, et recúmbent cum Abraham, et Isaac, et

At that time, when Jesus was come down from the mountain, great multitudes followed Him; and behold a leper came and adored Him, saying, Lord, if Thou wilt Thou canst make me clean. And Jesus stretching forth His hand, touched him, saying, I will, be thou made clean: and forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when He had entered into Capharnaum, there came to Him a centurion beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will come and heal him. And the centurion making answer, said, Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it. And Jesus hearing this, marvelled; and said to them that followed him, Amen

I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee; and the servant was healed at the same hour.

Jacob in regno cœlórum: fílii autem regni ejiciéntur in ténebras exterióres: ibi erit fletus, et stridor déntium. Et dixit Jesus centurióni: Vade, et sicut creddidísti, fiat tibi. Et sanátus est puer in illa hora.

Creed, page 765.

Offertory. Ps. 129, 1, 2

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

De profúndis clamávi ad te Dómine; Dómine exáudi oratiónem meam: de profúndis clamávi ad te Dómine.

Offertory Prayers, page 767.

Secret

May this offering, we beseech Thee, O Lord, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.

Hæc hóstia Dómine quæsumus emúndet nostra delícta: et ad sacrifícium celebrándum, subditórum tibi córpora mentésque sanctíficet. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you.

Amen dico vobis, quidquid orántes pétitis, crédite quia accipiétis, et fiet vobis.

Postcommunion

We beseech Thee, O Lord, that Thou wouldst vouchsafe to fit us to receive the benefits of these august mysteries as Thou dost of Thy bounty grant us to perform them. Through our Lord.

Quos tantis Dómine largíris uti mystériis; quæsumus; ut eflëctibus nos eórum veráciter aptáre dignéris. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.



The Asperges

or

Solemn Sprinkling with Holy Water

The *Aspérges* or sprinkling with holy water may be performed every Sunday immediately before High Mass. This water is blessed before the ceremony.

The priest who is about to celebrate High Mass enters the sanctuary vested in alb and stole (and sometimes in a cope also) of the color of the Mass, accompanied on his left by an acolyte bearing the vessel of holy water. Arriving at the foot of the altar the priest, while intoning the following anthem sprinkles the altar three times, then himself, and afterward his assistants. Then he sprinkles the congregation. On Passion Sunday and on Palm Sunday the **Glória Patri** after the psalm-verse is omitted. In Paschal-time the **Asperges** is replaced by **Vidi Aquam.**

Antiphon

ASPÉRGES me Dómine, hyssópo, et mundábor; lavábis me et super nivem dealbábor.

THOU shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.

Psalm 50

MISERÉRE mei Deus, secúndum magnam misericórdiam tuam.

℣. Glória Patri, et Fílio, et Spirítui Sancto.

HAVE mercy on me, O God, according to Thy great mercy.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the beginning, is now, and ever shall be, world without end. Amen.

℟. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Antiphon

THOU shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

ASPÉRGES me Dómine, hyssópo et mundábor: lavábis me, et super nivem dealbábor.

℣. Show us, O Lord, Thy mercy.

℣. Osténde nobis, Dómine, misericórdiam tuam.

℟. And grant us Thy salvation.

℟. Et salutáre tuum da nobis.

℣. O Lord, hear my prayer.

℣. Dómine, exáudi oratiónem meam.

℟. And let my cry come unto Thee.

℟. Et clamor meus ad te véniat.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Dóminus vobiscum.

℟. Et cum spíritu tuo.

Let us pray

GRACIOUSLY hear us, O Holy Lord, Father Almighty, Eternal God; and vouchsafe to send down from heaven Thy holy angel, that he may watch over, foster, safeguard, abide with and defend all who dwell in this house. Through Christ Our Lord.

℟. Amen.

Orémus

EXÁUDI nos Dómine sancte, Pater omnípotens, ætérne Deus: et míttere dignéris sanctum Angelum tuum de cœlis, qui custódiat, fóveat, prótegat, vísitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.

℟. Amen.

Sit while the celebrant vests for Mass.

In Paschal Time

Antiphon

I SAW water coming forth from the temple on the right side, alleluia: and all those to whom this water came were saved, and shall say, alleluia.

VIDI aquam egrediéntem de templo, a látere dextro, allelúia: et omnes ad quos pervénit aqua ista, salvi facti sunt, et dicent, allelúia.

Ps. 117. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

℣. Glória Patri, et Fílio, et Spirítui Sancto.

℟. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

ANTIPHON Vidi aquam egrediéntem de templo, a látere dextro allelúia: et omnes ad quos pervénit aqua ista, salvi facti sunt, et dicent, allelúia.

℣. Osténde nobis, Dómine, misericórdiam tuam. Allelúia.
℟. Et salutáre tuum da nobis. Allelúia.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus

EXÁUDI nos, Dómine sancte, Pater omnípotens, ætérne Deus: et míttere dignéris sanctum Ángelum tuum de cœlis, qui custódiat, fóveat, prótegat, vísitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.
℟. Amen.

Ps. 117. Give praise to the Lord, for He is good: for His mercy endureth forever.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the beginning, is now, and ever shall be, world without end. Amen.

ANTIPHON I saw water coming forth from the temple on the right side, alleluia: and all those to whom this water came, were saved, and shall say, alleluia.

℣. Show us, O Lord, thy mercy, alleluia.
℟. And grant us thy salvation. Alleluia.
. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray

GRACIOUSLY hear us, O Holy Lord, Father Almighty, Eternal God; and vouchsafe to send down from heaven Thy holy angel, that he may watch over, foster, safeguard, abide with and defend all who dwell in this house. Through Christ Our Lord.
℟. Amen.

The Ordinary of the Mass[1]

When the priest enters the Sanctuary, stand until he begins the prayers at the foot of the altar. Then kneel.[2]

Bowing before the altar, the priest makes the sign of the cross, saying:

IN THE name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

IN nómine Patris, ✠ et Fílii, et Spíritus Sancti. Amen.

P. I will go in to the altar of God.

P. Introíbo ad altáre Dei.

℟. To God, Who giveth joy to my youth.

℟. Ad Deum qui lætíficat juventútem meam.

The priest and server say alternately:

Psalm 42

In Passion-tide and in Masses for the Dead, this Psalm is omitted as far as Adjutórium at★

P. JUDGE me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

P. JUDICA me Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érue me.

℟. For Thou art, God, my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

℟. Quia tu es Deus fortitúdo mea: quare me repulísti, et quare tristis incédo, dum afflígit me inimícus?

P. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy hill, and into Thy tabernacles.

P. Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

℟. And I will go in to the altar of God: to God Who giveth joy to my youth.

℟. Et introíbo ad altáre Dei; ad Deum qui lætíficat juventútem meam.

[1]The Ordinary of the Mass here given is that for Low Mass. The variations for Solemn High Mass or Requiem Mass are given at the foot of their respective pages.

[2]The directions given throughout this Ordinary of the Mass when to kneel, stand or sit are the general custom for Low Mass. Consult the "Ceremonies for the Laity," page 68. However, frequently it is the rule to kneel all through Low Mass and stand at the two Gospels.

℣. Confitébor tibi in cíthara Deus, Deus meus: quare tristis es ánima mea, et quare contúrbas me?

℟. Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

℣. Glória Patri, et Fílio, et Spirítui Sancto.

℟. Sicut erat in princípio et nunc, et semper, et in sæcula sæculórum. Amen.

℣. Introíbo ad altáre Dei.

℟. Ad Deum qui lætíficat juventútem meam.

★℣. Adjutorium nostrum ✠ in nómine Dómini.

℟. Qui fecit cœlum et terram.

℣. To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?

℟. Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣. I will go in to the altar of God.

℟. To God, Who giveth joy to my youth.

★℣. Our help ✠ is in the name of the Lord.

℟. Who made heaven and earth.



THE PREPARATORY PRAYERS AT THE FOOT OF THE ALTAR. THE PRIEST SAYS THE "CONFITEOR."

Bowing down low, the priest says:

I CONFESS to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed; (*The priest strikes his breast three times, saying:*) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

CONFÍTEOR Deo omnipoténti, beátæ Maríæ semper vírgini, beáto Michaéli archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis et vobis fratres, quia peccávi nimis cogitatióne, verbo, et ópere: (*Percútit sibi pectus ter, dicens:*) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper vírginem, beátum Michaélem archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos fratres, oráre pro me ad Dóminum Deum nostrum.

℟. May almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

℟. Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam ætérnam.

P. Amen.

P. Amen.

I CONFESS to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: (*Now strike your breast three times, saying:*) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael

CONFÍTEOR Deo omnipoténti, beátæ Maríæ semper vírgini, beáto Michaéli archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, Pater, quia peccávi nimis cogitatióne, verbo, et ópere: (*Percúte tibi pectus ter, dicens:*) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper vírginem, beátum Michaélem archángelum, beátum Joán-

nem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord our God for me.

P. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.
℟. Amen.

P. May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.
℟. Amen.

The priest signs himself, saying:

P. Indulgéntiam, ✠ absolutionem et remissionem peccatórum nostrórum, tríbuat nobis omnípotens et miséricors Dóminus.
℟. Amen.

P. May the almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.
℟. Amen.

Again bowing slightly, the priest goes on:

P. Deus tu convérsus vivificábis nos.
℟. Et plebs tua lætábitur in te.
P. Osténde nobis, Dómine, misericórdiam tuam.
℟. Et salutáre tuum da nobis.
P. Dómine exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
P. Dóminus vobíscum.
℟. Et cum spíritu tuo.
P. Orémus.

P. Thou wilt turn again, O God, and quicken us.
℟. And Thy people will rejoice in Thee.
P. Show us, O Lord, Thy mercy.
℟. And grant us Thy salvation.
P. O Lord, hear my prayer.
℟. And let my cry come unto Thee.
P. The Lord be with you.
℟. And with thy spirit.
P. Let us pray.

Going up to the altar, the priest prays silently:

AUFER a nobis, quæsumus Dómine, iniquitátes nostras: ut ad Sancta Sanctórum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

TAKE away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart we may be worthy to enter into the Holy of Holies. Through Christ our Lord. Amen.

He bows down over the altar, which he kisses, saying:

WE BESEECH Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to pardon me all my sins. Amen.[1]

ORAMUS te, Dómine, per mérita sanctórum tuórum, quorum relíquiæ hic sunt et ómnium sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.[1]



The Introit

★

Standing at the Epistle side of the altar, he reads the *Introit*, which varies according to the Mass being celebrated, and which will be found in its proper place in each Mass.

In Masses for the Season, pages 102 to 752, or in Masses of the Saints, pages 830 to 1298, or in Masses for the dead, pages 1501 to 1534.

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[1]*At Solemn High Mass the priest before reading the Introit, blesses incense, saying:*

Mayest thou be blessed ✠ by Him in Whose honor thou art to be burnt. Amen.

Ab illo bene✠dicáris, in cujus honóre cremáberis. Amen.

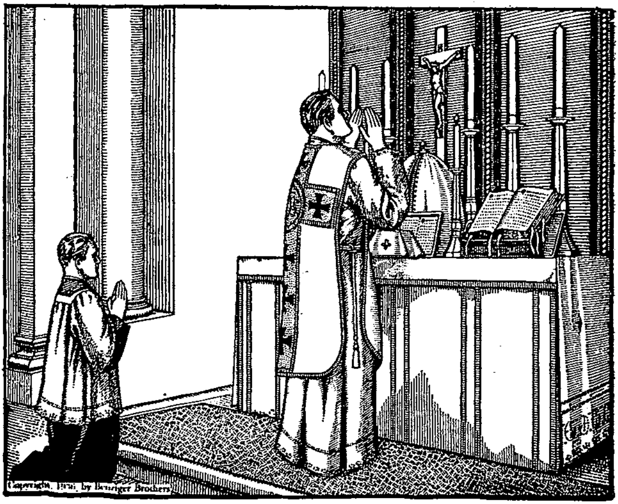
He then incenses the altar and is himself incensed by his deacon. After this the celebrant reads the Introit.

The priest returns to the middle of the altar and says, alternately with the server:

Kyrie Eleison

P. KYRIE eléison.	P. LORD, have mercy on us.
℟. Kyrie eléison.	℟. Lord, have mercy on us.
P. Kyrie eléison.	P. Lord, have mercy on us.
℟. Christe eléison.	℟. Christ, have mercy on us.
P. Christe eléison.	P. Christ, have mercy on us.
℟. Christe eléison.	℟. Christ, have mercy on us.
P. Kyrie eléison.	P. Lord, have mercy on us.
℟. Kyrie eléison.	℟. Lord, have mercy on us.
P. Kyrie eléison.	P. Lord, have mercy on us.

When the Gloria is to be said or sung the priest standing at the middle of the altar, extends and joins his hands, making a slight bow.



THE "GLORIA IN EXCELSIS."

Gloria in Excelsis[1]

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly king, God the Father almighty, O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone art the Lord; Thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

GLÓRIA in excélsis Deo, et in terra pax homínibus bonæ voluntátis. Laudámus te, benedícimus te, adorámus te, glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus rex cœléstis, Deus Pater omnípotens. Dómine Fili Unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecatiónem nostram. Qui sedes ad déxteram Patris, miserére nobis. Quóniam tu solus sanctus, tu solus Dóminus, tu solus altíssimus, Jesu Christe, cum Sancto Spíritu, in glória Dei Patris. Amen.

Turning to the people, the priest says:

P. The Lord be with you.
℟. And with thy spirit.

P. Dóminus vobíscum.
℟. Et cum spíritu tuo.

★ The Prayer

Here follow the Prayers appointed for the day, which will be found in their proper places in each Mass. Masses for the Season, pages 102 to 752, or in Masses of the Saints, pages 830 to 1298, or in Masses for the Dead, pages 1501 to 1534. See page 819 for various prayer endings.

[1]At Solemn High Mass the celebrant sings the first words of the *Gloria in excelsis Deo,* which is then taken up by the choir; the celebrant and ministers being seated until it is finished.



★ The Epistle[1]

The priest next reads the *Epistle,* or *Lesson,* from the Mass he is celebrating, after which the server says: Deo gratias (Thanks be to God). Then follows the *Gradual,* or Tract or Sequence.

The priest, returning to the middle of the altar, bows down, his hands joined, and says the Prayer before the Gospel.

MUNDA cor meum, ac lábia mea, omnípotens Deus, qui lábia Isaíæ prophétæ cálculo mundásti ignito: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

Jube Dómine benedícere.

Dóminus sit in corde

CLEANSE my heart and my lips, O almighty God, Who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in Thy loving kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart

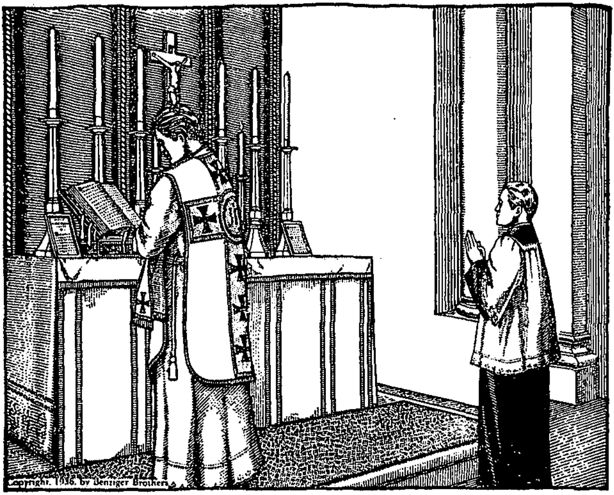
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[1]At Solemn High Mass the Epistle is sung by the subdeacon, the choir afterwards singing the Gradual.

and on my lips, that I may worthily and becomingly announce His gospel. Amen.

meo, et in lábiis meis; ut digne et competénter annúntiem Evangélium suum. Amen.

The priest goes to the Gospel side of the altar and reads the Gospel. See the Mass of the day.



Stand ★

The Gospel[1]

P. The Lord be with you.
℟. And with thy spirit.

P. Dóminus vobíscum.
℟. Et cum spíritu tuo.

[1]*At Solemn High Mass, after the celebrant has read the Gospel in a low tone, the deacon, taking the book of the Holy Gospels from the altar, kneels before the celebrant and asks his blessing:*

Pray, sir, a blessing.
The Lord be in thy heart and on thy lips, that worthily and becomingly thou mayest announce His Gospel: In the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

Jube, domne, benedícere.
Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competénter annúnties Evangélium suum: In nómine Patris, et Fílii, et Spíritus sancti.
Amen.

Then the deacon goes to the place appointed. and sings the Gospel to the end. The celebrant kisses the Sacred Text as above, and is then incensed by the deacon.

P. ✠ Sequéntia (*vel* Inítium) Sancti Evangélii secúndum N.

℟. Glória tibi Dómine.

P. ✠ The following (*or* the beginning) is taken from the Holy Gospel according to St. N.

℟. Glory be to Thee, O Lord.

At end of Gospel the server says:

℟. Laus tibi, Christe.

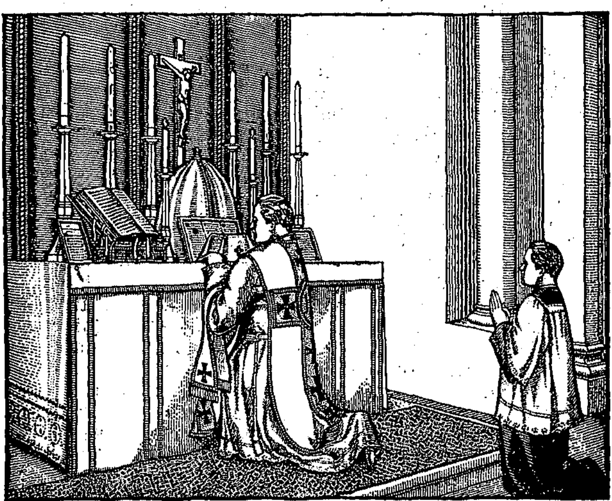
℟. Praise be to Thee, O Christ.

The priest kisses the book, saying:

P. Per evangélica dicta deleántur nostra delícta.

P. May our sins be blotted out by the words of the Gospel.

The priest returns to the middle of the altar and recites the Creed, if it is to be said.



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The Nicene Creed

CREDO in unum Deum, Patrem omnipoténtem, factórem cœli et terræ, visibílium ómni-

I BELIEVE in one God, the Father almighty, maker of heaven and earth, and of all things visible and

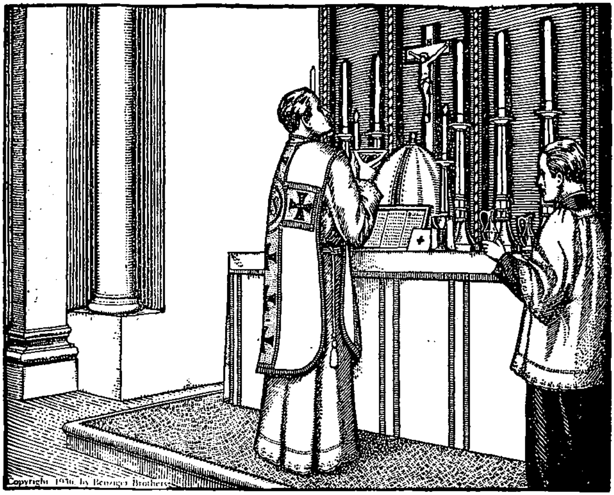
invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. (*Here genuflect*) He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose again, according to the Scriptures, and ascended into heaven. He sitteth at the right hand of the Father: and He shall come again with glory, to judge the living and the dead: and His kingdom shall have no end. And in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who, together with the Father and the Son, is adored and glorified: Who spoke by the prophets. And one holy, catholic, and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

um et invisibílium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines, et propter nostram salútem descéndit de cœlis. Et incarnátus est de Spíritu Sancto ex María Vírgine: ET HOMO FACTUS EST (*Hic genuflectitur*) Crucifíxus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in cœlum: sedet ad déxteram Patris. Et íterum ventúrus est cum glória, judicáre vivos et mórtuos: cujus regni non erit finis. Et in Spíritum Sanctum, Dóminum et vivificántem: qui ex Patre Filióque procédit. Qui cum Patre et Fílio simul adorátur et conglorificátur: qui locútus est per prophétas. Et unam, sanctam, Cathólicam et Apostólicam Ecclésiam. Confíteor unum baptísma in remissiónem peccatórum. Et exspécto resurrectiónem mortuórum. Et vitam ventúri sæculi. Amen.

The priest kisses the altar and turning to the people, says:

P. The Lord be with you.
℟. And with thy spirit.
P. Let us pray.

P. Dóminus vobíscum.
℟. Et cum spíritu tuo.
P. Orémus.



OBLATION OF THE HOST.

Sit ★

The Offertory

He now says the Offertory, which will be found in its proper place in each Mass. Then the priest uncovers the chalice.[1]

Offering of the Host

SUSCIPE sancte Pater omnipotens ætérne Deus, hanc immaculátam hóstiam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerabílibus peccátis et offensiónibus et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus Christiánis vivis atque

RECEIVE, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail

[1]*Here at Solemn High Mass the subdeacon proceeds to the credence table and putting on the Humeral Veil he takes the covered chalice to the altar, giving it to the deacon who hands the paten with the host to the celebrant.*

both me and them to salvation, unto life everlasting. Amen.

defúnctis: ut mihi et illis profíciat ad salútem in vitam ætérnam. Amen.

The priest goes to the Epistle side and pours wine and water into the chalice.[1]

O GOD, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew: by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God; world without end. Amen.

DEUS, qui humánæ substántiæ dignitátem mirabíliter condidísti, et mirabílius reformásti: da nobis per hujus aquæ et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostræ fíeri dignátus est párticeps, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus; per ómnia sæcula sæculórum. Amen.

Offering of the Chalice

At the middle of the altar the priest says:

WE OFFER unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.[2]

OFFÉRIMUS tibi Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ majestátis tuæ, pro nostra et totíus mundi salúte cum odóre suavitátis ascéndat. Amen.[2]

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[1]*Here at Solemn High Mass the aeacon pours the wine into the chalice, the subdeacon afterwards adding a few drops of the water which the celebrant has blessed.*

[2]*Here at Solemn High Mass the subdeacon receives from the deacon the paten, which he covers with the extremity of the veil worn over his shoulders; he then proceeds to the foot of the altar-steps, and takes his stand behind the priest. He holds the paten before his eyes until the conclusion of the* ***Pater Noster.***

In Masses for the dead the paten is not removed from the altar nor is the humeral veil worn by the subdeacon.

IN spíritu humilitátis, et in ánimo contríto suscipiámur a te Dómine: et sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi Dómine Deus.

HUMBLED in mind, and contrite of heart, may we find favor with Thee, O Lord; and may the sacrifice we this day offer up be well pleasing to Thee, Who art our Lord and our God.

VENI sanctificátor omnípotens ætérne Deus, et béne✠dic hoc sacrifícium tuo sancto nómini præparátum.[1]

COME, Thou, the Sanctifier, God, almighty and everlasting: bless ✠ this sacrifice which is prepared for the glory of Thy holy name.[1]

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[1]*At Solemn High Mass incense is then blessed, the celebrant saying:*

Per intercessiónem beáti Michaélis archángeli stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus bene✠dícere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.

By the intercession of blessed Michael the archangel, who standeth at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to bless ✠ this incense, and to receive it for an odor of sweetness. Through Christ our Lord. Amen.

Receiving the thurible from the deacon he incenses the bread and wine on the altar with the words:

Incénsum istud a te benedíctum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

May this incense, blessed by Thee, ascend before Thee, O Lord, and may Thy mercy descend upon us.

He then incenses the altar itself, reciting from Ps. 140.

Dirigátur, Dómine, orátio mea, sicut incénsum, in conspéctu tuo: elevátio mánuum meárum sacrifícium vespertínum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas excusatiónes in peccátis.

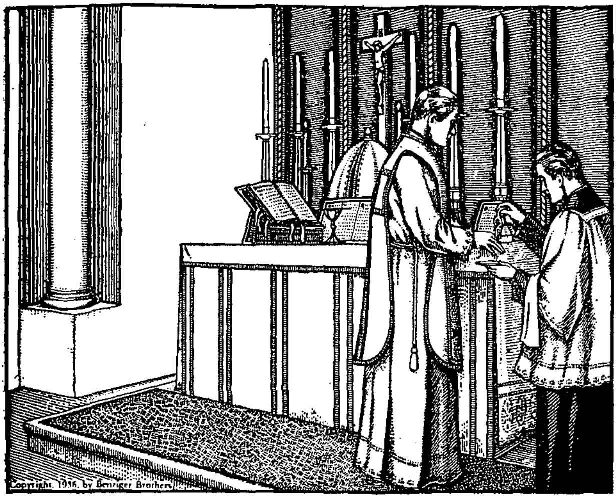
Let my prayer be directed, O Lord, as incense in Thy sight, the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins.

The celebrant returns the thurible to the deacon saying:

Accéndat in nobis Dóminus ignem sui amóris, et flammam ætérnæ caritátis. Amen.

May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen.

Afterward, the celebrant himself, the clergy, and the people are incensed.



THE WASHING OF THE HANDS.

The Lavabo

Going to the Epistle side the priest washes his fingers and says:

I WILL wash my hands among the innocent, and will compass Thine altar, O Lord.

That I may hear the voice of praise, and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

LAVÁBO inter innocéntes manus meas: et circúmdabo altáre tuum Dómine.

Ut áudiam vocem laudis: et enárrem univérsa mirabília tua.

Dómine diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

Ne perdas cum ímpiis Deus ánimam meam: et cum viris sánguinum vitam meam.

In quorum mánibus iniquitátes sunt: déxtera eórum repléta est munéribus.

Ego autem in innocéntia mea ingréssus sum: rédime me, et miserére mei.

Pes meus stetit in dirécto: in ecclésiis benedícam te Dómine.

Glória, etc.

But as for me, I have walked in my innocence; redeem me, and have mercy on me.

My foot hath stood in the right way; in the churches I will bless Thee, O Lord.

Glory, etc.

The Gloria Patri, etc., is omitted in Masses for the dead and in Passion-tide.

The priest returns to the middle of the altar and bowing slightly says:

SÚSCIPE sancta Trínitas hanc oblatiónem, quam tibi offérimus ob memóriam passiónis resurrectiónis et ascensiónis Jesu Christi Dómini nostri: et in honórem beátæ Maríæ semper vírginis, et beáti Joánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis profíciat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cœlis, quorum memóriam ágimus in terris. Per eúmdem Christum Dóminum nostrum. Amen.

RECEIVE, O holy Trinity, this oblation offered up by us to Thee in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints, that it may be available to their honor and to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

The priest kisses the altar and turning to the people, says:

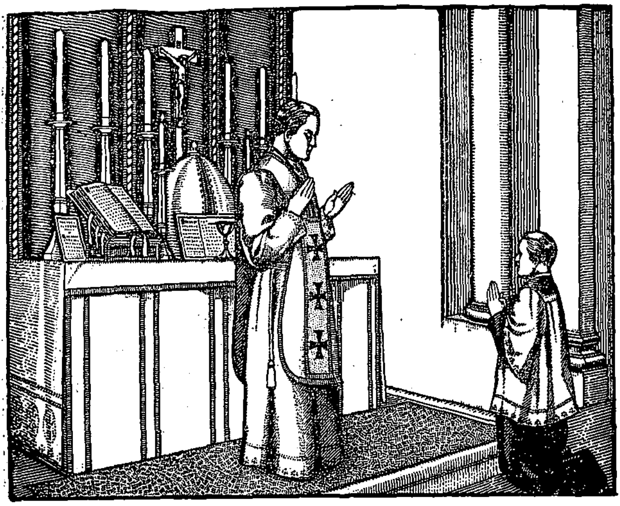
The Orate Fratres

ORÁTE, fratres, ut meum ac vestrum sacrifícium acceptábile fiat apud Deum Patrem omnipoténtem.

℟ SUSCÍPIAT Dóminus sacrifícium de mánibus tuis ad laudem et glóriam nóminis sui, ad

BRETHREN, pray that my sacrifice and yours may be well pleasing to God the Father almighty.

℟. MAY the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to



THE "ORATE FRATRES."

our own benefit, and to that of all His Holy Church.	utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

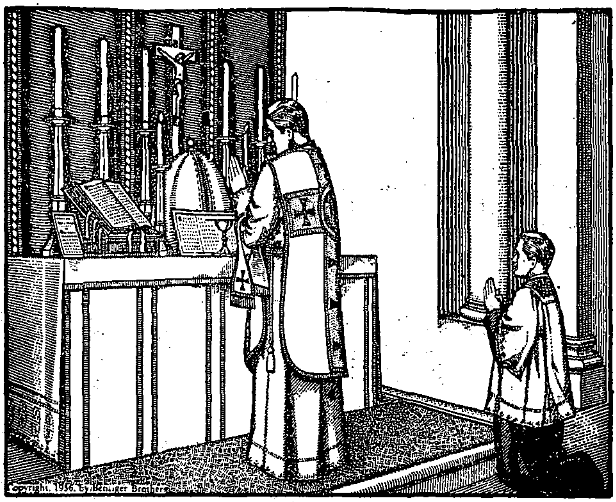
★ The Secret Prayer

Then with hands extended, the priest says the Secret prayers. Their order and number are the same as the Prayers said after the *Gloria* and will be found in the proper place in each Mass.

The Preface

The priest now says in a louder voice, or sings:

P. World without end.	*P.* Per ómnia sæcula sæculórum.
℟. Amen.	℟. Amen.
P. The Lord be with you.	*P.* Dóminus vobíscum.
℟. And with thy spirit.	℟. Et cum spíritu tuo.
P. Lift up your hearts.	*P.* Sursum corda.
℟. We have them lifted up unto the Lord.	℟. Habémus ad Dóminum.
P. Let us give thanks to the Lord our God.	*P.* Grátias agámus Domino Deo nostro.
℟. It is meet and just.	℟. Dignum et justum est.



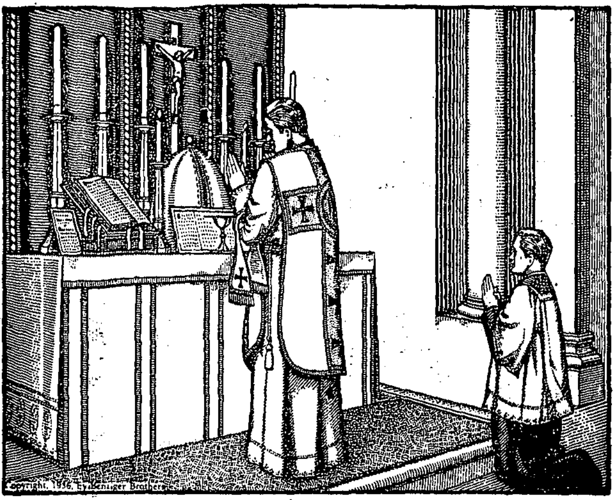
THE "PREFACE."

The Preface for Sundays

The following Preface is appointed for Trinity Sunday and all Sundays to which no special one is assigned.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, reveláte te, crédimus, hoc de Fílio tuo, hoc de Spíritu sancto, sine differéntia discretiónis séntimus. Ut in confessióne veræ, sempiternæque Deitátis, et in persónis pro-

IT IS truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, according to Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the con-



THE "PREFACE."

The Preface for Sundays

The following Preface is appointed for Trinity Sunday and all Sundays to which no special one is assigned.

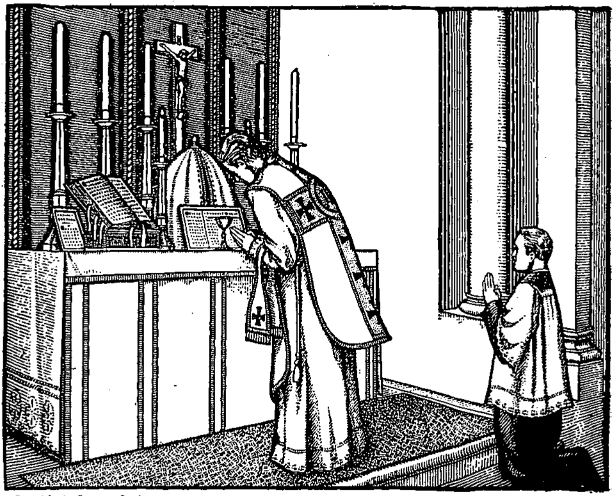
VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, reveláante te, crédimus, hoc de Fílio tuo, hoc de Spíritu sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ, sempiternæque Deitátis, et in persónis pro-

IT IS truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, according to Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the con-

fession of one true and eternal Godhead we adore distinctness in persons, oneness in essence, and equality in majesty: Which the angels praise, and the archangels, the cherubim also and the seraphim, who cease not, day by day crying out with one voice, to repeat:

príetas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotídie, una voce dicéntes:

The bell now is rung three times.



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Kneel *

The Sanctus

HOLY, holy, holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

SANCTUS, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

*Remain kneeling until after Communion.

The Preface for Weekdays

The following Preface is said throughout the year on all week-days and feasts that have no proper Preface.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes. Cœli, cœlorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas deprecámur, súpplici confessióne dicéntes:

IT IS truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty: which the heavens, and the forces of heaven, together with the blessed seraphim, joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

[*Kneel* *]

The Sanctus

SANCTUS, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli, et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

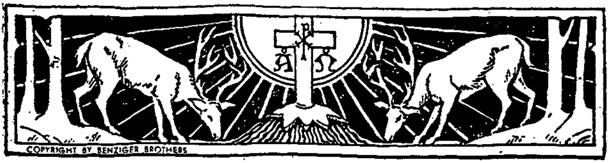
HOLY, holy, holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

*Remain kneeling until after Communion.

O PRAISE THE LORD·
ALL YE NATIONS



For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation. *(Malachias, 1, 11.)*



The Canon of the Mass

The priest now prays silently. The ✠ indicates that he makes the sign of the cross over the offerings.

TE ígitur clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus ac pétimus, uti accépta hábeas, et benedícas hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrifícia illibáta, in primis quæ tibi offérimus pro Ecclésia tua sancta Cathólica; quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro *N*. et Antístite nostro *N*. et ómnibus orthodóxis, atque Cathólicæ et Apostólicæ fídei cultóribus.

WHEREFORE, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N*., our Pope, and *N*., our Bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

Commemoration of the Living

MEMÉNTO Dómine famulórum, famularúmque tuárum *N* et *N*. et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrifícium laudis pro se,

BE MINDFUL, O Lord, of Thy servants, *N*. and *N*., and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their

friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo vivo et vero.

The Communicantes

HAVING communion with and venerating the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord.
Amen.

COMMUNICÁNTES, et memóriam venerántes, in primis gloriósæ semper vírginis Maríæ genitricis Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Martyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni, et ómnium sanctórum tuórum: quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúmdem Christum Dóminum nostrum.
Amen.

The priest extends his hands over the oblation.

The "Hanc Igitur"

WHEREFORE, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that

HANC ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et



THE "HANC IGITUR."

in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

we be saved from eternal damnation and numbered among the flock of Thine elect. Through Christ our Lord. Amen.

Here the bell is rung once.

Quam Oblationem

QUAM oblatiónem tu, Deus, in ómnibus, quæsumus bene ✠ díctam, adscríp ✠ tam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris: ut nobis Cor✠pus, et San✠guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

AND do Thou, O God, vouchsafe in all respects to bless ✠, consecrate ✠, and approve ✠ this our oblation, to perfect it and to render it well-pleasing to Thyself, so that it may become for us the body ✠ and blood ✠ of Thy most beloved Son, Jesus Christ our Lord.

WHO, the day before He suffered, took bread into His holy and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, blessed it ✠, broke it, and gave it to His disciples, saying:

Take ye and eat ye all of this:

QUI prídie quam paterétur, accépit panem in sanctas ac venerábiles manus suas: et elevátis óculis in cœlum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, bene✠díxit, fregit, dedítque discípulis suis, dicens:

Accípite et manducáte ex hoc omnes:

The Consecration of the Host.

The priest bends over the Host and says:

For this is My Body

Hoc est enim Corpus Meum

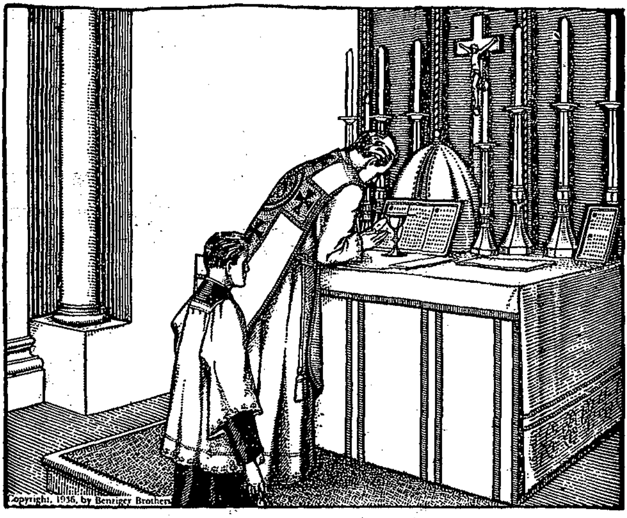
Then the priest adores and elevates the Sacred Host.

The bell is rung.

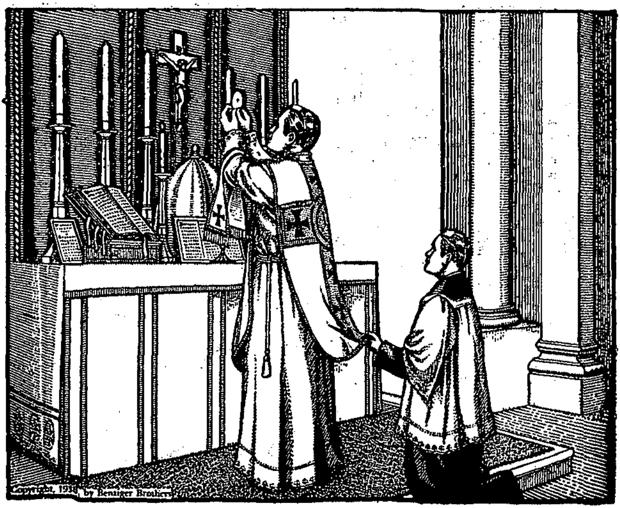
When the priest elevates the Sacred Host, look at it and say devoutly:

"My Lord and My God"

Indulgence of seven years, and seven quarantines, Pope Pius X, May 18, 1907.



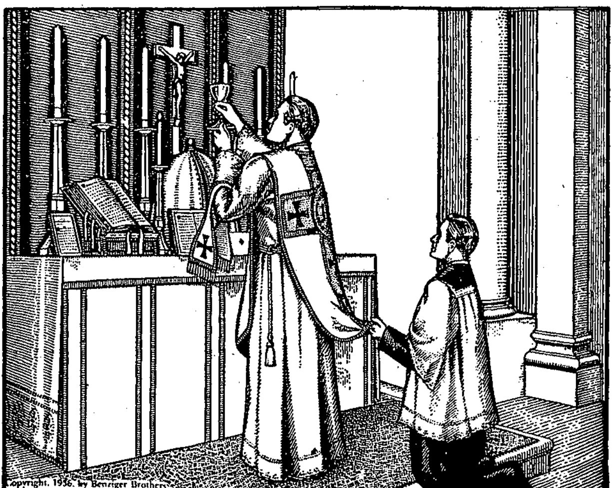
THE "CONSECRATION OF THE HOST."



THE "ELEVATION OF THE HOST."



THE "CONSECRATION OF THE WINE."
"THIS IS THE CHALICE OF MY BLOOD."



THE "ELEVATION OF THE CHALICE."

The priest uncovers the chalice and says:

SIMILI modo postquam cœnátum est, accípiens et hunc præclárum Cálicem in sanctas ac venerábiles manus suas: item tibi grátias agens, bene✠díxit, dedítque discípulis suis, dicens:

IN LIKE manner, after He had supped, taking also into His holy and venerable hands this goodly chalice again giving thanks to Thee, He blessed it ✠, and gave it to His disciples, saying:

Accípite et bíbite ex eo omnes:

Take ye, and drink ye all of this:

The Consecration of the Wine.

The priest bends over the chalice and says:

Hic est enim Calix Sanguinis mei, novi et æterni testamenti: mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum.

For this is the Chalice of My Blood, of the new and everlasting testament, the mystery of faith, which for you and for many shall be shed unto the remission of sins.

Hæc quotiescúmque fecéritis in mei memóriam faciétis.

As often as ye shall do these things, ye shall do them in memory of Me.

The priest adores and elevates the chalice. The bell is rung.

He then continues:

WHEREFORE, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim ✠ which is pure, a victim ✠ which is holy, a victim ✠ which is stainless, the holy bread ✠ of life everlasting, and the chalice ✠ of eternal salvation.

UNDE et mémores Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis, nec non et ab ínferis resurrectiónis, sed et in cœlos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis ac datis, hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠ sanctum vitæ ætérnæ, et Cálicem ✠ salútis perpétuæ.

VOUCHSAFE to look upon them with a gracious and tranquil countenance, and to accept them, even as Thou wast pleased to accept the offerings of Thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

SUPRA quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrifícium patriárchæ nostri Ábrahæ: et quod tibi óbtulit summus sacérdos tuus Melchísedech, sanctum sacrifícium, immaculátam hóstiam.

WE HUMBLY beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel to Thine altar on high in the presence of Thy divine Majesty; that as many of us as shall receive the most sacred ✠ Body and ✠ Blood of Thy Son by partaking thereof from this altar may be filled with every heav-

SÚPPLICES te rogámus, omnípotens Deus; jube hæc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot ex hac altáris participatióne, sacrosánctum Fílii tui Cor✠pus et Sán✠guinem sumpsérimus omni benedictióne cœlésti et grátia repleámur. Per

eúmdem Christum Dóminum nostrum. Amen.

enly blessing and grace: Through the same Christ our Lord. Amen.

Commemoration of the Dead

MEMÉNTO étiam, Dómine, famulórum famularúmque tuárum *N.* et *N.* qui nos præcessérunt cum signo fídei, et dórmiunt in somno pacis.

BE MINDFUL also, O Lord, of Thy servants *N.* and *N.*, who have gone before us with the sign of faith and who sleep the sleep of peace.

IPSIS Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur, per eúmdem Christum Dóminum nostrum. Amen.

TO THESE, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Striking his breast the priest says:

NOBIS quoque peccatóribus fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Ágatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniæ, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

TO US sinners, also, Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. Into their company do Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offenses: through Christ our Lord.

PER quem hæc ómnia, Dómine, semper bona creas, sanctí✠ficas, viví✠ficas, bene✠dícis et præstas nobis.

BY WHOM, O Lord, Thou dost always create, sanctify ✠, quicken ✠, bless ✠, and bestow upon us all these good things.

THROUGH him ✠, and with Him ✠, and in Him ✠, is to Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

PER ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ omnipoténti, in unitáte Spíritus ✠ Sancti, omnis honor et glória.

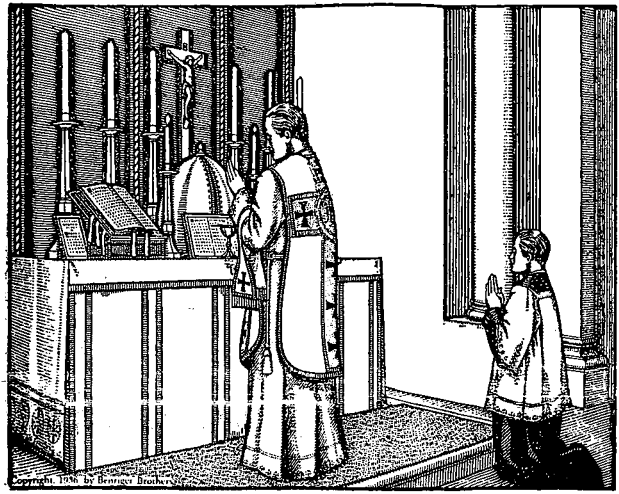
Raising his voice the priest says or sings:

World without end.

℟. Amen.

Per ómnia sæcula sæculórum.

℟. Amen.



The Pater Noster

Let us pray

ADMONISHED by salutary precepts, and following divine directions, we presume to say:

OUR Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on

Orémus

PRÆCÉPTIS salutáribus móniti, et divína institutióne formáti, audémus dícere:

PATER noster, qui es in cœlis: sanctificétur nomen tuum: advéniat regnum tuum: fiat volún-

tas tua sicut in cœlo et in terra. Panem nostrum quotidiánum da nobis hódie: et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris.[1] Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

P. Amen.

earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us,[1] and lead us not into temptation.

℟. But deliver us from evil.

P. Amen.

LÍBERA nos, quǽsumus Dómine, ab ómnibus malis prætéritis, præséntibus, et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever a virgin, Mother of God, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin and secure from all disturbance.

The priest breaks the Sacred Host, saying:

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum,

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

Per ómnia sǽcula sæculórum.

℟. Amen.

P. Pax ✠ Dómini sit ✠ semper vobis ✠cum.

℟. Et cum spíritu tuo.

Through the same Jesus Christ, Thy Son, our Lord,

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

World without end.

℟. Amen.

P. May the peace ✠ of the Lord ✠ be always with ✠ you.

℟. And with Thy spirit.

[1]*Here at Solemn High Mass the subdeacon goes up to the altar and gives the paten to the deacon. The subdeacon then divests himself of the humeral veil.*

The priest drops a particle of the Sacred Host into the Chalice.

MAY this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

HÆC commixtio et consecrátio Córporis et Sánguinis Dómini nostri Jesu Christi fiat accipiéntibus nobis in vitam ætérnam. Amen.

Bowing down the priest says:

The Agnus Dei

In Masses for the dead the following supplications are slightly changed; see second form below.

LAMB of God, Who takest away the sins of the world: have mercy on us.

Lamb of God, Who takest away the sins of the world: have mercy on us.

Lamb of God, Who takest away the sins of the world: grant us peace.

AGNUS Dei, qui tollis peccáta mundi, miserére nobis.

Agnus Dei, qui tollis peccáta mundi, miserére nobis.

Agnus Dei, qui tollis peccáta mundi, dona nobis pacem.

In Masses for the dead only.

LAMB of God, Who takest away the sins of the world: give unto them rest.

Lamb of God, Who takest away the sins of the world: give unto them rest.

Lamb of God, Who takest away the sins of the world: give unto them rest forevermore.

AGNUS Dei, qui tollis peccáta mundi: dona eis réquiem.

Agnus Dei, qui tollis peccáta mundi: dona eis réquiem.

Agnus Dei, qui tollis peccáta mundi: dona eis réquiem sempitérnam.

Except in Masses for the dead, the priest, bowing and with joined hands, says:

O LORD Jesus Christ Who didst say to Thine apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church, and vouchsafe to grant her peace and unity

DÓMINE Jesu Christe, qui dixísti Apóstolis tuis: pacem relínquo vobis, pacem meam do vobis: ne respícias peccáta mea, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacifi-

cáre et coadunáre dignéris. Qui vivis et regnas Deus, per ómnia sæcula sæculórum. Amen.[1]

according to Thy will: Who livest and reignest God, world without end. Amen.[1]

In Masses for the dead, the *kiss of peace*, ordinarily given here, is omitted; the priest continues as follows:

DÓMINE Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis et univérsis malis: et fac me tuis semper inhærére mandátis: et a te nunquam separári permíttas: qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas Deus in sæcula sæculórum.
Amen.

O LORD Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most Sacred Body and Blood from all my iniquities, and from every evil; make me always cleave to Thy commandments, and never suffer me to be separated from Thee, Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

PERCÉPTIO Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere præsúmo, non mihi provéniat in judícium et condemnatiónem: sed pro tua pietáte prosit

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy loving kind-

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[1]*Here at Solemn High Mass the Kiss of Peace is given. During the previous prayer the deacon has been kneeling at the right of the priest: he now rises, and both he and the priest kiss the altar. Formerly the priest kissed the Blessed Sacrament itself. The deacon by an inclination salutes the priest, who places his hands upon the shoulders of the deacon, bends forward over his right shoulder, and says,* **"Pax tecum"—"peace be to thee."** *The deacon replies,* **"Et cum spiritu tuo"** *and after having again saluted the priest by an inclination, which is acknowledged in like manner, he imparts the kiss of peace to the subdeacon in the manner in which he himself received it.*

ness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

At the Communion

The priest genuflects, rises and says:

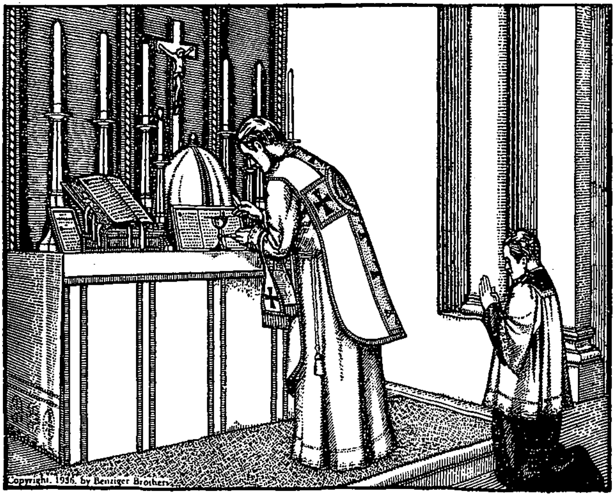
I WILL take the bread of heaven, and will call upon the name of the Lord.

PANEM cœléstem accípiam et nomen Dómini invocábo.

Taking the Sacred Host with his left hand the priest strikes his breast three times, saying (here the bell is rung):

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

DÓMINE, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.



THE "PRIEST'S COMMUNION."

Holding the Sacred Host in his right hand the priest makes the sign of the cross with it and says:

CORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

MAY the Body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The priest receives Holy Communion and after a brief meditation continues:

QUID retríbuam Dómino pro ómnibus quæ retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

WHAT shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies.

The priest takes the chalice in his right hand and makes the sign of the cross, saying:

SANGUIS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

MAY the Blood of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

Here Holy Communion is administered to those of the faithful who desire to receive It. In the name of the communicants who kneel at the sanctuary rails the acolytes recite the *Confiteor* as found on page 758, the priest responding with the *Misereator* and the *Indulgentiam*. Facing the people with the Ciborium and holding up one of the Sacred Particles before the communicants the priest says:

ECCE Agnus Dei, ecce Qui tollit peccata mundi.

BEHOLD the Lamb of God, behold Him who taketh away the sins of the world.

Then he says three times:

DOMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that Thou shouldst enter under my roof, but only say the word and my soul shall be healed.

He then goes to the communion rails and gives Holy Communion to each communicant saying:

MAY the Body of Our Lord Jesus Christ keep your soul unto life everlasting. Amen.

CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.

When all have communicated he returns to the altar and replaces the ciborium in the tabernacle. The priest receives wine in the chalice and says:

INTO a pure heart, O Lord, may we receive the heavenly food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.

QUOD ore sumpsimus Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

The priest goes to the Epistle side and while the server pours wine and water over his fingers, he says:

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed: Who livest and reignest world without end. Amen.[1]

CORPUS tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.[1]

The Communion

The priest at the Epistle side recites the Communion, which will be found in its proper place in each Mass, then returning to the middle of the altar, he faces the people, saying:

P. The Lord be with you.
R. And with thy spirit.
P. Let us pray.

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Oremus.

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[1] *At Solemn High Mass the subdeacon takes the chalice from the celebrant for cleansing. Then he arranges the coverings and removes the chalice to the credence table.*

★ The Postcommunion

Going to the Epistle side he says the prayers called *Postcommunions*. They correspond to the Prayers and Secrets already read, and are to be found in their proper places in the Missal.

Then the priest going back to the middle kisses the altar, and turning toward the people says:

P. Dóminus vobiscum.	*P.* The Lord be with you.
℟. Et cum spíritu tuo.	℟. And with thy spirit.

Should the Mass be one in which the *Gloria in excelsis* is omitted, then, in place of *Ite, missa est*, the priest says or sings *Benedicamus Domino* (Let us bless the Lord). But in Masses for the dead is substituted the prayer, *Requiescant in pace* (May they rest in peace), to which is answered, Amen.

Kneel

P. Ite, missa est.[1]	*P.* Go, the Mass is ended.[1]
℟. Deo grátias.	℟. Thanks be to God.

Bowing down over the altar, the priest prays:

PLÁCEAT tibi sancta Trínitas, obséquium servitútis meæ; et præsta, ut sacrifícium, quod óculis tuæ majestátis indígnus óbtuli, tibi sit acceptábile, mihíque et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

MAY the lowly homage of my service be pleasing to Thee, O most holy Trinity: and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and, because of Thy loving-kindness, may avail to atone to Thee for myself and for all those for whom I have offered it up. Through Christ our Lord. Amen.

The Blessing

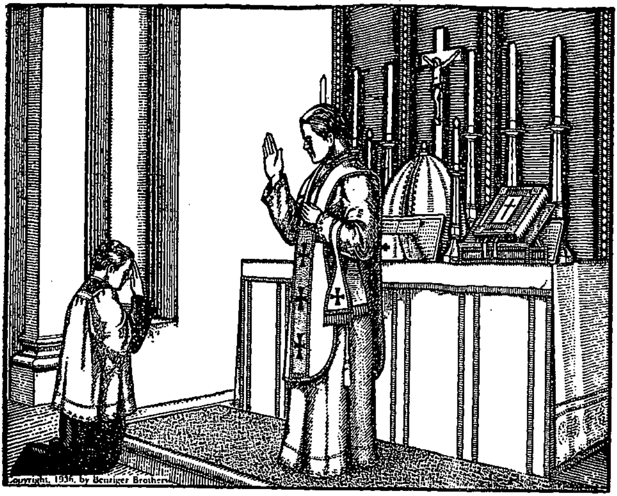
In Masses for the dead the blessing is not given.

The priest kisses the altar, and at the word "Pater" turns toward the people, and blesses them, saying:

BENEDÍCAT vos omnípotens Deus,

MAY almighty God, the Father, and the Son,

[1]*At Solemn High Mass the* Ite, missa est *or* Benedicamus Domino *is chanted by the deacon.*



THE "BLESSING."

✠ and the Holy Ghost, bless you.
℟. Amen.

Pater, et Fílius, ✠ et Spíritus Sanctus.
℟. Amen.

The priest now goes to the Gospel side of the altar; he makes the sign of the cross, first upon the altar, and then upon his forehead, lips, and heart, and reads a passage from the Gospel—as a rule, the first verses of that according to St. John, as below. But if because of the occurrence of a festival day, the Gospel proper to a Sunday has not been read in its proper place, it must be read here. In this case he signs the book, not the altar.

Stand

P. The Lord be with you.
℟. And with thy spirit.
P. The beginning of the holy Gospel, according to St. John.
℟. Glory be to Thee, O Lord.

P. Dóminus vobiscum.
℟. Et cum spíritu tuo.
P. Inítium sancti Evangélii secúndum Joánnem.
℟. Glória tibi Dómine.

The Last Gospel

IN PRINCIPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fíeri, his qui credunt in nómine ejus. Qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Here all genuflect.

Et Verbum caro factum est, et habitávit in nobis et vidimus glóriam ejus, glóriam quasi unigéniti a Patre, plenum grátiæ et veritátis.

℟. Deo grátias.

And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

Kneel

Prayers after Low Mass

After Low Mass the priest kneeling at the altar steps, says with the people the prayers which follow.

"Hail Mary," three times. Then,

Salve Regina

HAIL, holy Queen, Mother of mercy, hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet virgin Mary.

℣. Pray for us, O holy Mother of God.

℟. That we may be worthy of the promises of Christ.

SALVE Regína Mater misericórdiæ, vita, dulcédo, et spes nostra salve. Ad te clamámus éxsules, fílii Hevæ. Ad te suspirámus geméntes, et flentes in hac lacrymárum valle. Eia ergo advocáta nostra, illos tuos misericórdes óculos ad nos convérte. Et Jesum benedíctum fructum ventris tui, nobis post hoc exsílium osténde. O clemens, O pia, O dulcis Virgo María.

℣. Ora pro nobis sancta Dei Génitrix.

℟. Ut digni efficiámur promissiónibus Christi.

Let us pray

O GOD, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles, Peter and Paul, and all the saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners and for the liberty and exaltation of holy mother Church. Through the same Christ our Lord. Amen.

Orémus

DEUS refúgium nostrum et virtus, pópulum ad te clamántem propítius réspice; et intercedénte gloriósa et immaculáta Vírgine Dei Genitríce María, cum beáto Josépho ejus Sponso, ac beátis Apóstolis tuis Petro et Paulo, et ómnibus Sanctis, quas pro conversióne peccatórum, pro libertáte et exaltatióne sanctæ Matris Ecclésiæ, preces effúndimus, miséricors et benígnus exáudi. Per eúmdem Christum Dóminum nostrum. Amen.

Sancte Míchael Archángele, defénde nos in prœlio; contra nequítiam et insídias diáboli esto præsídium. Ímperet illi Deus; súpplices deprecámur: tuque, Princeps milítiæ cœléstis, Sátanam aliósque spíritus malígnos, qui ad perditiónem animárum pervagántur in mundo, divína virtúte in inférnum detrúde. Amen.

St. Michael, the archangel, defend us in battle, be our protection against the malice and snares of the devil. We humbly beseech God to command him, and do thou, O prince of the heavenly host, by the divine power thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.

Indulgence of 10 years.—S. C. Penit., May 30, 1934.

Ejaculation after Mass

Cor Jesu sacratissimum, miserére nobis.

Most sacred Heart of Jesus, have mercy on us!

(Three times, alternately with the priest.)

Indulgence of seven years and seven quarantines.—Pius X, June 17, 1904.

Stand and remain in the pew until priest has entered the sacristy.

The Prefaces and the Proper Communicantes for Certain Feasts and Times

In this section the Sanctus *is included after each* Preface, *and the reference then is to the beginning of the* Canon *in* the Ordinary of the Mass, *page 777. However, when the* Communicantes *is different, this part of the* Canon *also is included and at its conclusion the reference is then to the* continuation of the Canon *as per page indicated.*

1. Preface and Proper Communicantes of the Nativity

On Christmas and throughout its Octave the following Preface *with* Communicantes *is said. After the Octave and until Epiphany, as well as on the feasts of the Holy Name, the Purification of our Blessed Lady, Corpus Christi and its Octave and the Transfiguration of Our Lord, the following* Preface *without* the Communicantes *is said:*

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God, because by the mystery of the Word made flesh, from Thy brightness a new light hath risen to shine on the eyes of our souls, in order that, God becoming visible to us, we may be borne upward to the love of things invisible. And therefore with the angels and archangels, with the dominions and powers, with all the hosts of the heavenly army, we sing of Thy glory without end saying:

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Quia per incarnatá verbi mystérium, nova mentis nostræ óculis lux tuæ claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amórem rapiámur. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua, Hosánna in excélsis. Benedíctus qui venit in nómine Dómini, Hosánna in excélsis.

Holy, holy, holy Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

The Beginning of the Canon

Te ígitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrifícia illibáta. In primis, quæ tibi offérimus pro Ecclésia sancta tua cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris, toto orbe terrárum: una cum fámulo tuo Papa nostro *N.*, et Antistite nostro *N.*, et ómnibus orthodóxis atque cathólicæ, et apostólicæ fídei cultóribus.

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Meménto Dómine, famulórum famularúmque tuárum *N.* et *N.* et ómnium circumstántium quorum tibi fides cognita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifícium laudis, pro se, suisque ómnibus: pro redemptióne animárum suárum, pro spe salútis, et incolumitátis suæ: tibique reddunt vota sua ætérno Deo, vivo et vero.

Be mindful, O Lord, of Thy servants *N.* and *N.* And of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls, and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

After the Octave of Christmas this special Communicantes is not said. *Continue the* Canon *at page 778.*

The Communicantes

Communicantes, et diem (*noctem*) sacratíssimum celebrántes, quo beátæ Maríæ

Having communion in and celebrating the most sacred day (*at the Christmas mid-*

night Mass only, night) on which the stainless virginity of blessed Mary brought forth the Saviour of the world; venerating the memory in the first place of the same glorious Mary, ever a virgin, mother of the same Jesus Christ, our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddæus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

intemeráta virgínitas huic mundo édidit Salvatórem: sed et memóriam venerántes, in primis ejúsdem gloriósæ semper Vírginis Maríæ, genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiani et ómnium Sanctórum tuórum: quorum méritis precibúsque concédis ut in ómnibus protectionis tuæ muniámur auxilio. Per eúmdem Christum Dóminum nostrum. Amen.

Continuation of the Canon, at the Hanc igitur, *page 778.*

2. Preface and Proper Communicantes of the Epiphany

On Epiphany *and during its Octave*

℣. The Lord be with you.	℣. Dóminus vobíscum.
℟. And with thy spirit.	℟. Et cum spíritu tuo.
℣. Lift up your hearts.	℣. Sursum corda.
℟. We have lifted them up unto the Lord.	℟. Habémus ad Dóminum.
℣. Let us give thanks to the Lord our God.	℣. Grátias agámus Dómino Deo nostro.
℟. It is meet and just.	℟. Dignum et justum est.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God: because Thine only-begotten Son appearing

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Quia, cum Unigénitus tuus in substántia nostræ

mortalitátis appáruit, nova nos immortalitátis suæ luce reparávit. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

in our mortal nature hath restored it by the shedding upon us of that new and immortal light which is His very own. And therefore with the angels and archangels, with the thrones and dominations and with all the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra, glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.

The Beginning of the Canon

Te ígitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrifícia illibáta. In primis, quæ tibi offérimus pro Ecclésia sancta tua cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum; una cum fámulo tuo Papa nostro *N.*, et Antistite nostro *N.*, et ómnibus orthodóxis atque cathólicæ, et apostólicæ fídei cultóribus.

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Meménto, Dómine, famulórum famularúmque tuárum *N.* et *N.* et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifícium laudis, pro se, suísque ómni-

Be mindful, O Lord, of Thy servants, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for

the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

bus: pro redemptióne animárum suárum, pro spe salútis, et incolumitátis suæ: tibíque reddunt vota sua aetérno Deo, vivo et vero.

The Communicantes

Having communion in and celebrating the most sacred day on which Thine only-begotten Son, co-eternal with Thee in Thy glory, in very truth visibly appeared in our bodily flesh; venerating the memory in the first place of the glorious Mary, ever a virgin, mother of the same Jesus Christ our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddæus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Communicántes, et diem sacratíssimum celebrántes, quo Unigénitus tuus in tua tecum glória coætérnus, in veritáte carnis nostræ visibíliter corporális appáruit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthǽi, Simónis et Thaddǽi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

Continuation of the Canon, at Hanc igitur, *page 778.*

3. Preface of Lent

On Sundays *and* week-days *from* Ash Wednesday *till* the Saturday *before* Passion Sunday.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

VERE dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui corporáli jejúnio vítia cómprimis mentem élevas, virtútem largíris et præmia: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes, Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súpplici confessióne dicéntes:

IT IS truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who on those who chastise their bodies by fasting dost bestow the restraining of evil passions, uplifting of heart, and the enjoying of virtue with its reward. Through Christ our Lord. Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty: which the heavens, and the forces of heaven, together with the blessed seraphim, joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excelsis.

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.

Beginning of the Canon, Te igitur, *page 777.*

4. Preface of the Holy Cross

From Passion Sunday *to* Maundy Thursday *and also on the feasts of the* Holy Cross, *of the* Passion, *and of the* Precious Blood.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.

℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God: Who didst establish the salvation of mankind in the wood of the cross, that from whence death came into the world, thence a new life might spring, and that he who by a tree overcame, by a tree might be overthrown. Through Christ our Lord: Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty, which the heavens, and the forces of heaven, together with the blessed seraphim joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut unde mors oriebátur, inde vita resúrgeret: et qui in ligno quoque vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súpplici confessióne dicéntes:

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Beginning of the Canon, Te igitur, *page 777.*

5. Preface and Proper Communicantes for Easter

From Holy Saturday *to the* Ascension. *On Easter Sunday and till following* Saturday, inclusive: (*on this day*), but on Holy Saturday, for the word *die* (*day*) substitute *nocte* (*night*).

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre: Te quidem, Dómine, omni témpore, sed in hac potíssimum die (*vel:* in hoc potíssimum) gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndo destruxit, et vitam resurgéndo reparávit. Et ídeo cum Angelis et Archángelis, cum Thronis, et Dominatiónibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

It is truly meet and just, right and profitable, to extol Thee indeed at all times, O Lord, but chiefly with highest praise to magnify Thee on this day (in these days) on which for us was sacrificed Christ, our pasch. For He is the true Lamb Who hath taken away the sins of the world; Who by dying Himself hath destroyed our death; and by rising again hath bestowed a new life on us. And therefore with the angels and archangels, with the thrones and dominations, and with all the array of the heavenly host we sing a hymn to Thy glory and unceasingly repeat:

Sanctus, Sanctus, Sanctus, Dómine Deus Sábaoth. Pleni sunt cœli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

The Beginning of the Canon

Te ígitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrifícia illibáta, in primis quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro *N* et Antístite nostro *N* et ómnibus orthodóxis, atque cathólicæ et apostólicæ fídei cultóribus.

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Meménto, Dómine, famulórum, famularúmque tuárum,

Be mindful, O Lord, of Thy servants, *N.* and *N.*, and of all

here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

N. et *N.* et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt, hoc sacrifícium laudis, pro se, suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

After the Octave of Easter, *this special Communicantes is not said. Continue the* Canon *at page 778.*

The Communicantes

Having communion in and celebrating the most sacred day of the resurrection of Our Lord Jesus Christ according to the flesh; venerating also the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

Communicantes et diem sacratíssimum celebrántes Resurrectiónis Dómini nostri Jesu Christi secúndum carnem: sed et memóriam venerántes, in primis glorиósæ semper Vírginis Maríæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: Sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis, et Thaddæi; Lini, Cleti, Cleméntis, Xysti, Cornélii Cypriáni, Lauréntii, Chrysógoni, Joánnis, et Pauli, Cosmæ et Damiáni, et ómnium Sanctórum tuórum: quorum méritas precibúsque concédas, ut in ómnibus protectíonis tuæ muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

Continuation of the Canon *at the* Hanc igitur, *page 778, except during* Easter week *the* Hanc igitur *is as follows:*

Wherefore, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, make to Thee,

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex

aqua, et Spíritu Sancto, tribuens eis remissiónem ómnium peccatórum, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

offering it up in like manner for those also whom Thou hast been pleased to make to be born again of water and the Holy Ghost. Grant to them the forgiveness of all their sins; do Thou establish our days in Thy peace; nor suffer that we be condemned forever, but rather command that we be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

Continuation of the Canon at the Quam oblationem, *page 779.*

6. Preface for the Ascension

From Ascension Day *to the* Vigil of Pentecost *exclusive.*

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.

℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Qui post resurrectiónem suam ómnibus discípulis suis maniféstus appáruit, et ipsis cernéntibus est elevátus in cœlum, ut nos divinitátis suæ tribúeret esse partícipes. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cœléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God: Through Christ our Lord; Who after His resurrection very openly showed Himself to all His disciples, and in their sight was raised up to heaven, in order to give to us to be partakers of His Godhead. And therefore with the angels and archangels, with the thrones and dominations and with all the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

Sanctus, Sanctus, Sanctus, Dóminus Deus Sáboath. Pleni sunt coeli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

The Beginning of the Canon

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Te ígitur clementíssime Pater, per Jesum Christum Fílium, tuum Dóminum nostrum, súpplices rogámus ac pétimus, uti accépta hábeas, et benedícas hæc ✠ dona, hæc ✠ múnera, hæc sancta ✠ sacrifícia illibáta, in primis quæ tibi offérimus pro Ecclésia tua sancta cathólica; quam pacificáre, custodíre, adunáre, et régere digneris toto orbe terrárum: una cum fámulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodóxis, atque Cathólicæ et Apostólicæ fídei cultóribus.

Be mindful, O Lord, of Thy servants, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

Meménto Dómine famulórum, famularúmque tuárum *N.* et *N.* et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifícium laudis pro se, suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibique reddunt vota sua ætérno Deo vivo et vero.

On Ascension Day *and* during Octave of Ascension *only, the following special Communicantes is said. Otherwise continue the* Canon, *at the* Hanc igitur, *page 778.*

The Communicantes

Having communion in and celebrating the most sacred day on which Our Lord, Thine only-begotten Son, established

Communicántes et diem sacratíssimum celebrántes, quo Dóminus noster unigénitus Fílius, tuus unitam

sibi fragílitatis nostræ substántiam in glóriæ tuæ déxtera collocávit: sed et memóriam venerántes, in primis gloriósæ semper vírginis Maríæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi; Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni, et ómnium sanctórum tuórum: quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

at Thy right hand in glory that frail nature of ours which He had assumed: venerating the memory in the first place of the glorious Mary, ever a virgin, mother of the same Jesus Christ, our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Continuation of the Canon, at the Hanc igitur, *page 778.*

7. Preface and Communicantes for Pentecost

From the Vigil *of* Pentecost, *till* the following Saturday *inclusive, and in* votive Masses *of the* Holy Ghost *(when the words* hodierna die *(this day) are omitted).*

℣. Dóminus vobiscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up, unto the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne, Deus: per Christum Dóminum nostrum. Qui ascéndens super omnes cælos, sedénsque

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God: Through Christ our Lord: Who, ascending over all the heavens and

sitting at Thy right hand, did (this day), according to His word, send down the Holy Ghost upon the children of His adoption. Wherefore all peoples upon this earth rejoice with exceeding great joy; the heavenly virtues likewise and the angelic powers sing a hymn to Thy glory and unceasingly repeat:

ad déxteram tuam, promíssum Spíritum sanctum (hodiérna die) in fílios adoptiónis effúdit. Quapropter profúsis gáudiis, totus in orbe terrárum mundus exsúltat. Sed et supérnæ Virtútes, atque angélicæ Potestátes, hymnum glóriæ tuæ cóncinunt, sine fine dicéntes.

Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli, et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

The Beginning of the Canon

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Te ígitur clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus ac pétimus, uti accépta hábeas, et benedícas hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrifícia illibáta, in primis quæ tibi offérimus pro Ecclésia tua sancta Cathólica; quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro *N.* et Antístite nostro *N.* et ómnibus orthodóxis, atque Cathólicæ et Apostólicæ fídei cultóribus.

Be mindful, O Lord, of Thy servants, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they

Meménto Dómine famulórum, famularúmque tuárum *N.* et *N.* Et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifícium laudis pro se, suísque ómnibus: pro redemptióne animárum suárum, pro spe

salútis et incolumitátis suæ: tibique reddunt vota sua ætérno Deo vivo et vero.

hope for, and who now pay their vows to Thee, God eternal, living, and true.

After the Octave of Pentecost, *the following* Communicantes *is not said. Continue the* Canon *at page 778.*

The Communicantes

Communicántes, et diem sacratíssimun Pentecóstes celebrántes, quo Spíritus sanctus Apóstolis, innúmeris linguis appáruit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum et Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi; Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni, et ómnium sanctórum tuórum: quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

Having communion in and celebrating the sacred day of Pentecost on which the Holy Ghost appeared to the apostles, betokened by numberless tongues; venerating the memory in the first place of the glorious Mary, ever a virgin, mother of the same Jesus Christ our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

Continuation of the Canon *at the* Hanc igitur, *page 778. However, during* Pentecost week *the* Hanc igitur *is as follows:*

Hanc ígitur oblationem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua et Spíritu sancto, tríbuens eis remissiónem ómnium peccatórum, quæsumus Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuó-

Wherefore, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants and with us Thy whole family, make to Thee, offering it up in like manner for those also whom Thou hast been pleased to make to be born again of water and the Holy Ghost. Grant to them the forgiveness of all their sins; do Thou establish our days in

Thy peace; nor suffer that we be condemned forever, but rather command that we be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

rum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

Continuation of the Canon at the Quam oblationem, *page 779.*

8. Preface of the Most Holy Trinity, or for Sundays

This preface is found in The Ordinary of the Mass, *page 773. It is said or sung on* all Sundays *unless another one is assigned.*

9. Preface of the Sacred Heart

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.
℣. Let us give thanks unto the Lord our God.
℟. It is meet and just.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino. Deo nostro.
℟. Dignum et justum est.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God; who hast willed that thine only-begotten Son hanging on the cross should be transfixed with a soldier's lance, so that the opened Heart, treasure-place of divine bounty, might flood us with the torrents of compassion and grace, and that that which never ceased to burn with love for us, should be repose for the devout and to the penitent should open the shel-

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui Unigénitum tuum in cruce pendéntem láncea mílitis transfígi voluísti, ut apértum Cor, divínæ largitátis sacrárium, torréntes nobis fúnderet miseratiónis et grátiæ, et quod amóre nostri flagráre nunquam déstitit, piis esset réquies et pœniténtibus patéret salútis refúgium. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cœléstis exércitus, hym-

num glóriæ tuæ cánimus, sine fine dicéntes:

ter of salvation. And therefore with the angels and archangels, with the thrones and dominations, and with all the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli, et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

Beginning of the Canon, Te igitur, *page 777.*

10. Preface of Jesus Christ, King

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.

℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui unigénitum Fílium tuum Dóminum nostrum Jesum Christum, Sacerdótem ætérnum et universórum Regem, óleo exsultatiónis unxísti: ut seípsum in ara crucis, hóstiam immaculátam et pacíficam, ófferens, redemptiónis humánæ sacraménta perágeret: et suo subjéctis império ómnibus creatúris, ætérnum et universále regnum imménsæ tuæ tráderet Majestáti: regnum veritátis et vitæ; regnum sanctitátis et grátiæ; regnum justítiæ, amóris et pacis. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cæléstis exercitus, hym-

It is truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who didst anoint with the oil of gladness Thine only-begotten Son, our Lord Jesus Christ, eternal Priest and King of the universe: that, offering Himself as a stainless peace-offering on the altar of the cross, He might fulfill the pledges of man's redemption; and, having all creatures subject to His power, might deliver to Thy sublime majesty an eternal and universal kingdom, a kingdom of truth and life; a kingdom of holiness and grace, a kingdom of justice, love and peace. And therefore with the angels and archangels, with the thrones and dominations, and with all

the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:

num glóriæ tuæ cánimus, sine fine dicéntes.

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Beginning of the Canon, Te igitur, *page 777.*

11. Preface of the Blessed Virgin

On all feasts of our Blessed Lady *except Purification. In this Preface the title of the occurring festival of our Blessed Lady is inserted in the place indicated. In Masses of the Blessed Virgin Mary said on other than her feast-days, the insertion is* Et te in veneratione ("Likewise . . . in the veneration").

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks to thee, O holy Lord, Father almighty, everlasting God: and on the . . . of the blessed Mary, ever a virgin, should praise and bless and proclaim Thee. For she conceived Thine only-begotten Son by the overshadowing of the Holy Ghost; and losing not the glory of her virginity, gave to the world the everlasting light, Jesus Christ our Lord. Through whom the angels praise thy majesty, the dominions worship it, and the powers are in awe. The heavens and the heavenly hosts, and the blessed

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Et te in . . . beátæ Maríæ semper Vírginis collaudáre, benedícere et prædicáre. Quæ et Unigénitum tuum Sancti Spíritus obumbratióne concépit: et virginitátis glória permanénte, lumen ætérnum mundo effúdit, Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut ad-

mítti júbeas deprecámur, súpplici confessióne dicéntes:

seraphim join together in celebrating their joy. With these we pray Thee join our own voices also, while we say with lowly praise:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli, et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

Beginning of the Canon, Te igitur, *page 777.*

12. Preface of St. Joseph

In all the Masses of St. Joseph and in those not of Our Lord in which he is commemorated, unless another Preface is prescribed.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Et te in Festivitáte (Veneratióne) beati Joseph débitis magnificáre præcóniis, benedícere et prædicáre. Qui et vir justus, a Te Deíparæ Vírgini Sponsus est datus: et fídelis servus ac prudens, super Famíliam tuam est constitútus: ut Unigénitum tuum Sancti Spíritus obumbratióne concéptum, patérna vice custodíret, Jesum Christum, Dóminum nostrum. Per quem majestátem tuam laudant An-

It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God, and on the festivity (veneration) of St. Joseph to magnify Thee with due praise, to bless and proclaim Thee. The just man who was given by Thee as a spouse to the Virgin Mother of God, and was placed over Thy Family as a faithful and prudent servant; so that taking the place of the eternal Father, he might guard the only-begotten Son conceived by the shadow of the Holy Ghost, Jesus Christ, Our

Lord, through Whom the angels praise Thy majesty, the dominions worship it, the powers are in awe, the heavens and the heavenly hosts and the blessed seraphim join together in celebrating their joy. With these, we pray Thee, join our own voices also, while we sing with lowly praise:

Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

geli, adórant Dominatiónes, tremunt Potestátes. Cœli, cœlorumque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas deprecámur, súpplici confessióne dicéntes.

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Beginning of the Canon Te igitur, *page 777.*

13. Preface of the Apostles

On the festivals of the Apostles *and* Evangelists (*except that* of St. John, Apostle and Evangelist, Dec. 27), *and* during their octaves.

℣ The Lord be with you.
℟ And with thy spirit.
℣ Lift up your hearts.
℟ We have them lifted up unto the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

It is truly meet and just, right and profitable, humbly to beseech Thee, O Lord, to forsake not the flock of which Thou art the eternal shepherd, but through Thy holy apostles ever to guard and keep it, so that it be governed by those rulers whom Thou didst set over it to be its pastors under Thee. And therefore with the angels and archangels, with the thrones and dominations, and with all the array of the

Vere dignum et justum est, æquum et salutáre: Te, Dómine, supplíciter exoráre, ut gregem tuum pastor ætérne non déseras: sed per beátos Apóstolos tuos contínua protectióne custódias. Ut iísdem rectóribus gubernétur, quos óperis tui vicários eídem contulísti præésse pastóres. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cœléstis exércitus,

hymnum glóriæ tuæ cánimus, sine fine dicéntes.

heavenly host we sing a hymn to Thy glory and unceasingly repeat:

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

Beginning of the Canon, Te igitur, *page 777.*

14. Preface for Weekdays

Also called Common or Daily Preface.

This Preface is found in the Ordinary of the Mass, page 775.

15. Preface for the Dead

In all Masses for the Dead.

℣. Dóminus vobiscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.

℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

Vere dignum et justum est æquum et salutáre, nos tibi semper et ubíque, grátias ágere; Dómine Sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. In quo nobis spes beátæ resurrectiónis effúlsit, ut quos contrístat certa moriéndi condítio, eósdem consolétur futúræ immortalitátis promíssio. Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur, et dissolúta terréstris hujus incolátus domo, ætérna in cœlis habitátio comparátur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus cumque

It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God: through Christ, our Lord, in Whom the hope of a happy resurrection has shone on us, so that those whom the certain fate of dying renders sad, may be consoled by the promise of future immortality. For with regard to Thy faithful, O Lord, life is changed, not taken away; and the house of their earthly dwelling being destroyed, an eternal dwelling in heaven is obtained. So with the angels and archangels, with

the dominions and powers, with all the hosts of the heavenly army, we sing of Thy glory without end, saying:

Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

omni milítia cœléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes.

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Beginning of the Canon, Te igitur, *page 777.*

O PRAISE THE LORD· ALL YE NATIONS

Prayer Conclusions

The endings of the *Prayers (also named Collects), Secrets and Postcommunions* vary according to the nature of the prayer.

Because of their frequent repetition they are not given in full, but are referred to under abbreviated designations as follows:

Through our Lord. This is used in prayers addressed to God the Father, and its complete form is: *Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. ℟. Amen.*

(Latin: *Per Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℟. Amen).*

Through the same. This is used in prayers making mention of our Blessed Lord. The complete form is: *Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. ℟. Amen.* (Latin: *Per eúmdem Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in imitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℟. Amen).*

Through . . . in the unity of the same. This is used when the prayer makes mention of the Holy Ghost. The complete form is: *Through Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. ℟. Amen.* (Latin: *Per Jesum Christum filium tuum, qui tecum vivit et regnat in unitate ejusdem Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℟. Amen).*

Who with Thee. This is used when the final clause in the prayer refers to our Blessed Lord. The complete form is: *Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. ℟. Amen.* (Latin: *Qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℟. Amen).*

Who livest. This is used when the prayer is addressed directly to God the Son. The complete form is: *Who livest and reignest, with God the Father, in the unity of the Holy Ghost,* God, *world without end. ℟. Amen.* (Latin: *Qui vivis et regnas, cum Deo Patre in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℟. Amen).*

Additional Prayers

Prayers, Secrets and Postcommunions

On all days on which no festival marked in the calendar as of double rite occurs, the number of *Prayers* (sometimes known as *Collects)*, and of corresponding *Secrets* and *Post-communions* said at Mass, may not be less than three. If more are used, the whole number must be odd, (five or seven). The exceptions to this rule are stated in their proper places in this Missal, and are to be found noted each year in the *diocesan directory* or *Ordo.*

Of the three Prayers, the first is the one proper to the Mass then being celebrated. For the second and third are counted such commemorations as may have to be made of saints' days, octaves, vigils, or ferias. For days on which such commemorations are lacking, two Prayers, varying according to the seasons of the liturgical year, are appointed, one or both to be said as may be required.

When a *semi-double* or *simple* feast occurs on a Sunday, the second prayer is of the feast, the third of our Blessed Lady, and the prayer for the Church or Pope is omitted. When two *semi-double* or *simple* feasts, or one *semi-double* and one *simple* feast occur on a Sunday, they are commemorated and the commemoration of our Blessed Lady and the prayer for the Pope are omitted. When a *double* feast or a *double* and a *simple* feast occur on a Sunday they are commemorated, and the commemoration of our Blessed Lady and the prayer for the Pope are omitted.

They are called Common Commemorations and are six in number, as follows:

1. Of Our Blessed Lady.
2. For God's Holy Church, or for the Pope.
3. For the Intercession of the Saints.
4. For the Living and the Dead.
5. Of the Holy Ghost.
6. **Prayer at the Choice of the Celebrant.**

The following table indicates how these Common Commemorations are to be employed throughout the ecclesiastical year:

1. From the first Sunday of Advent to the vigil of the Nativity of Our Lord exclusive:

IN MASSES OF THE SEASON:[1]

Second Prayer, of Our Blessed Lady.
Third Prayer, for God's Holy Church, or for the Pope.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.
Third Prayer, of Our Blessed Lady.

2. From the Octave of the Epiphany to the Purification:

Second Prayer, of Our Blessed Lady.
Third Prayer, for God's Holy Church, or for the Pope.

3. From the Purification to Ash Wednesday:

Second Prayer, for the Intercession of the Saints.
Third Prayer, at the choice of the Celebrant.

4. From Ash Wednesday to Passion Sunday:

IN MASSES OF THE SEASON:

Second Prayer, for the Intercession of the Saints.
Third Prayer, for the Living and the Dead.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.
Third Prayer, for the Intercession of the Saints.

5. From Passion Sunday to Holy Thursday:

IN MASSES OF THE SEASON:

Second Prayer, for God's Holy Church, or for the Pope.
Third Prayer is not said.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.
Third Prayer, for God's Holy Church, or for the Pope.

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[1]The term *Prayer* here includes also the corresponding Secret and Postcommunion.

6. Within the Octave of Easter:

Second Prayer, for God's Holy Church, or for the Pope.
Third Prayer is not said.

7. From the Octave of Easter to the Feast of the Ascension:

Second Prayer, of Our Blessed Lady.
Third Prayer, for God's Holy Church, or for the Pope.

8. Within the Octave of Pentecost:

Second Prayer, for the Church, or for the Pope.
Third Prayer is not said.

9. From the Octave of Pentecost to Advent:

Second Prayer, for the Intercession of the Saints.
Third Prayer, at the Choice of the Celebrant.

10. Within the Octaves of the Blessed Virgin and of All Saints; likewise on Saturdays when the Office of the Blessed Virgin is recited:

Second Prayer, of the Holy Ghost.
Third Prayer, for the Church, or for the Pope.

11. Within the Octaves of Corpus Christi and of All Saints:

IN THE MASSES OF THE OCTAVE:

Second Prayer, of Our Blessed Lady.
Third Prayer, for the Church, or for the Pope.

ON SEMI-DOUBLE FEASTS OCCURRING WITHIN OCTAVES:

Second Prayer, of the Octave.
Third, that Prayer which would be said in the second place if the Mass of the Octave were celebrated.

12. On Vigils (except the Vigils of Christmas, Pentecost, and All Saints):

Second Prayer, of Our Blessed Lady.
Third Prayer, for the Church, or for the Pope.

13. On Vigil of All Saints:

Second Prayer, of the Holy Ghost.
Third Prayer, for the Church, or for the Pope.

14. For the Votive Mass of the Immaculate Conception of the Blessed Virgin Mary:

Second Prayer, of the Holy Ghost.
Third Prayer, for the Church, or for the Pope.

Note.—When on a Sunday a commemoration is made of any double, or of an octave-day, or of a day within an octave, the third prayer in Mass is omitted.

Of Our Blessed Lady

(From the first Sunday of Advent to Christmas Eve)

Prayer. Deus qui de beatae

DEUS, qui de beátæ Maríæ Vírginis útero, Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eumdem Dóminum.

O GOD, Who didst will that at the message of an angel Thy word should take flesh in the womb of the Blessed Virgin Mary: grant that we, Thy suppliants, who believe her to be truly the mother of God, may be helped by her intercession with Thee. Through the same.

Secret

IN MÉNTIBUS nostris quæsumus Dómine veræ fídei sacraménta confírma: ut qui concéptum de Vírgine Deum verum et hóminem confitémur; per ejus salutíferæ resurrectiónis poténtiam, ad ætérnam mereámur perveníre lætítiam. Per eúmdem Dóminum.

STRENGTHEN in our minds, we beseech Thee, O Lord, the mysteries of the true faith: that we, who profess Him Who was conceived of the Virgin to be true God and man, may, by the power of His saving resurrection, deserve to attain unto everlasting joy. Through the same.

Postcommunion

GRÁTIAM tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts: that we, to

whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same.

nuntiánte, Christi Filii tui incarnatiónem cognóvimus, per passiónem ejus et crucem ad resurrectiónis glóriam perducámur. Per eúmdem Dóminum.

(From Christmas Day to the feast of the Purification)

Prayer. Deus, qui salutis

O God, Who, through the fruitful virginity of blessed Mary, hast bestowed upon mankind the rewards of eternal salvation, grant, we beseech Thee, that we may experience the intercession in our behalf of her through whom we have been made worthy to receive the author of life, Our Lord Jesus Christ, Thy Son. Who with Thee.

Deus, qui salútis ætérnæ, beátæ Maríæ virginitáte fecúnda, humáno géneri præmia præstitísti: tríbue, quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitæ suscípere, Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum.

Secret

By Thy clemency, O Lord, and by the intercession of blessed Mary, ever Virgin, may this offering avail us for prosperity and peace, now and forevermore. Through our Lord.

Tua, Dómine, propitiatione, et beátæ Maríæ semper Vírginis intercessióne: ad perpétuam atque præséntem hæc oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

Postcommunion

May this communion, O Lord, cleanse us from sin and, by the intercession of the Blessed Virgin Mary, mother of God, make us partakers of the heavenly remedy. Through our Lord.

Hæc nos commúnio, Dómine, purget a crímine, et, intercedénte beáta Vírgine, Dei Genitríce, María, cœléstis remédii fáciat esse consórtes. Per Dóminum.

(From the feast of the Purification to Advent Sunday)

Prayer. Concede nos

Grant us, Thy servants, we beseech Thee, O Lord God, to enjoy continual health

Concéde nos fámulos tuos, quæsumus, Dómine Deus perpétua mentis et córporis

sanitáte gaudére: et gloriósa beátæ Maríæ semper Vírginis intercessióne, a præsénti liberári tristítia, et ætérna pérfrui lætítia. Per Dóminum.

of soul and body; and by the glorious intercession of blessed Mary, ever Virgin, to be delivered from present sorrow, and to attain everlasting joy. Through our Lord.

Secret

Tua Dómine propitiatióne, et beátæ Maríæ semper Vírginis intercessióne, ad perpétuam atque præséntem hæc oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

By thy mercy, O Lord, and through the intercession of blessed Mary, ever Virgin, may this offering avail us unto our welfare and peace, both now and forever. Through our Lord.

Postcommunion

Sumptis Dómine salútis nostræ subsídiis: da quæsumus beátæ Maríæ semper Vírginis patrocíniis nos ubíque prótegi; in cujus veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

Grant, O Lord, that we who have received these helps to salvation may be everywhere defended by the patronage of blessed Mary, ever Virgin, in whose honor we have offered this sacrifice to Thy majesty. Through our Lord.

For God's Holy Church

Prayer. Ecclesiae tuae

Ecclésiæ tuæ, quæsumus, Dómine, preces placátus admítte: ut, destrúctis adversitátibus et erróribus univérsis, secura tibi sérviat libertáte. Per Dóminum.

Graciously hear, O Lord, the prayers of Thy Church that, having overcome all adversity and every error, she may serve Thee in security and freedom. Through our Lord.

Secret

Prótege nos, Dómine, tuis mystériis serviéntes: ut divínis rebus inhæréntes, et córpore tibi famulémur et mente. Per Dóminum.

Protect us, O Lord, who assist at Thy mysteries, that, cleaving to things divine, we may serve Thee both in body and in mind. Through our Lord.

Postcommunion

Quæsumus, Dómine Deus noster, ut quos divína

O Lord our God, we pray Thee that Thou suffer

not to succumb to human hazards those whom Thou hast been pleased to make sharers of divine mysteries. Through our Lord.

tribuis participatióne gaudére, humánis non sinas subjacére perículis. Per Dóminum.

For the Pope

Prayer. Deus, omnium fidelium

O GOD, the shepherd and ruler of all the faithful, look with favor upon Thy servant *N.*, whom Thou hast been pleased to appoint pastor over Thy Church: grant him, we beseech Thee, that by word and example he may be of profit to those over whom he has been placed, and, together with the flock committed to his care, attain unto life everlasting. Through our Lord.

DEUS ómnium fidélium pastor et rector, fámulum tuum *N.* quem pastórem Ecclésiæ tuæ præésse voluísti, propítius réspice: da ei quæsumus verbo et exémplo, quibus præest, profícere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

Secret

BE APPEASED, we beseech Thee, O Lord, by the gifts we offer; and govern by Thy continuous protection Thy servant N., whom Thou hast been pleased to appoint chief shepherd over Thy Church. Through our Lord.

OBLATIS quæsumus Dómine placáre munéribus: et fámulum tuum *N.* quem pastórem Ecclésiæ tuæ præésse voluísti, assídua protectióne gubérna. Per Dóminum.

Postcommunion

MAY the reception of this divine sacrament be our protection, O Lord; and may it ever save and defend Thy servant *N.*, whom Thou hast been pleased to set up as pastor over Thy Church, and also the flock Thou hast entrusted to his care. Through our Lord.

HÆC nos quæsumus Dómine divíni sacraménti percéptio prótegat: et fámulum tuum *N.* quem pastórem Ecclésiæ tuæ præésse voluísti; una cum commísso sibi grege, salvet semper et múniat. Per Dóminum.

In Masses in which a Collect in honor of the Blessed Virgin has been said either as the prayer proper to the Mass, or as an obligatory commemoration, in place of those just given, the Collect or Prayer of the Holy Ghost is said before that for the Church or for the Pope.

Of the Holy Ghost

Prayer. Deus, qui corda

DEUS, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére. Per Dóminum . . . in unitáte.

O GOD, Who hast instructed the hearts of the faithful by the light of the Holy Spirit: grant us by the same spirit to relish what is right and ever rejoice in His consolation. Through . . . in the unity of the same . . .

Secret

MÚNERA, quæsumus, Dómine, obláta sanctífica: et corda nostra sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte.

SANCTIFY, we beseech Thee, O Lord, the gifts we offer, and cleanse our hearts by the light of the Holy Ghost. Through . . . in the unity of the same . . .

Postcommunion

SANCTI Spíritus, Dómine, corda nostra mundet infúso: et sui roris íntima aspersíone fecúndet. Per Dóminum . . . in unitate.

MAY our hearts be cleansed, O Lord, by the inpouring of the Holy Spirit; may He render them fruitful by watering them with His heavenly dew. Through . . . in the unity of the same.

By exception, from Passion Sunday to Low Sunday, and within the octave of Pentecost, only two prayers are obligatory at Mass: the one proper to the Mass itself, and another which, when no commemoration has to be made, must be one of those given above for the Church or for the Pope.

At other seasons of the year, that is, from the feast of the Purification to Lent, and from Trinity Sunday to Advent, the two additional prayers are: the first, for the intercession of the saints, and the second, any one of those in the Missal that the priest may choose. This third prayer is usually selected from those which appear toward the end of this volume, under the title Occasional Prayers, *page 1494. But in Lent it is appointed that the celebrant say in this place the Prayer for the living and the dead.*

For the Intercession of the Saints

Prayer. A cunctis

A CUNCTIS nos quæsumus Dómine mentis et córporis defénde perículis: et in-

DEFEND us, we beseech Thee, O Lord, from all dangers of mind and body: and

through the intercession of the blessed and glorious Mary, ever Virgin, mother of God, of St. Joseph, of Thy holy apostles Peter and Paul, of blessed *N.* (*the patron saint*) and of all the saints, in Thy loving-kindness grant us safety and peace; that, all adversities and errors being overcome, Thy Church may serve Thee in security and freedom. Through our Lord.

tercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto *N.* et ómnibus Sanctis, salútem nobis tríbue benígnus et pacem; ut destrúctis adversitátibus et erróribus univérsis, Ecclésia tua secúra tibi sérviat libertáte. Per Dóminum.

Secret

GRACIOUSLY hear us, O God our Saviour, and, by virtue of this Sacrament, defend us from all enemies of soul and body, bestowing upon us Thy grace here and Thy glory hereafter. Through our Lord.

EXÁUDI nos Deus salutáris noster: ut per hujus sacraménti virtútem, a cunctis nos mentis et córporis hóstibus tueáris, grátiam tribuens in præsénti, et glóriam in fúturo. Per Dóminum.

Postcommunion

MAY the gift of this Divine Sacrament which we have offered, cleanse us and defend us, we beseech Thee, O Lord; and through the intercession of the Blessed Virgin Mary, mother of God, of St. Joseph, of Thy holy apostles Peter and Paul, of blessed *N.* (*the patron saint of the Church*) and of all the saints, free us from all iniquity and deliver us from all adversity Through the same.

MUNDET et múniat nos quæsumus Dómine divíni sacraménti munus oblátum: et intercedénte beáta Vírgine Dei Genitríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto *N.* et ómnibus Sanctis; a cunctis nos reddat et pervérsitátibus expiátos, et advérsitátibus expedítos. Per eumdem Dóminum.

For the Living and the Dead

Prayer. Omnipotens sempiterne Deus

ALMIGHTY and eternal God, Who hast dominion over the living and the dead, and art merciful to all of whom Thou foreknowest that they

OMNÍPOTENS sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse

prænóscis: te súpplices exorámus: ut pro quibus effúndere preces decrévimus, quosque vel præsens sæculum adhuc in carne rétinet, vel futúrum jam exútos córpore suscépit, intercedéntibus ómnibus Sanctis tuis, pietátis tuæ cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum.

will be Thine by faith and good works, we humbly beseech Thee, that they for whom we have resolved to pour forth our prayers, whether this world still retaineth them in the flesh, or the other world hath already received them freed from the body, may by the grace of Thy loving-kindness, and through the intercession of all Thy saints, obtain the forgiveness of all their sins. Through our Lord.

Secret

Deus, cui soli cógnitus est númerus electórum in supérna felicitáte locándus: tríbue quæsumus; ut intercedéntibus ómnibus Sanctis tuis, universórum, quos in oratióne commendátos suscépimus, et ómnium fidélium nómina, beátæ prædestinatiónis liber adscrípta retíneat. Per Dominum.

O God, to Whom alone is known the number of the elect who shall attain the happiness of heaven, grant, we beseech Thee, that by the intercession of all Thy saints, the names of those who have been commended to our prayers and of all the faithful, may be written in the book of blessed predestination. Through our Lord.

Postcommunion

Puríficent nos quæsumus omnípotens et miséricors Deus sacraménta quæ súmpsimus: et intercedéntibus ómnibus Sanctis tuis, præsta; ut hoc tuum sacraméntum non sit nobis reátus ad pœnam, sed intercéssio salutáris ad véniam: sit ablútio scélerum, sit fortitúdo fragílium, sit contra ómnia mundi perícula firmamentum; sit vivórum atque mortuórum fidélium remíssio ómnium delictórum. Per Dóminum.

Almighty and merciful God, let the sacred mysteries we have received purify us, we beseech Thee, and grant, by the intercession of all Thy saints, that this Thy sacrament may be unto us not an occasion of guilt and punishment, but a means of pardon and salvation: may it wash away our offenses; may it be our strength in weakness; may it be our defence in all dangers; and to every one of the faithful, whether living or dead, may it avail to the remission of all their sins. Through our Lord.

For other Prayers, see page 1494.

The Proper of Saints

As the ecclesiastical year begins on the first Sunday of Advent, that is, on the Sunday next before or after the feast of St. Andrew the Apostle (Nov. 30), it is customary to begin this part of the Missal with the Mass of the vigil of the same Apostle, or with that of the feast if any appointed to be celebrated on St. Andrew's-eve (Nov. 29).

Nov. 29—Vigil of St. Andrew, Apostle *(Purple)*

If the feast of St. Andrew falls on a Monday and as no vigil may be kept on a Sunday, the Mass of this vigil is celebrated on the preceding Saturday.

The Beginning of Mass, page 756.

Introit. Matt. 4, 18, 19

THE Lord saw two brothers, Peter and Andrew, by the seaside of Galilee, and He called them; Come ye after Me, I will make you to be fishers of men. *Ps. 18, 2.* The heavens show forth the glory of God, and the firmament declareth the works of His hands. ℣. Glory.

DÓMINUS secus mare Galilææ vidit duos fratres, Petrum et Andréam, et vocávit eos: Venite post me: fáciam vos fíeri piscatóres hóminum. *Ps. 18, 2.* Cœli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

WE BESEECH Thee, O almighty God, that blessed Andrew, Thine apostle, for whose feast we are preparing, may implore for us Thine aid, that, our offenses being pardoned, we may also be saved from all dangers. Through our Lord.

QUÆSUMUS, omnípotens Deus: ut beátus Andréas Apóstolus, cujus prævenímus festivitátem, tuum pro nobis implóret auxílium; ut, a nostris reátibus absolúti, a cunctis étiam perículis eruámur. Per Dóminum.

IN ADVENT: *The Second Prayer is that of the Feria (Prayer 1st Sunday of Advent, page 103); the third of St. Saturninus as below.*

BEFORE ADVENT: *The Second Prayer is that of St. Saturninus as below; the third,* Concede nos, *page 824.*

If this vigil is celebrated on the preceding Saturday: The Second Prayer is Deus qui de beatæ, *page 823; the third,* Ecclesiæ tuæ, *page 825, or* Deus omnium fidelium, *page 826. In that case the Prayer of St. Saturninus is said on Sunday.*

Commemoration of St. Saturninus.

Prayer

Deus, qui nos beáti Saturníni Mártyris tui concedis natalítio pérfrui: ejus nos tríbue méritis adjuvári. Per Dóminum.

O God, Who dost permit us to enjoy the feast-day of blessed Saturninus, Thy martyr, grant us to be assisted by his merits. Through our Lord.

Lesson. Ecclus. 44, 25-27; 45, 2-4; 6-9

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

Benedictio Dómini super caput justi. Ideo dedit illi Dóminus hæreditátem, et divísit illi partem in tríbubus duódecim: et invénit grátiam in conspéctu omnis carnis. Et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide, et lenitáte ipsíus, sanctum fecit illum, et elégit eum ex omni carne. Et dedit illi coram præcépta, et legem vitæ, et disciplínæ, et excélsum fecit illum. Státuit ei testaméntum ætérnum, et circumcínxit eum zona justítiæ: et índuit eum Dóminus corónam glóriæ.

The blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes: and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his words He made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And He gave him commandments before His face, and a law of life and instruction: and He exalted him. He made an everlasting covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

Gradual. Ps. 138, 17, 18

Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. ℣. Dinumerábo eos: et super arénam multiplicabúntur.

Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. ℣. I will number them, and they shall be multiplied above the sand.

Munda Cor Meum, page 763.

Gospel. John 1, 35-51

✠ Continuation of the holy Gospel according to St. John.

At that time, John stood, and two of his disciples: and beholding Jesus walking, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following Him, He saith to them, What seek you? Who said to Him, Rabbi (which is to say, being interpreted, Master), where dwellest Thou? He saith to them, Come, and see. They came, and saw where He abode, and they stayed with Him that day: now it was about the tenth hour. And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him, We have found the Messias (which is, being interpreted, the Christ). And he brought him to Jesus; and Jesus, looking upon him, said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is interpreted, Peter. On the following day, He would go forth into Galilee: and He findeth Philip. And Jesus saith to him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanæl, and saith to him, We have found Him of Whom Moses in the law and the prophets did write, Jesus, the son of Joseph of Nazareth. And Nathanæl saith to him, Can anything of good come from Nazareth? Philip saith to him, Come, and see.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Stabat Joánnes, et ex discípulis ejus duo. Et respíciens Jesum ambulántem, dicit: Ecce Agnus Dei. Et audiérunt eum duo discípuli loquéntem, et secúti sunt Jesum. Convérsus autem Jesus, et videns eos sequéntes se, dicit eis: Quid quæritis? Qui dixérunt ei: Rabbi (quod dícitur interpretatum Magíster) ubi hábitas? Dicit eis: Veníte, et vidéte. Venérunt, et vidérunt ubi manéret, et apud eum mansérunt die illo: hora autem erat quasi décima. Erat autem Andréas frater Simónis Petri unus ex duóbus, qui audíerant a Joánne, et secúti fúerant eum. Invénit hic primum fratrem suum Simónem, et dicit ei: Invénimus Messíam (quod est interpretátum Christus). Et addúxit eum ad Jesum. Intúitus autem eum Jesus, dixit: Tu es Simon fílius Jona: tu vocáberis Cephas, quod interpretátur Petrus. In crástinum vóluit exíre in Galilæam, et invénit Philíppum. Et dicit ei Jesus: Séquere me. Erat autem Philíppus a Bethsáida, civitáte Andréæ et Petri. Invénit Philíppus Nathánaël, et dicit ei: Quem scripsit Móyses in lege, et prophétæ, invénimus Jesum fílium Joseph a Názareth. Et dixit ei Nathánaël: A Názareth potest áliquid boni esse? Dicit ei Philíppus: Veni, et vide. Vidit Jesus Nathánaël veniéntem ad se, et dicit de eo: Ecce vere Israëlita, in quo dolus

non est. Dicit ei Nathánaël: Unde me nosti? Respóndit Jesus, et dixit ei: Priúsquam te Philíppus vocáret, cum esses sub ficu, vidi te. Respóndit ei Nathanaël, et ait: Rabbi tu es Fílius Dei, tu es Rex Israël. Respóndit Jesus, et dixit ei: Quia dixi tibi: Vidi te sub ficu, credis: majus his vidébis. Et dicit ei: Amen, amen dico vobis, et vidébitis cælum apértum, et Angelos Dei ascendéntes, et descendéntes supra Fílium hóminis.

Jesus saw Nathanæl coming to Him: and He said to him, Behold an Israelite indeed, in whom there is no guile. Nathanæl saith to Him, Whence knowest Thou me? Jesus answered, and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanæl answered Him, and said, Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered, and said to him, Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And He saith to him, Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum, et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor; and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

Sacrándum tibi, Dómine, munus offérimus: quo beáti Andréæ Apóstoli solémnia recoléntes, purificatiónem quoque nostris méntibus implorámus. Per Dóminum.

We offer Thee, O Lord, the gift to be consecrated, whereby, commemorating the solemnity of blessed Andrew, the apostle, we at the same time implore that our souls may be made clean. Through our Lord.

In Advent: *The second Secret is that of the Feria (Secret 1st Sunday of Advent, page 105); the third Secret of St. Saturninus as below.*

Before Advent: *The second Secret is that of St. Saturninus as below; the third Secret,* By Thy mercy, *page 825.*

If this vigil is celebrated on the preceding Saturday: *The second Secret is* Strengthen in our minds, *page 825; the third,* Protect us, *page 825, or,* Be appeased, *page 826. In that case the Secret of St. Saturninus is said on Sunday.*

Commemoration of St. Saturninus.

Secret

SANCTIFY, O Lord, the sacrifices dedicated to Thee, and, being appeased by means thereof, by the intercession of blessed Saturninus, Thy martyr, look favorably upon us. Through our Lord.

MÚNERA, Dómine, tibi dicáta sanctífica: et, intercedénte beáto Saturníno Mártyre tuo, per hæc éadem nos placátus inténde. Per Dóminum.

Preface for Weekdays, page 775.

Communion. John 1, 41, 42

Andrew saith to Simon his brother: We have found the Messias, Who is called Christ; and he brought him to Jesus.

Dicit Andréas Simóni fratri suo: Invénimus Messíam, qui dícitur Christus: et addúxit eum ad Jesum.

Postcommunion

HAVING received Thy sacraments, O Lord, we humbly beseech Thee, that, by the intercession of blessed Andrew, Thy apostle, that which we perform in honor of his venerable passion may profit unto our healing. Through our Lord.

PERCÉPTIS, Dómine, sacraméntis supplíciter exorámus: ut, intercedénte beáto Andréa Apóstolo tuo, quæ pro illíus veneránda gérimus passióne, nobis profíciant ad medélam. Per Dóminum.

IN ADVENT: *The second Postcommunion is that of the Feria (Postcommunion 1st Sunday of Advent, page 106); the third Postcommunion of St. Saturninus as below.*

BEFORE ADVENT: *The second Postcommunion is that of St. Saturninus as below; the third Postcommunion,* Grant O Lord, *page 825.*

IF THIS VIGIL IS CELEBRATED ON THE PRECEDING SATURDAY: *The second Postcommunion is* Pour forth, *page 823; the third,* O Lord our God, *page 825, or,* May the reception, *page 826. In that case the Postcommunion of St. Saturninus is said on Sunday.*

Commemoration of St. Saturninus.

Postcommunion

MAY the partaking of Thy divine sacrament, sanctify us, we beseech Thee, O Lord, and by the intercession of Thy saints render us acceptable. Through our Lord.

SANCTÍFICET nos, quæsumus, Dómine, tui percéptio sacraménti: et intercessióne Sanctórum tuórum tibi reddat accéptos. Per Dóminum.

Concluding Prayers, page 793.

Nov. 30—St. Andrew, Apostle *(Red)*

Double of the Second Class

If this feast occurs on the first Sunday of Advent, it is celebrated on the Monday following.

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

MIHI autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátis eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

TO ME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

MAJESTÁTEM tuam, Dómine, supplíciter exorámus: ut, sicut Ecclésiæ tuæ beátus Andréas Apóstolus éxstitit prædicátor et rector; ita apud te sit pro nobis perpétuus intercéssor. Per Dóminum.

WE SUPPLICATE Thy majesty, O Lord, that as blessed Andrew was in this world a preacher and ruler of Thy Church, so he may be our constant intercessor before Thee. Through our Lord.

In Advent commemoration of the feria (Prayer, 1st Sunday of Advent, page 103).

Epistle. Rom. 10, 10-18

Léctio Epístolæ beáti Pauli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Corde enim créditur ad justítiam: ore autem conféssio fit ad salútem. Dicit enim Scriptúra: Omnis, qui credit in illum, non confundétur. Non enim est distínctio Judæi, et Græci: nam idem Dóminus ómnium, dives in omnes, qui ínvocant illum. Omnis enim, quicúm-

BRETHREN, With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth in Him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call

upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? or how shall they believe Him of Whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, unless they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! But all do not obey the gospel. For Isaias saith, Lord, who hath believed our report? Faith, then, cometh by hearing; and hearing by the word of Christ. But I say, Have they not heard? Yea, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

que invocáverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non crediderunt? Aut quómodo credent ei, quem non audiérunt? Quómodo autem áudient sine prædicánte? Quómodo vero prædicábunt, nisi mittántur? sicut scriptum est: Quam speciósi pedes evangelizántium pacem, evangelizántium bona! Sed non omnes obédiunt Evangélio. Isaías enim dicit: Dómine, quis crédidit audítui nostro? Ergo fides ex audítu, audítus autem per verbum Christi. Sed dico: Numquid non audiérunt? Et quidem in omnem terram exívit sonus eórum, et in fines orbis terræ verba eórum.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. ℣. Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. ℣. The Lord loved Andrew for an odor of sweetness. Alleluia.

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Allelúja, allelúja. ℣. Diléxit Andréam Dóminus in odórem suavitátis. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 4, 18-22

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time, Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net

✠ Sequéntia sancti Evangélii secúndum Matthæum.

IN ILLO témpore: Ambulans Jesus juxta mare Galilææ, vidit duos fratres, Simónem, qui vocátur Petrus, et Andréam fratrem ejus, mitténtes

rete in mare (erant enim piscatóres), et ait illis: Veníte post me, et fáciam vos fíeri piscatóres hóminum. At illi contínuo, relíctis rétibus, secúti sunt eum. Et procédens inde, vidit álios duos fratres, Jacóbum Zebedæi, et Jóannem fratrem ejus in navi cum Zebedæo patre eórum, reficiéntes rétia sua: et vocávit eos. Illi autem statim, relíctis rétibus et patre, secúti sunt eum.

into the sea (for they were fishers). And He saith to them, Come ye after Me, and I will make you to be fishers of men: and they immediately leaving their nets followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father mending their nets; and He called them: and they forthwith left their nets and father, and followed Him.

Creed, page 765.

Offertory. Ps. 138, 17

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Offertory Prayers, page 767.

Secret

Sacrifícium nostrum tibi, Dómine, quæsumus, beáti Andréæ Apóstoli precátio sancta concíliet: ut, in cujus hónore solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

May the holy prayer of the blessed apostle Andrew commend our sacrifice to Thee, O Lord, we beseech, that it may be made acceptable by His merits in whose honor it is solemnly offered. Through our Lord.

In Advent commemoration of the feria (Secret, 1st Sunday of Advent, page 105).

Preface No. 13, page 816.

Communion. Matt. 4, 19, 20

Veníte post me; fáciam vos fíeri piscatóres hóminum: at illi contínuo, relíctis rétibus secúti sunt Dóminum.

Come ye after Me: I will make you to be fishers of men. But they immediately leaving their nets, followed the Lord.

Postcommunion

Súmpsimus, Dómine, dívina mystéria, beáti Andréæ festivitáte lætántes: quæ,

Rejoicing, O Lord, on the feast-day of blessed Andrew, we have taken part in

Thy divine mysteries, and mayest Thou make them, we beseech Thee, redound to our forgiveness as they do to the glory of Thy saints. Through our Lord.

sicut tuis Sanctis ad glóriam, ita nobis, quæsumus, advéniam prodésse perfícias. Per Dóminum.

In Advent the commemoration of the feria (Postcommunion, 1st Sunday of Advent, page 106).

Concluding Prayers, page 793.

Dec. 2—St. Bibiana, Virgin, Martyr *(Red)*

Semi-double

Mass, Me exspectaverunt, *page 1363, except:*

Prayer

O GOD, the giver of all good gifts, Who in Thy handmaid Bibiana didst join the palm of martyrdom to the flower of virginity, by her intercession, unite our hearts in charity to Thee, that our perils may be removed, and we may obtain the rewards of eternity. Through our Lord.

DEUS, ómnium largítor bonórum, qui in fámula tua Bibiána cum virginitátis flore martyrii palmam conjunxísti: mentes nostras ejus intercessióne tibi caritáte conjunge; ut, amótis perículis, præmia consequámur ætérna. Per Dóminum.

In Advent a commemoration of the feria (the Prayer, Secret and Postcommunion) of the preceding Sunday or those of an Ember-day is made, and similarly on all other festival-days until Christmas.

Dec. 3—St. Francis Xavier, Confessor *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

I SPOKE of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. *Ps. 116, 1, 2.* Praise the Lord, all ye nations, and praise Him, all ye people: because His mercy is confirmed upon us, and the truth of the

LOQUÉBAR de testimóniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. *Ps. 116, 1, 2.* Laudáte Dóminum, omnes gentes, laudáte eum, omnes pópuli: quóniam confirmáta est super nos misericórdia

ejus, et véritas Dómini manet in ætérnum. ℣. Glória Patri.

Lord remaineth forever. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui Indiárum gentes beáti Francísci prædicatióne et miráculis Ecclésiæ tuæ aggregáre voluísti: concéde propítius; ut, cujus gloriósa mérita venerámur, virtútum quoque imitémur exémpla. Per Dóminum.

O God, Who wast pleased to gather into Thy Church the nations of the Indies by the preaching and miracles of blessed Francis, mercifully grant that we, who venerate his glorious merits, may also imitate the example of his virtues. Through our Lord.

Commemoration of the feria.

Epistle as on the feast of St. Andrew, page 835.

Gradual. Ps. 91, 13, 14

Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. *91, 3.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. ℣. *Jac. 1, 12.* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúja.

The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. ℣. *91, 3.* To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. ℣. *James 1, 12.* Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 16, 15-17

✠ Sequéntia sancti Evangélii secúndum Marcum.

In illo témpore: Dixit Jesus discípulis suis: Eúntes in mundum univérsum, prædicáte Evangélium omni creatúræ. Qui credíderit, et baptizátus fuerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, hæc sequéntur: In nómine meo dæmónia ejícient: linguis lo-

✠ Continuation of the holy Gospel according to St. Mark.

At that time, Jesus said to His disciples, Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe: In My name they shall cast out devils; they shall speak with

new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

quéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super ægros manus impónent, et bene habébunt.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

GRANT, we beseech Thee, O almighty God, that the offering of our lowliness may be both pleasing to Thee for the honor of Thy saints and may likewise purify us in body and soul. Through our Lord.

PRÆSTA nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum.

Commemoration of the feria.

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is that servant, whom when the Lord shall come, He shall find watching: Amen I say to you, He shall set him over all His goods.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constítuet eum.

Postcommunion

WE BESEECH Thee, O almighty God, that we, who have partaken of heavenly nourishment, may, by the intercession of blessed Francis, Thy confessor, be fortified by the same against all adverse influences. Through our Lord.

QUÆSUMUS, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Francísco Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

Commemoration of the feria.

Concluding Prayers, page 793.

Dec. 4—St. Peter Chrysologus, Bishop, Confessor, Doctor of the Church *(White)*

Double

St. Barbara, Virgin, Martyr

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

IN MÉDIO Ecclésiæ apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. (*T. P.* Allelúja, allelúja.) *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

IN THE midst of the Church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. (*P. T.* Alleluia, alleluia.) *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui beátum Petrum Chrysólogum Doctórem egrégium, divínitus præmonstrátum, ad regéndam et instruéndam Ecclésiam tuam éligi voluísti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

O GOD, Who didst will that blessed Peter Chrysologus, divinely foreshown to be a great doctor, should be elected to rule and instruct Thy Church, grant, we beseech Thee, that we may be worthy to have him as our intercessor in heaven, whom we have had as a teacher of holy living on earth. Through our Lord.

Commemoration of the feria. Third Prayer of St. Barbara from the Mass, Loquebar, *page 1359.*

Epistle, from the Mass In medio, *page 1345.*

Gradual. Ecclus. 44, 16

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. *Ecclus. 44, 20.* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Allelúja, allelúja. ℣. *Ps. 109, 4.* Tu es sacérdos in ætérnum, secúndum órdinem Melchísedech. Allelúja.

Behold a great priest, who in his days pleased God. ℣. *Ecclus. 20.* There was not any found like to him, who kept the law of the Most High.

Alleluia, alleluia. ℣. *Ps. 109, 4.* Thou art a priest forever according to the order of Melchisedech. Alleluia.

Munda Cor Meum, page 763.

Gospel from the Mass In medio, *page 1346.*

Creed, page 765.

Offertory from the Mass In medio, *page 1347.*

Offertory Prayers, page 767.

Secret from the Mass, In medio, *page 1347. Commemoration of the feria. Third Secret of St. Barbara from the Mass,* Loquebar, *page 1362.*

Preface for Weekdays, page 775.

Communion. Matt. 25, 20

Lord, Thou didst deliver to me five talents: behold I have gained other five over and above. Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord.

Dómine, quinque talénta tradidísti mihi: ecce ália quinque superlucrátus sum. Euge, serve bone, et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam, intra in gáudium Dómini tui.

Postcommunion from the Mass, In medio, *page 1348. Commemoration of the feria. Third Postcommunion of St. Barbara from the Mass,* Loquebar, *page 1363.*

Concluding Prayers, page 793.

Dec. 5—St. Sabbas, Abbot *(White)*

Simple

Mass of the feria. Commemoration of St. Sabbas, from the Mass Os justi, *page 1349.*

Dec. 6—St. Nicholas, Bishop, Confessor *(White)*

Double

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 30

THE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. *Ps. 131, 1.* O Lord, remember David, and all his meekness. ℣. Glory.

STATUIT ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdótii dígnitas in ætérnum. *Ps. 131, 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui beátum Nicoláum Pontíficem innúmeris decorásti miráculis: tríbue quæsumus; ut ejus méritis et précibus, a gehénnæ incéndiis liberémur. Per Dóminum.

O God, Who didst adorn blessed Nicholas, the bishop, with miracles unnumbered, grant, we beseech Thee, that by his merits and prayers we may be delivered from the fires of hell. Through our Lord.

Commemoration of the feria.

Epistle. Heb. 13, 7-17

Léctio Epístolæ beáti Pauli Apostoli ad Hebrǽos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Fratres: Mementóte præpositórum vestrórum, qui vobis locúti sunt verbum Dei: quorum intuéntes éxitum conversatiónis, imitámini fidem. Jesus Christus heri, et hódie: ipse et in sæcula. Doctrínis váriis et peregrínis nolíte abdúci. Optimum est enim grátia stabilíre cor, non escis, quæ non profuérunt ambulántibus in eis. Habémus altáre, de quo édere non habent potestátem, qui tabernáculo desérviunt. Quorum enim animálium infértur sanguis pro peccáto in Sancta per pontíficem, horum córpora cremántur extra castra. Propter quod et Jesus, ut sanctificáret per suum sánguinem pópulum, extra portam passus est. Exeámus ígitur ad eum extra castra, impropérium ejus portántes. Non enim habémus hic manéntem civitátem, sed futúram inquírimus. Per ipsum ergo offerámus hóstiam laudis semper Deo, id est, fructum labiórum confitentium nómini ejus. Beneficéntiæ autem, et communiónis nolíte oblivísci: tálibus enim hóstiis promeré-

Brethren, remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation. Jesus Christ yesterday, and today, and the same forever. Be not led away with various and strange doctrines: for it is best that the heart be established with grace; not with meats, which have not profited those that walk in them. We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people by His own blood, suffered without the gate. Let us go forth therefore to Him without the camp, bearing His reproach: for we have not here a lasting city, but we seek one that is to come. By Him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His name. And do not forget to do good

and to impart: for by such sacrifices God's favor is obtained. Obey your prelates, and be subject to them; for they watch, as being to render an account for your souls.

tur Deus. Obedíte præpósitis vestris, et subjacéte eis. Ipsi enim pervígilant, quasi ratiónem pro animábus vestris redditúri.

Gradual. Ps. 88, 21-23

I have found David, My servant: with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him. ℣. The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

Alleluia, alleluia. ℣. *Ps. 91, 13.* The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. Alleluia.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. ℣. Nihil profíciet inimícus in eo, et fílius iniquitátis non nocébit ei.

Allelúja, allelúja. ℣. *Ps. 91, 13.* Justus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúja.

Munda Cor Meum, page 763.
Gospel from the Mass Statuit, *page 1304.*

Offertory. Ps. 88, 25

My truth and mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord God, these gifts, which we offer on the solemnity of Thy holy bishop, Nicholas, that through them our lives, whether in adversity or in prosperity, may everywhere be guided aright. Through our Lord.

SANCTÍFICA, quæsumus, Dómine Deus, hæc múnera, quæ in solemnitáte sancti Antístitis tui Nicolái offérimus: ut per ea, vita nostra inter advérsa et próspera ubíque dirigátur. Per Dóminum.

Commemoration of the feria.

Preface for Weekdays, page 775.

Communion. Ps. 88, 36-38

Once have I sworn by My holiness, his seed shall endure

Semel jurávi in sancto meo: semen ejus in ætérnum mané-

bit, et sedes ejus sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, et testis in cœlo fidélis.

forever: and his throne as the sun before Me, and as the moon perfect forever; and a faithful witness in heaven.

Postcommunion

SACRIFÍCIA, quæ súmpsimus, Dómine, pro solemnitáte sancti Pontíficis tui Nicolái, sempitérna nos protectióne consérvent. Per Dóminum.

MAY the sacrifices of which we have partaken, O Lord, to honor the feast of Thy holy bishop, Nicholas, preserve us with their protection forevermore. Through our Lord.

Commemoration of the feria.

Concluding Prayers, page 793.

Dec. 7—St. Ambrose, Bishop, Confessor, Doctor of the Church *(White)*

Double

Vigil of the Immaculate Conception of the Blessed Virgin Mary *(Purple)*

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

IN MÉDIO Ecclésiæ apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

IN THE midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Ps. 91, 2.* It is good to give praise to the Lord: and sing to Thy name, O Most High. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui pópulo tuo ætérnæ salútis beátum Ambrosium minístrum tribuísti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére

O GOD, Who didst give blessed Ambrose to Thy people to be a minister of eternal salvation, grant, we beseech Thee, that we may be worthy to have him as our in-

tercessor in heaven whom we have had as a teacher of life on earth. Through our Lord.

mereámur in cœlis. Per Dóminum.

Commemoration of the feria. Third Prayer from the Mass of the vigil of the Immaculate Conception, page 847.

Epistle from the Mass In medio, *page 1345.*

Gradual. Ecclus. 44, 16, 20

Behold a great priest, who in his days pleased God. ℣. *Ecclus. 20.* There was not any found like to him, who kept the law of the Most High.

Aleluia, alleluia. ℣. *Ps. 109, 4.* The Lord hath sworn, and He will not repent. Thou art a priest forever according to the order of Melchisedech. Alleluia.

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. *Ecclus. 20.* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Allelúja, allelúja. ℣. *Ps. 109, 4.* Jurávit Dóminus, et non pœnitébit eum: Tu es sacérdos in ætérnum, secúndum órdinem Melchísedech. Allelúja.

Munda Cor Meum, page 763.

Gospel from the Mass In medio, *page 1346.*

Creed, page 765.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

Almighty, everlasting God, do Thou cause the gifts that are offered to Thy majesty, by the intercession of blessed Ambrose Thy confessor and bishop, to benefit us unto everlasting salvation. Through our Lord.

Omnípotens sempitérne Deus, múnera tuæ majestáti obláta, per intercessiónem beáti Ambrósii Confessóris tui atque Pontíficis, ad perpétuam nobis fac proveníre salútem. Per Dóminum.

Commemoration of the feria. Third Secret from the Mass of the vigil of the Immaculate Conception, page 849.

Preface for Weekdays, page 775.

Communion. Ps. 88, 35, 38

Once have I sworn by My holiness, his seed shall endure forever: and his throne as the sun before Me, and as the

Semel jurávi in sancto meo: semen ejus in ætérnum manébit, et sedes ejus sicut sol in conspéctu meo, et sicut luna

perfécta in ætérnum, et testis in cœlo fidélis.

moon perfect forever; and a faithful witness in heaven.

Postcommunion

Sacraménta salútis nostræ suscipiéntes, concéde, quæsumus, omnípotens Deus: ut beáti Ambrósii Confessóris tui atque Pontíficis, nos ubíque orátio ádjuvet; in cujus veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

Grant us, we beseech Thee, O almighty God, as we receive the sacrament of our salvation, that the prayer of blessed Ambrose, Thy confessor and bishop, in veneration of whom we have offered this sacrifice to Thy majesty, may everywhere assist us. Through our Lord.

Commemoration of the feria. Third Postcommunion from the Mass of the vigil of the Immaculate Conception, page 849.

Concluding Prayers, page 793; except the last Gospel is that of the vigil of the Immaculate Conception.

The Vigil of the Immaculate Conception of the Blessed Virgin Mary *(Purple)*

The Beginning of Mass, page 756.

Introit. Ps. 65, 76

Veníte, audíte, et narrábo, omnes qui timétis Deum, quanta fecit Dóminus ánimæ meæ. *Ps. 65, 1. 2.* Jubiláte Deo, omnis terra: psalmum dícite nómini ejus, date glóriam laudi ejus. ℣. Glória Patri.

Come and hear, all ye that fear God: and I will tell you what great things the Lord hath done for my soul. *Ps. 65, 1, 2.* O sing joyfully unto God, all the earth, sing ye a psalm unto His name: give glory unto His praise. ℣. Glory.

Kyrie, page 761.

Prayer

Deus, qui Unigéniti tui Matrem ab originláli culpa in sua Conceptióne mirábiliter præservásti: da, quæsumus; et sua nos intercessióne munítos, corde mundos fácias suæ interésse festivitáti. Per eúmdem Dóminum.

O God, Who didst wondrously preserve the mother of Thine only-begotten Son from original sin in her own conception, grant, we beseech Thee, that Thou mayest make us, strengthened by her intercession, to keep her festival with clean hearts. Through the same.

Commemoration of the feria. Third Prayer, page 827. Lesson, As the vine, *page 1106.*

Gradual. Prov. 9, 1

Wisdom hath built herself a house, she hath hewn her out of seven pillars. ℣. *Ps. 86, 1, 2.* Her foundations are in the holy mountains: the Lord loveth the gates of Sion above all the dwellings of Jacob.

Sapiéntia ædificávit sibi domum, excídit colúmnas septem. ℣. *Ps. 86, 1, 2.* Fundaménta ejus in móntibus sanctis: díligit Dóminus portas Sion super ómnia tabernácula Jacob.

Munda Cor Meum, page 763.

Gospel. Matt. 1, 1-16

✠ Beginning of the holy Gospel according to St. Matthew.

✠ Inítium sancti Evangélii secúndum Matthæum.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the king. And David the king begot Solomon, of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechon-

Liber generatiónis Jesu Christi fílii David, fílii Abraham. Abraham génuit Isaac. Isaac autem génuit Jacob. Jacob autem génuit Judam, et fratres ejus. Judas autem génuit Phares, et Zaram de Thamar. Phares autem génuit Esron. Esron autem génuit Aram. Aram autem génuit Amínadab. Amínadab autem génuit Naásson. Naásson autem génuit Salmon. Salmon autem génuit Booz de Rahab. Booz autem génuit Obed ex Ruth. Obed autem génuit Jesse. Jesse autem génuit David regem. David autem rex génuit Salomónem ex ea, quæ fuit Uríæ. Sálomon autem génuit Róboam. Róboam autem génuit Abíam. Abías autem génuit Asa. Asa autem génuit Jósaphat. Jósaphat autem génuit Joram. Joram autem génuit Ozíam. Ozías autem génuit Jóatham. Jóatham autem génuit Achaz. Achaz autem génuit Ezechíam. Ezechías autem génuit Manássen. Manásses autem génuit Amon. Amon autem génuit Josíam. Josías autem génuit Jecho-

níam, et fratres ejus in transmigratióne Babylónis. Et post transmigratiónem Babylónis: Jechonías génuit Saláthiel. Saláthiel autem génuit Zoróbabel. Zoróbabel autem génuit Abiud. Abiud autem génuit Elíacim. Elíacim autem génuit Azor. Azor autem génuit Sadoc. Sadoc autem génuit Achim. Achim autem génuit Eliud. Eliud autem génuit Eleázar. Eleázar autem génuit Mathan. Mathan autem génuit Jacob; Jacob autem génuit Joseph virum Maríæ, de qua natus est Jesus, qui vocátur Christus.

ias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ.

Offertory. Cant. 6, 2

Ego diléecto meo, et diléctus meus mihi, qui páscitur inter lília.

I to my beloved and my beloved to me, who feedeth among the lilies.

Offertory Prayers, page 767.

Secret

Múnera nostra, Dómine, apud tuam cleméntiam Immaculátæ Dei Genetrícis comméndet orátio: quam ab omni origináli labe præservásti; ut dignum Fílii tui habitáculum éffici mererétur. Qui tecum.

May our gifts be commended in the sight of Thy mercy, O Lord, by the prayer of the immaculate Mother of God, whom Thou didst preserve from original sin that she might be worthy to become the dwelling of Thy Son. Who livest.

Commemoration of the feria; third Prayer of the Holy Ghost, page 827.

Preface for Weekdays, page 775.

Communion. Cant. 6, 9

Quæ est ista, quæ progréditur quasi auróra consúrgens, pulchra ut luna, elécta ut sol, terríbilis ut castrórum ácies ordináta?

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array.

Postcommunion

Concéde, miséricors Deus, fragilitáti nostræ præsídium: ut, qui Immaculátæ Conceptiónis Genitrícis unigéniti Fílii tui festivitátem

Grant, O merciful God, Thy protection to our frailty, that we, who prepare for the festival of the Immaculate Conception of the Mother of Thine



BLESSED ART THOU, O VIRGIN MARY, BY THE LORD, THE MOST HIGH GOD, ABOVE ALL WOMEN, UPON THE EARTH. THOU ART THE GLORY OF JERUSALEM, THOU ART THE JOY OF ISRAEL, THOU ART THE HONOR OF OUR PEOPLE. THOU ART ALL FAIR, O MARY, AND THERE IS IN THEE NO STAIN OF ORIGINAL SIN. *(Judith 13.)*

prævenímus; intercessiónis ejus auxílio a nostris iniquitátibus resurgámus. Per eúmdem Dóminum.

only-begotten Son, may, by the aid of her intercession, rise from our iniquities. Through the same.

Commemoration of the feria; third Postcommunion of the Holy Ghost, page 827.

Concluding Prayers, page 793.

Dec. 8—Immaculate Conception of the Blessed Virgin Mary *(White)*

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Is. 61, 10

GAUDENS gaudébo in Dómino, et exsultábit ánima mea in Deo meo: quia índuit me vestiméntis salútis: et induménto justítiæ circúmdedit me, quasi sponsam ornátam monílibus suis. *Ps. 29, 2.* Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. ℣. Glória Patri.

I WILL greatly rejoice in the Lord, and my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, and with the robe of justice He hath covered me, as a bride adorned with her jewels. *Ps. 29, 2.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui per immaculátam Vírginis Conceptiónem dignum Fílio tuo habitáculum præparásti: quæsumus; ut, qui ex morte ejúsdem Fílii tui prævísa, eam ab omni labe præservásti, nos quoque mundos ejus intercessióne ad te perveníre concédas. Per eúmdem Dóminum.

O GOD, Who, by the Immaculate Conception of the Virgin, didst prepare a worthy dwelling for Thy Son, we beseech Thee that Thou, Who, by the death, foreseen by Thee, of the same Thy Son, didst preserve her from all stain, wilt grant us also, by her intercession, to come to Thee pure in heart. Through the same.

Commemoration of the feria.

Lesson. Prov. 8, 22-35

Léctio líbri Sapiéntiæ.

Lesson from the Book of Wisdom.

DÓMINUS possédit me in inítio viárum suárum,

THE Lord possessed me in the beginning of His

ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there; when with a certain law and compass He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth, I was with him, forming all things, and was delighted every day, playing before Him at all times, playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

ántequam quidquam fáceret a princípio. Ab ætérno ordináta sum, et ex antíquis, ántequam terra fíeret. Nondum erant abyssi, et ego jam concépta eram: necdum fontes aquárum erúperant: necdum montes gravi mole constíterant: ante colles ego parturiébar: adhuc terram non fécerat, et flúmina, et cárdines orbis terræ. Quando præparábat cælos, áderam: quando certa lege et gyro vallábat abyssos: quando æthera firmábat sursum, et librábat fontes aquárum: quando circúmdabat mari términum suum, et legem ponébat aquis, ne transírent fines suos: quando appendébat fundaménta terræ. Cum eo eram cuncta compónens: et delectábar per síngulos dies, ludens coram eo omni témpore: ludens in orbe terrárum: et delíciæ meæ esse cum fíliis hóminum. Nunc ergo, fílii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplínam, et estóte sapiéntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotídie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

In Votive Masses from Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschaltime the Gradual and Tract are replaced by the Greater Alleluia found after the Tract.

Gradual. Judith 13, 23

Blessed art thou, O Virgin Mary, by the Lord, the most high God, above all women,

Benedícta es tu, Virgo María, a Dómino Deo excélso, præ ómnibus muliéribus super

terram. ℣. *Judith, 15, 10.* Tu glória Jerúsalem, tu lætítia Israël, tu honorificéntia pópuli nostri.

upon the earth. ℣. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.

The Lesser Alleluia

Allelúja, allelúja. ℣. *Cant. 4, 7.* Tota pulchra es, María: et mácula originális non est in te. Allelúja.

Alleluia, alleluia. ℣. Thou art all fair, O Mary, and there is in thee no stain of original sin. Alleluia.

Tract. Ps. 86, 1

Fundaménta ejus in móntibus sanctis: díligit Dóminus portas Sion super ómnia tabernácula Jacob. ℣. *Ps. 86, 3.* Gloriósa dicta sunt de te, cívitas Dei. ℣. *Ps. 86, 5.* Homo natus est in ea, et ipse fundávit eam Altíssimus.

The foundations thereof are in the holy mountains: the Lord loveth the gates of Sion above all the tabernacles of Jacob. ℣. *Ps. 86, 3.* Glorious things are said of thee, O city of God. ℣. *86, 5.* A man is born in her, and the Highest Himself hath founded her.

Greater Alleluia

Allelúja, allelúja. ℣. *Judith 15, 10.* Tu glória Jerúsalem, tu lætítia Israël, tu honorificéntia pópuli nostri. Allelúja. ℣. *Cant. 4, 7.* Tota pulchra es, María: et mácula originális non est in te. Allelúja.

Alleluia, alleluia. ℣. *Judith 15, 10.* Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. Alleluia. ℣. *Cant. 4, 7.* Thou art all fair, O Mary: and the stain of original sin is not in thee. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-28

✠ Sequéntia sancti Evangélii secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

In illo témpore: Missus est Angelus Gabriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingréssus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus.

The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women.

Creed, page 765. **The Creed is said during the entire octave.**

Offertory. Luke 1, 28

Hail, Mary, full of grace: the Lord is with thee: blessed art thou among women. Alleluia.

Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, allelúja.

Offertory Prayers, page 767.

Secret

RECEIVE, O Lord, the saving oblation which we offer Thee on the solemnity of the Immaculate Conception of the Blessed Virgin Mary, and grant that, as we confess her to have been preserved, by Thy prevenient grace, from all taint of evil, so, through her intercession, we may be freed from all sin. Through our Lord.

SALUTÁREM hóstiam quam in solemnitáte immaculátæ Conceptiónis beátæ Vírginis Maríæ tibi, Dómine, offérimus, súspice, et præsta: ut, sicut illam tua grátia præveniénte ab omni labe immúnem profitémur; ita ejus intercessióne a culpis omnibus liberémur. Per Dóminum.

Commemoration of the feria.

Preface No. 11, page 814.

Communion

Glorious things are spoken of thee, O Mary; for He that is mighty hath done great things unto thee.

Gloriósa dicta sunt de te, María: quia fecit tibi magna qui potens est.

Postcommunion

MAY the sacrament which we have received, O Lord, our God, heal in us the wounds of that sin from which, by a singular privilege, Thou didst preserve immaculate the conception of blessed Mary. Through our Lord.

SACRAMÉNTA quæ súmpsimus, Dómine Deus noster: illíus in nobis culpæ vúlnera réparent; a qua immaculátam beátæ Maríæ Conceptionem singuláriter præservásti. Per Dóminum.

Commemoration of the feria.

Concluding Prayers, page 793.

Dec. 9—Of the Octave of the Immaculate Conception

(White)

Semi-double

Mass as on the feast-day, page 851, with second Prayer, Secret and Postcommunion of the feria, and third of the Holy Ghost, page 827.

Dec. 10—Of the Octave of the Immaculate Conception *(White)*

St. Melchiades, Pope, Martyr *(Red)*

Semi-double

The Mass is as on the feast of the Immaculate Conception, page 851, with second Prayer, Secret and Postcommunion of the feria and third of St. Melchiades from the Mass, Si díligis me, *page 1302.*

Dec. 11—St. Damasus, Pope, Confessor *(White)*

Semi-double

The Beginning of Mass, page 756.
Introit from the Mass, Si díligis me, *page 1302.*
Kyrie, page 761; Gloria, page 762.

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Dámasum Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Damasus, Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through Our Lord.

Second Prayer of the octave, page 851, third of the feria.
Epistle from the Mass Si díligis me, *page 1302.*

Gradual. Ps. 106, 32, 31

Exáltent eum in Ecclésia plebis: et in cáthedra seniórum laudent eum. ℣. Confiteántur Dómino misericórdiæ ejus; et mirabília ejus fíliis hóminum.

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. ℣. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

Munda Cor Meum, page 763.
Gospel from the Mass, Si díligis me, *page 1302.*
Creed, page 765.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constítui te super gentes et super regna, ut

Behold, I have given my words in thy mouth; lo, I have set thee this day over the na-

tions, and over the kingdoms, to waste and to destroy, and to build and to plant. (*P. T.* Alleluia).

evéllas et déstruas, et ædífices et plantes. (*T. P.* Allelúja).

Offertory Prayers, page 767.

Secret

In thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere, and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through Our Lord.

Oblátis munéribus, quæsumus Dómine, Ecclésiam tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Second Secret of the octave, page 854, third of the feria.
Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church. (*P. T.* Alleluia).

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. (*T. P.* Allelúja).

Postcommunion

Since Thy church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Refectióne sancta enutrítam gubérna, quæsumus Dómine, tuam placátus Ecclésiam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Second Postcommunion of the octave, page 854, third of the feria.
Concluding Prayers, page 793.

Dec. 12—Octave of the Immaculate Conception

(White)

Semi-double

Mass as on the feast, page 851, with second Prayer, Secret, and Postcommunion of the feria, and third of the Holy Ghost, page 827.

Dec. 13—St. Lucy, Virgin, Martyr *(Red)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 44, 8

DILEXISTI justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

THOU hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

EXÁUDI nos, Deus salutáris noster: ut, sicut de beátæ Lúciæ Vírginis et Mártyris tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur affectu. Per Dóminum.

HARKEN unto us, O God, our salvation, that as because of the festival of blessed Lucy we rejoice, so by reason of our feeling of loving devotion may we become better grounded in doctrine. Through our Lord.

Second Prayer of the octave, page 851, third of the feria.
Epistle from the Mass, Dilexisti, *page 1370.*

Gradual. Ps. 44, 8

Dilexísti justítiam, et odisti iniquitátem. ℣. Propterea unxit te Deus, Deus tuus, óleo lætítæ.

Allelúja, allelúja. ℣. *Ps. 44, 3.* Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. Allelúja.

Thou hast loved justice, and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia. ℣. *Ps. 44, 3.* Grace is poured abroad in thy lips, therefore hath God blessed thee forever. Alleluia.

Munda Cor Meum, page 763.
Gospel from the Mass Me exspectaverunt, *page 1365.*
Creed, page 765.

Offertory. Ps. 44, 15, 16

Afferéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia, et exsultatióne:

After her shall virgins be brought to the King: her neighbors shall be brought to

thee with gladness and rejoicing: they shall be brought into the temple to the Lord the King.

adducéntur in templum regi Dómino.

Offertory Prayers, page 767.

Secret

May the offering made by a consecrated people be accepted by Thee, Lord, for the honor of Thy saints, by whose merits it knoweth that it hath received help in tribulation. Through our Lord.

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis, de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

Second Secret of the octave, page 854, third of the feria.

Preface No. 11, page 814.

Communion. Ps. 118, 161, 162

Princes have persecuted me without cause and my heart hath been in awe of Thy words: I will rejoice at Thy words, as one that hath found great spoil.

Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: lætábor ego super elóquia tua, quasi qui invénit spólia multa.

Postcommunion

Thou hast regaled Thy household, O Lord, with sacred gifts: do Thou ever comfort us, by her intervention whose solemnity we are celebrating. Through our Lord.

Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Second Postcommunion of the octave, page 854, third of the feria.

Concluding Prayers, page 793.

Dec. 14—Octave of the Immaculate Conception

(White)

Semi-double

Mass as on the feast, page 851, with second Prayer, Secret and Postcommunion of the feria, and third of the Holy Ghost, page 827.

If this be Wednesday of the Ember-week, the Mass of the feria will be celebrated with a commemoration of the octave. The third Prayer will be of the Holy Ghost and the Preface of the octave will be recited.

Dec. 15—Octave day of the Immaculate Conception

(White)

Double Major

Mass as on the feast, page 851, with second Prayer, Secret and Postcommunion of the feria.

Dec. 16—St. Eusebius, Bishop, Martyr *(Red)*

Semi-double

Mass, Sacerdotes, *page 1306, with second Prayer, Secret and Postcommunion of the feria.*

Dec. 20—Vigil of St. Thomas, Apostle *(Purple)*

Mass, Ego autem, *page 1299, with commemoration of the feria. If the feast of St. Thomas falls on Monday, the vigil will be celebrated on December 19, Saturday of Ember-week. In this case the Mass will be of the feria, with a commemoration of the vigil.*

Dec. 21—St. Thomas, Apostle *(Red)*

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me: and known me: Thou hast known my sitting down, and my rising up. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Da nobis, quæsumus, Dómine, beáti Apóstoli tui Thomæ solemnitátibus gloriári, ut ejus semper et patrocíniis sublevémur; et fidem cóngrua devótióne sectémur. Per Dóminum.

Grant us, we beseech Thee, O Lord, to glory in the solemn festival of blessed Thomas, Thine apostle, that we may both be helped continually by his patronage and imitate his faith with befitting devotion. Through our Lord.

Commemoration of the feria.

Epistle. Eph. 2, 19-22

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

BRETHREN, You are no more strangers and foreigners, but you are fellow-citizens with the saints, and domestics of God: built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. In Whom all the building, being framed together, groweth up into a holy temple in the Lord: In Whom you also are built together into an habitation of God in the Spirit.

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

FRATRES: Jam non estis hóspites, et ádvenæ: sed estis cives sanctórum, et doméstici Dei: superædificáti super fundaméntum Apostolórum et Prophetárum, ipso summo anguIári lápide Christo Jesu: in quo omnis ædificátio constrúcta crescit in templum sanctum in Dómino, in quo et vos coædificámini in habitáculum Dei in Spíritu.

Gradual. Ps. 138, 17, 18

Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. ℣. I will number them, and they shall be multiplied above the sand.

Alleluia, alleuia. ℣. *Ps. 32, 1.* Rejoice in the Lord, O ye just: praise becometh the upright. Alleluia.

Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. ℣. Dinumerábo eos, et super arénam multiplicabúntur.

Allelúja, allelúja. ℣. *Ps. 32, 1.* Gaudéte, justi, in Dómino: rectos decet collaudátio. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 20, 24-29

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in His hands the print of the nails, and put my hand into His side, I will not believe. And after eight days, again His

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Thomas, unus ex duódecim, qui dícitur Dídymus, non erat cum eis, quando venit Jesus. Dixérunt ergo ei álii discípuli: Vídimus Dóminum. Ille autem dixit eis: Nisi vídero in mánibus ejus fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus ejus,

non credam. Et post dies octo, iterum erant discípuli ejus intus, et Thomas cum eis. Venit Jesus jánuis clausis, et stetit in médio, et dixit: Pax vobis. Deínde dicit Thomæ: Infer dígitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incrédulus, sed fidélis. Respóndit Thomas, et dixit ei: Dóminus meus, et Deus meus. Dixit ei Jesus: Quia vidísti me, Thoma, credidísti: beáti qui non vidérunt, et credidérunt.

disciples were within, and Thomas wth them. Jesus cometh, the doors being shut and stood in the midst, and said, Peace be to you. Then He saith to Thomas, Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless but believing. Thomas answered, and said to Him, My Lord and my God. Jesus saith to him, Because Thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

Creed, page 765.

Offertory. Ps. 18, 5

In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum.

Their sound went forth into all the earth; and their words to the ends of the world.

Offertory Prayers, page 767.

Secret

Débitum tibi, Dómine, nostræ réddimus servitútis, suppliciter exorántes: ut, suffrágiis beáti Thomæ Apóstoli, in nobis tua múnera tueáris, cujus honoránda confessióne laudis tibi hóstias immolámus. Per Dóminum.

We render to Thee, O Lord, the homage due Thee, earnestly entreating that by the prayers of Thy blessed apostle Thomas, on whose feast we offer these sacrifices of praise, that Thou guard Thy gifts to us. Through our Lord.

Preface No. 13, page 816.

Commemoration of the feria.

Communion. John 20, 27

Mitte manum tuam, et cognósce loca clavórum: et noli esse incrédulus, sed fidélis.

Put thy hand and know the place of the nails, and be not incredulous, but believing.

Postcommunion

Adésto nobis, misericors Deus: et intercedénte pro nobis beáto Thoma Após-

O merciful God, do Thou abide with us, and, with the blessed apostle Thomas in-

terceding for us, mercifully watch over Thy gifts made for our welfare. Through our Lord.

tolo, tua circa nos propitiátus dona custódi. Per Dóminum.

Commemoration of the feria.

Concluding Prayers, page 793, but on Ember-days the last Gospel of the feria is said.

Note—*The order of Masses celebrated between Christmas Eve and the octave-day of the Epiphany will be found in the Proper of the Season.*

Jan. 11—St. Hyginus, Pope, Martyr *(Red)*

A commemoration of St. Hyginus *is made in the Mass of the octave of the Epiphany by the Prayer, Secret and Postcommunion from the Mass* Si diligis me, *page 1302.*

Jan. 14—St. Hilary, Bishop, Confessor, Doctor of the Church *(White)* St. Felix, Martyr

Double

The Mass of St. Hilary is that of the Common of Doctors, page 1344, beginning In medio, *in which the Nicene Creed is said, and commemoration made of St. Felix, as follows:*

Prayer

GRANT, we beseech Thee, O almighty God, that the examples of Thy saints may inspire us to a better life, whereby we may imitate his deeds whose solemnity we are keeping. Through our Lord.

CONCÉDE, quæsumus, omnípotens Deus: ut ad melióren vitam Sanctórum tuórum exémpla nos próvocent; quátenus, quorum solémnia ágimus, étiam actus imitémur. Per Dóminum.

Secret

GRACIOUSLY receive, O Lord, the sacrifices dedicated to the merits of Thy blessed martyr Felix, and grant them to profit us unto everlasting aid. Through our Lord.

QUÆSUMUS, Dómine, salutáribus repléti mystériis: ut, beáti Felícis Mártyris tui, cujus solémnia celebrámus, oratiónibus adjuvémur. Per Dóminum.

Preface for Weekdays, page 775.

Postcommunion

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be

HÓSTIAS tibi, Dómine, beáti Felícis Mártyris tui decátas méritis, benígnus as-

súme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

assisted with the prayers of blessed Felix, Thy martyr. Through our Lord.

Concluding Prayers, page 793.

Jan. 15—St. Paul, the First Hermit, Confessor

(White)

Double

St. Maurus, Abbot

The Beginning of Mass, page 756.

Introit. Ps. 9, 13, 14

JUSTUS ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

THE just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus; planted in the house of the Lord, in the courts of the house of our God. *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos beáti Pauli Confessóris tui ánnua solemnitáte lætíficas: concéde propítius; ut, cujus natalítia cólimus, étiam actiónes imitémur. Per Dóminum.

O GOD, Who dost gladden us with the yearly solemnity of blessed Paul, Thy confessor, mercifully grant that we may imitate his actions whose natal day we honor. Through our Lord.

Commemoration of St. Maurus.

Prayer

INTERCÉSSIO nos, quæsumus, Dómine, beáti Mauri Abbátis comméndet: ut quod nostris méritis non valémus, ejus patrocínio assequámur. Per Dóminum.

LET the intercession of the blessed abbot Maurus commend us, O Lord, we beseech Thee, that we may receive through his patronage what we could not obtain by our own deserts. Through our Lord.

Epistle. Philip 3, 7-12

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

BRETHREN, the things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ, my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may win Christ; and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings; being made conformable to His death, if by any means I may attain to the resurrection which is from the dead; not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

Léctio Epístolæ beáti Pauli Apóstoli ad Philippénses.

FRATRES: Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. Verúmtamen exístimo ómnia detriméntum esse, propter eminéntem sciéntiam Jesu Christi Dómini mei: propter quem ómnia detriméntum feci, et árbitror ut stércora, ut Christum lucrifáciam, et invéniar in illo, non habens meam justítiam, quæ ex lege est, sed illam quæ ex fide est Christi Jesu: quæ ex Deo est justítia in fide, ad cognoscéndum illum et virtútem resurrectiónis ejus, et societátem passiónum illíus, configurátus morti ejus: si quo modo occúrram ad resurrectiónem, quæ est ex mórtuis: non quod jam accéperim, aut jam perféctus sim: sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Jesu.

Gradual. Ps. 91, 13, 14

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. ℣. To show forth Thy mercy in the morning, and Thy truth in the night.

Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Lesser Alleluia

Alleluia, alleluia. ℣. *Osee 14, 6.* The just man shall spring

Allelúja, allelúja. ℣. *Osee 14, 6.* Justus germinabit sicut

lílium: et florébit in ætérnum ante Dóminum. Allelúja.

as the lily; and flourish forever before the Lord. Alleluia.

After Septuagesima, in place of the Lesser Alleluia, is said or sung, the Tract.

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord: in His commandments he hath great delight. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth forever and ever.

Munda Cor Meum, page 763.

Gospel. Matt. 11, 25-30

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trádita sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego refíciam vos. Tóllite jugum meum super vos, et díscite a me, quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

At that time, Jesus answered, and said, I praise Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in Thy sight. All things are delivered to Me by My Father; and no one knoweth the Son, but the Father; neither doth any one know the Father, but the Son, and He to Whom it shall please the Son to reveal Him. Come to Me, all you that labor, and are burdened; and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls: for My yoke is sweet, and My burden light.

Offertory. Ps. 20, 2, 3

In Thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

In vírtute tua Dómine, lætábitur justus, et super salutáre tuum exsultábit veheménter: desidérium ánimæ ejus tribuísti ei.

Offertory Prayers, page 767.

Secret

WE OFFER Thee sacrifices of praise, O Lord, in commemoration of Thy saints, trusting that by them we may be delivered from both present and impending evils. Through our Lord.

LAUDIS tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confídimus et futúris. Per Dóminum.

Commemoration of St. Maurus.

Secret

WE BESEECH Thee, O Lord, that, by his prayers the holy abbot Maurus may obtain that the sacrifices laid upon the sacred altars may profit for our salvation. Through our Lord.

SACRIS altáribus, Dómine, hóstias superpósitas sanctus Maurus Abbas, quæsumus, in salútem nobis provenire depóscat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 63, 11

The just shall rejoice in the Lord, and shall hope in Him; and all the upright in heart shall be praised.

Lætabitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde.

Postcommunion

REFRESHED with heavenly food and drink, we humbly supplicate Thee, O our God, that we may also be fortified by the prayers of Him in commemoration of Whom we have partaken. Through our Lord.

REFÉCTI cibo, potúque cœlésti, Deus noster, te súpplices exorámus: ut in cujus hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Commemoration of St. Maurus.

Postcommunion

MAY the blessed abbot Maurus, by his intercession, together with the partaking of

PRÓTEGAT nos, Dómine, cum tui perceptióne sacraménti beátus Maurus

Abbas, pro nobis intercedéndo: ut et conversatiónis ejus experiámur insígnia, et intercessiónis percipiámus suffrágia. Per Dóminum.

the sacrament, protect us, O Lord, that we may experience the effects of communion with him and share his intercessory prayers. Through our Lord.

Concluding Prayers, page 793.

Jan. 16—St. Marcellus, Pope, Martyr *(Red)*

Semi-double

Introit from the Mass Si díligis me, *page 1302.*

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Marcellum Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Marcellus, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

The Epistle, Gradual, Gospel and Offertory are from the Mass Si díligis me, *page 1302.*

Secret

OBLÁTIS munéribus, quǽsumus Dómine, Ecclésiam tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Preface No. 13, page 816

Communion. Matt. 25, 2

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam.

Thou art Peter, and upon this rock I will build My Church.

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIÓNE sancta enutrítam gubérna, quǽsumus Dómine, tuam placátus Ecclésiam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Jan. 17—St. Anthony, Abbot *(White)*

Double

Mass, Os justi meditabitur, *page 1356, but the Gospel from the other Mass which also begins* Os justi, *page 1351.*

Jan. 18—Feast of the Chair of St. Peter at Rome, *(White)*

Double Major

St. Prisca, *Virgin, Martyr (Red)*

In the Mass of St. Peter a commemoration is made of his fellow-apostle St. Paul. A commemoration is likewise made of St. Prisca.

The Beginning of Mass, page 756.

Introit. Eccles. 45, 30

THE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. *Ps. 131, 1.* O Lord, remember David, and all his meekness. ℣. Glory.

STÁTUIT ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdótii dígnitas in ætérnum. *Ps. 131, 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, committing to blessed Peter, Thine apostle, the keys of the heavenly kingdom, didst bestow on him the pontifical function of binding and loosing, grant that, by

DEUS, qui beáto Petro Apóstolo tuo, collátis clávibus regni cœléstis, ligándi atque solvéndi pontifícium tradidísti: concéde; ut, intercessiónis ejus auxílio, a pec-

catórum nostrórum néxibus liberémur: Qui vivis.

the help of his intercession, we may be delivered from the bonds of our sins. Who livest.

Commemoration of St. Paul.

Prayer

Deus, qui multitúdinem géntium beáti Pauli Apóstoli prædicatióne docuisti: da nobis, quæsumus: ut cujus commemoratiónem cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

O God, Who by the preaching of the blessed apostle Paul didst teach the multitude of the gentiles, grant us, we pray Thee, that, honoring his commemoration, we may experience the benefit of his patronal influence with Thee. Through our Lord.

Commemoration of St. Prisca.

Prayer

Da, quæsumus, omnípotens Deus: ut, qui beátæ Priscæ Vírginis et Mártyris tuæ natalítia cólimus; et ánnua solemnitáte lætémur, et tantæ fídei proficiámus exémplo. Per Dóminum.

Grant, we beseech Thee, O almighty God, that we, who venerate the birthday of blessed Prisca, Thy virgin and martyr, may both rejoice for her annual solemnity and profit by the example of so great faith. Through our Lord.

Epistle. 1 Pet. 1, 1-7

Léctio Epístolæ beáti Petri Apóstoli.

Petrus Apóstolus Jesu Christi, eléctis ádvenis dispersiónis Ponti, Galátiæ, Cappadóciæ, Asiæ et Bithyniæ, secúndum præsciéntiam Dei Patris, in sanctificatiónem Spíritus, in obediéntiam, et aspersiónem sánguinis Jesu Christi: grátia vobis, et pax multiplicétur. Benedíctus Deus, et Pater Dómini nostri Jesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectiónem Jesu Christi ex mórtuis, in heredi-

Lesson from the Epistle of blessed Peter the Apostle.

Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied. Blessed be the God and Father of Our Lord Jesus Christ, Who according to His great mercy hath regenerated us unto a lively hope, by the resurrection

of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that can not fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honor, at the appearing of Jesus Christ our Lord.

tátem incorruptíbilem, et incontaminátam, et immarcescíbilem, conservátam in cœlis in vobis, qui in virtúte Dei custodímini per fidem in salútem, parátam revelári in témpore novíssimo. In quo exsultábitis módicum nunc si opórtet contristári in váriis tentatiónibus: ut probátio vestræ fídei multo pretiósior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Jesu Christi Dómini nostri.

Gradual. Ps. 106, 32, 31

Let them exalt him in the church of the people; and praise him in the chair of the ancients. ℣. Let the mercies of the Lord give glory to him; and his wonderful works to the children of men.

Exáltent eum in ecclésia plebis: et in cáthedra seniórum laudent eum. ℣. Confiteántur Dómino misericórdiæ ejus, et mirabília ejus fíliis hóminum.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract. In votive Masses during Paschal Time the Gradual is omitted and instead is said or sung the Greater Alleluia.

Lesser Alleluia

Alleluia, alleluia. ℣. *Matt. 16, 18.* Thou art Peter, and upon this rock I will build my church.

Allelúja, allelúja. ℣. *Matt. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. Allelúja.

Tract. Matt. 16, 18, 19

Thou art Peter, and upon this rock I will build my church. ℣. And the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven. ℣. Whatsoever thou shalt bind upon earth, shall be bound also in

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. ℣. Et portæ ínferi non prævalébunt advérsus eam: et tibi dabo claves regni cœlórum. ℣. Quodcúmque ligáveris super terram erit ligátum et in cœlis. ℣. Et quodcúmque

sólveris super terram, erit solútum et in cœlis.

heaven. ℣. And whatsoever thou shalt loose upon earth, shall be loosed also in heaven.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 106, 15.* Confiteántur Dómino misericórdiæ ejus, et mirabília ejus fíliis hóminum. Allelúja. ℣. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. Allelúja.

Alleluia, alleluia. *Ps. 106, 15.* ℣. Let the mercies of the Lord give glory to Him, and His wonderful works to the children of men. Alleluia. ℣. *Matt. 16, 18.* Thou art Peter, and upon this rock I will build My Church. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Venit Jesus in partes Cæsaréæ Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixérunt: Alii Joánnem Baptístam, álii autem Elíam, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es, Simon Bar-Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cœlis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiam meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cœlórum. Et quodcúmque ligáveris super terram, erit ligátum et in cœlis: et quodcúmque sólveris

At that time, Jesus came into the quarters of Cæsarea Philippi, and He asked His disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some, Elias, and others, Jeremias, or one of the prophets. Jesus saith to them, But whom do you say that I am? Simon Peter answered, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven: and I say to thee, that thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in hea-

ven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

super terram, erit solútum et in cœlis.

Creed, page 765.

Offertory. Matt. 16, 18, 19

Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven.

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam: et portæ ínferi non prævalébunt advérsus eam: et tibi dabo claves regni cœlórum.

Offertory Prayers, page 767.

Secret

We beseech Thee, O Lord, that the prayer of the blessed apostle Peter may commend the sacrifices and supplications of Thy Church, so that the celebration we hold for his glory may profit for our pardon. Through our Lord.

Ecclésiæ tuæ, quæsumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro illíus glória celebrámus, nobis prosit ad véniam. Per Dóminum.

Commemoration of St. Paul.

Secret

Sanctify, O Lord, the offerings of Thy people by the prayer of Thine apostle Paul, that those things which are pleasing to Thee by Thine own institution may become the more pleasing by the favor of his intercession. Through our Lord.

Apóstoli tui Pauli précibus, Dómine, plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

Commemoration of St. Prisca.

Secret

May this sacrifice, we beseech Thee, O Lord, which we offer to commemorate the birthday of Thy saints, both loose the bonds of our base nature and bring upon us the gifts of Thy mercy. Through our Lord.

Hæc hóstia, quæsumus, Dómine, quam Sanctórum tuórum natalítia recenséntes offérimus, et víncula nostræ pravitátis absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam.

Thou art Peter, and upon this rock I will build My church.

Postcommunion

Lætíficet nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te mirábilem prædicámus, sic per illum tuæ sumámus indulgéntiæ largitátem. Per Dóminum.

Let the gift we offer bring us joy, O Lord, that, as we declare Thee wonderful in Thine apostle Peter, so through him we may share the generosity of Thy forgiveness. Through our Lord.

Commemoration of St. Paul.

Postcommunion

Sanctificáti, Dómine, salutári mystério: quæsumus; ut nobis ejus non desit orátio, cujus nos donásti patrocínio gubernári. Per Dóminum.

Sanctified by the mystery of salvation, O Lord, we pray that his prayer may fail us not, by whose patronage Thou hast granted us to be governed. Through our Lord.

Commemoration of St. Prisca.

Postcommunion

Quæsumus, Dómine, salutáribus repléti mystériis: ut, cujus solémnia celebrámus, ejus oratiónibus adjuvémur. Per Dóminum.

We pray Thee, O Lord, that, being filled with the mysteries of salvation, we may be helped by her prayers whose feast we celebrate. Through our Lord.

Concluding Prayers, page 793.

Jan. 19—Sts. Marius and Companions, Martyrs

(Red)

Simple

St. Canute, King, Martyr

The Beginning of Mass, page 756.

Introit. Ps. 67, 4

Justi epuléntur, et exsúltent in conspéctu Dei, et delecténtur in lætitia.

And let the just feast, and rejoice before God: and be delighted with gladness.

Ps. 67, 2. Let God arise, and let His enemies be scattered, and let them that hate Him flee from before his face. ℣. Gloria Patri.

Ps. 67, 2. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant qui odérunt eum, a fácie ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

HARKEN, O Lord, to Thy people who make supplication in union with the intercession of Thy saints, that Thou mayest grant us to rejoice in peace during this life on earth and to find the help of the life eternal. Through our Lord.

EXÁUDI, Dómine, pópulum tuum cum Sanctórum tuórum patrocínio supplicántem: ut et temporális vitæ nos tribuas pace gaudére; et ætérnæ reperíre subsídium. Per Dóminum.

Commemoration of St. Canute.

Prayer

O GOD, Who for the enlightenment of Thy Church didst vouchsafe to distinguish blessed King Canute with the palm of martyrdom and with glorious miracles, mercifully grant, that as he was an imitator of the Lord's passion, so we, walking in his footsteps, may deserve to enter into everlasting joys. Through our Lord.

DEUS, qui ad illustrándam Ecclésiam tuam, beátum Canútum regem martyrii palma et gloriósis miráculis decoráre dignátus es: concéde propítius: ut, sicut ipse Domínicæ passiónis imitátor fuit, ita nos per ejus vestígia gradiéntes, ad gáudia sempitérna perveníre mereámur. Per eúmdem Dóminum.

Third Prayer, Deus qui salutis, *page 824.*

Epistle from the Mass, Salus autem, *page 1325.*

After Septuagesima, in place of the Lesser Alleluias is said or sung the Tract.

Gradual. Wis. 3, 1

The souls of the just are in the hand of God, and the torment of malice shall not touch them. In the sight of the unwise they seemed to die, but they are in peace.

Justórum ánimæ in manu Dei sunt: et non tanget illos torméntum malítiæ. ℣. Visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 67, 36.* Mirábilis Deus noster in sanctis suis. Allelúja.

Alleluia, alleluia, *Ps. 67, 36.* Wonderful is our God in His saints. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

They that sow in tears shall reap in joy. Going they went and wept casting their seeds. But coming they shall come with joyfulness carrying their sheaves.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 3-13

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

In illo témpore: Sedénte Jesu super montem Olivéti, accessérunt ad eum discípuli secrétò, dicéntes: Dic nobis, quando hæc erunt? et quod signum advéntus tui, et consummatiónis sæculi? et respóndens Jesus, dixit eis: Vidéte, ne quis vos sedúcat. Multi enim vénient in nomine meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditúri enim estis prœlia, et opiniónes prœliórum. Vidéte, ne turbémini. Opórtet enim hæc fíeri, sed nondum est finis. Consúrget enim gens in gentem, et regnum in regnum, et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia, inítia sunt dolórum. Tunc tradent vos in tribulatiónem, et occídent vos: et éritis ódio ómnibus géntibus propter nomen meum. Et tunc scandalizabúntur multi, et ínvicem tradent, et

✠ Continuation of the holy Gospel according to St. Matthew.

At that time, as Jesus was sitting on Mount Olivet, the disciples came to Him privately, saying: Tell us when shall these things be? and what shall be the sign of Thy coming and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you, for many will come in My name, saying, I am Christ; and they will seduce many. And you shall hear of wars and rumors of wars. See that ye be not troubled, for these things must come to pass, but the end is not yet: for nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences and famines, and earthquakes in places: now all these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death, and you shall be hated by all nations for My

name's sake, and then shall many be scandalized and shall betray one another, and shall hate one another, and many false prophets shall rise and shall seduce many; and because iniquity hath abounded the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved.

ódio habébunt invicem. Et multi pseudoprophétæ surgent, et sedúcent multos. Et quóniam abundavit iníquitas, refrigéscet cáritas multórum. Qui autem perseveráverit usque in finem, hic salvus erit.

Offertory. Ps. 123, 7

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken and we are delivered.

Aníma nostra sicut passer erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Offertory Prayers, page 767.

Secret

HAVE regard, O Lord, to the prayers and offerings of Thy faithful, that they may be both pleasing to Thee for the festival of Thy saints and may bring us the help of Thy mercy. Through our Lord.

PRECES, Dómine, tuórum réspice, oblationésque, fidélium: ut et tibi grata sint pro tuórum festivitáte Sanctórum, et nobis cónferant tuæ propitiatiónis auxílium. Per Dóminum.

Commemoration of St. Canute.

Secret

MAY our devout offerings, O Lord, be acceptable in Thy sight; and by the intercession of the holy martyr on whose festival they are laid before Thee, may they profit us unto salvation. Through our Lord.

ACCÉPTA sit in conspéctu tuo, Dómine, nostra devótio: et ejus nobis fiat supplicatióne salutáris, pro cujus solemnitáte defértur. Per Dóminum.

Third Secret, By Thy clemency, *page 824.*

Preface for Weekdays, page 775.

Communion. Luke 12, 4

But I say to you, my friends, be not afraid of those who persecute you.

Dico autem vobis amícis meis: Ne terreámini ab his qui vos persequúntur.

Postcommunion

Sanctórum tuórum, Dómine, intercessióne placátus: præsta, quæsumus; ut, quæ temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum.

Be appeased by the prayers of Thy saints, O Lord, and grant, we beseech Thee, that the rites we perform here on earth may avail for our everlasting salvation. Though our Lord.

Commemoration of St. Canute.

Postcommunion

Refécti participatióne múneris sacris, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto Canúto Mártyre tuo, sentiámus efféctum. Per Dóminum.

Our strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that, by the intercession of blessed Canute Thy martyr, we may ever feel the mighty power of the Sacrament we worship. Through our Lord.

Third Postcommunion, May this communion, *page 824.*

Concluding Prayers, page 793.

Jan. 20—Sts. Fabian and Sebastian, Martyrs *(Red)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 78, 11, 12, 10

Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vícinis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps. 78, 1.* Deus, venérunt gentes in hæreditátem tuam: polluérunt templum sanctum tuum: posuérunt Jerúsalem in pomórum custódiam. ℣. Glória Patri.

Let the sighing of the prisoners come in before Thee, O Lord; render to our neighbors sevenfold in their bosom; revenge the blood of Thy saints which hath been shed. *Ps. 78, 1.* O God, the heathens are come into Thy inheritance; they have defiled Thy holy temple; they have made Jerusalem as a place to keep fruit. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Look down upon our infirmity, O almighty God, and, because the burden of our own deeds weigheth us down, let the glorious intercession of Thy blessed martyrs, Fabian and Sebastian, protect us. Through our Lord.

Infirmitátem nostram réspice, omnípotens Deus: et, quia pondus própriæ actiónis gravat, beatórum Mártyrum tuórum Fabiáni et Sebastiáni intercéssio gloriósa nos prótegat. Per Dóminum.

Epistle. Heb. 11, 33-39

Lesson from the Epistle of St. Paul to the Hebrews.

Brethren, the saints through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again: but others were racked, not accepting deliverance, that they might find a better resurrection; and others had trial of mockeries and stripes, moreover also of bands and prisons: they were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, and in goat-skins, being in want, distressed, afflicted, of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these were found approved by the testimony of faith, in Christ Jesus our Lord.

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

Fratres: Sancti per fidem vicérunt regna, operáti sunt justítiam, adépti sunt repromissiónes, obturavérunt ora leónum, exstinxérunt ímpetum ignis, effugérunt áciem gládii, convaluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: accepérunt mulíeres de resurrectióne mórtuos suos: álii autem disténti sunt, non suscipiéntes redemptiónem, ut meliórem invenírent resurrectiónem: álii vero ludíbria, et vérbera expérti, ínsuper et víncula, et cárceres: lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt: circuiérunt in melótis, in péllibus caprínis, egéntes, angustiáti, afflícti: quibus dignus non erat mundus: in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terræ. Et hi omnes testimónio fídei probáti, invénti sunt in Christo Jesu Dómino nostro.

Gradual. Ex. 15, 11

Gloriósus Deus in sanctis suis: mirábilis in majestáte, fáciens prodígia. ℣. Déxtera tua, Dómine, glorificáta est in virtúte: déxtera manus tua confrégit inimícos.

God is glorious in His saints, wonderful in majesty, doing wonders. ℣. Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

After Septuagesima, in place of the Lesser Alleluia and verse following, is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 144, 10, 11.* Sancti tui, Dómine, benedícent te: glóriam regni tui dicent. Allelúja.

Alleluia, alleluia. ℣. *Ps. 144, 10, 11.* Thy saints shall bless Thee, O Lord; they shall speak of the glory of Thy kingdom. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

They that sow in tears, shall reap in joy. ℣. Going, they went and wept, casting their seed. ℣. But coming, they shall come with joyfulness, carrying their sheaves.

Munda Cor Meum, page 763.

Gospel from the Mass Sapientiam, *page 1323.*

Offertory. Ps. 31, 11

Lætámini in Dómino, et exsultáte, justi: et gloriámini, omnes recti corde.

Be glad in the Lord, and rejoice, ye just; and glory all ye right of heart.

Offertory Prayers, page 767.

Secret

Hóstias tibi, Dómine, beatórum Mártyrum tuórum Fabiáni et Sebastiáni dicátas méritas, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Graciously receive, O Lord, the sacrifices dedicated to the merits of Thy blessed martyrs Fabian and Sebastian, and grant that they may profit for our everlasting help. Through our Lord.

Preface for Weekdays, page 775.

Communion. *Luke 6, 17, 18, 19*

A multitude of sick, and they that were troubled with unclean spirits, came to Him; for virtue went out from Him, and healed all.

Multitúdo languéntium, et qui vexabántur a spirítibus immúndis, veniébant ad eum: quia virtus de illo exíbat, et sanábat omnes.

Postcommunion

Refreshed by participation in Thy sacred gift, we beseech Thee, O Lord, our God, that, by the intercession of Thy holy martyrs Fabian and Sebastian, we may experience the power of the sacrament which we worship. Through our Lord.

Refécti participatióne múneris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum intercedéntibus sanctis Martyribus tuis Fabiáno et Sebastiáno, sentiámus effectum. Per Dóminum.

Concluding Prayers, page 793.

Jan. 21—St. Agnes, Virgin, Martyr *(Red)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

The wicked have waited for me to destroy me: I have understood Thy testimonies, O Lord: I have seen an end of all perfection. Thy commandment is exceedingly broad. *Ps. 95, 1.* Blessed are the undefiled in the way, who walk in the law of the Lord. ℣. Glory.

Me exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummatiónis vidi finem: latum mandátum tuum nimis. *Ps. 95, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Almighty, eternal God, Who dost choose the weak things of the world to confound the strong, mercifully grant that we, who venerate the festival of blessed Agnes, Thy virgin and martyr, may experience the benefit of her patronal influence with Thee. Through our Lord.

Omnípotens sempitérne Deus, qui infirma mundi éligis, ut fórtia quæque confúndas: concéde propítius; ut qui beátæ Agnétis Vírginis et Mártyris tuæ solémnia cólimus, ejus apud te pátrocinia sentiámus. Per Dóminum.

Lesson from the Mass Loquebar, *page 1360.*

Gradual. Ps. 44, 3

Diffúsa est grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum. ℣. *Ps. 44, 5.* Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua.

Grace is poured abroad in thy lips: therefore hath God blessed thee forever. ℣. *Ps. 44, 5.* Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

After Septuagesima, in place of the Lesser Alleluia and verse following, is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. ℣. *Matt. 25, 4, 6.* Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exite óbviam Christo Dómino. Allelúja.

Alleluia, alleluia. ℣. *Matt. 25, 4, 6.* The five wise virgins took oil in their vessels with the lamps; but at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

Tract

Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum: pro cujus amóre sánguinem tuum fudísti. ℣. *Ps. 44, 8.* Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. ℣. *Ps. 44 5.* Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

Come, spouse of Christ, receive the crown which the Lord hath prepared for thee forever, for Whose love thou didst shed thy blood. ℣. *Ps. 44, 8.* Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. *Ps. 44, 5.* With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

Munda Cor Meum, page 763.

Gospel from the Mass Loquebar, *page 1361.*

Offertory. Ps. 44, 8, 5

Afferéntur regi vírgines post eam: proximæ ejus afferéntur tibi in lætítia, et exsultatióne: adducéntur in templum regi Dómino.

After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord.

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the sacrifices we offer Thee, and, by the intercession of blessed Agnes, Thy virgin and martyr, loose the bonds of our sins. Through our Lord.

HÓSTIAS. Dómine, quas tibi offerimus, propítius súscipe: et intercedénte beáta Agnéte Vírgine et Mártyre tua, víncula peccatórum nostrórum absólve. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

The five wise virgins took oil in their vessels with the lamps: but at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet Christ our Lord.

Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviam Christo Dómino.

Postcommunion

REGALED with heavenly food and drink, we humbly beseech Thee, O Lord our God, that we may be fortified by the prayers of her in whose commemoration we have partaken of them. Through our Lord.

REFÉCTI cibo potúque cœlésti, Deus noster, te súpplices exorámus: ut in cujus hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Concluding Prayers, page 793.

Jan. 22—Sts. Vincent and Anastasius, Martyrs *(Red)*

Semi-double

Mass, Intret, *page 1316, except:*

Prayer

HARKEN, O Lord, to our supplications, that we, who know ourselves bound by reason of our own iniquity, may be delivered by the intercession of Thy blessed martyrs Vincent and Anastasius. Through our Lord.

ADÉSTO, Dómine, supplicatiónibus nostris: ut, qui ex iniquitáte nostra reos nos esse cognóscimus, beatórum Mártyrum tuórum Vincéntii et Anastásii intercessióne liberémur. Per Dóminum.

Secret

MÚNERA tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

WE OFFER Thee, O Lord, the gifts of our devotion; may they both be pleasing to Thee for the honor of Thy just ones and, by Thy mercy, be rendered salutary to us. Through our Lord.

Postcommunion

QUÆSUMUS, omnípotens Deus: ut, qui cœléstia aliménta percépimus, intercedéntibus beátis Martyribus tuis Vincéntio et Anastásio, per hæc contra ómnia advérsa muniámur. Per Dóminum.

WE BESEECH Thee, O almighty God, that we who have partaken of heavenly nourishment may by it, with the intercession of Thy blessed martyrs Vincent and Anastasius, be fortified against all adverse influences. Through our Lord.

Concluding Prayers, page 793.

Jan. 23—St. Raymund of Pennafort, Confessor *(Red)*

Semi-double

St. Emerentiana, Virgin, Martyr *(Red)*

Mass, Os justi, *page 1349.*

Prayer

DEUS, qui beátum Raymúndum pœniténtiæ sacraménti insígnem minístrum elegísti, et per maris undas mirabíliter traduxísti: concéde; ut ejus intercessióne dignos pœniténtiæ fructus fácere, et ad ætérnæ salútis portum perveníre valeámus. Per Dóminum.

O GOD, Who didst choose blessed Raymund to be an eminent minister of the sacrament of Penance, and didst wondrously bring him through the waves of the sea, grant that by his intercession we may have the grace to bring forth fruits worthy of penance and to reach the port of eternal safety. Through our Lord.

Commemoration of St. Emerentiana, Prayer, Secret and Postcommunion from the Mass Me exspectaverunt, *page 1363. Third Prayer of our Blessed Lady* Deus, qui salutis, *with the accompanying Secret and Postcommunion, page 824.*

Jan. 24—St. Timothy, Bishop, Martyr *(Red)*

Double

Mass, Statuit, *page 1302, except:*

Epistle. 1 Tim. 6, 11-16

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

DEARLY beloved, Follow after justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses. I charge thee before God, Who quickeneth all things, and before Christ Jesus, Who gave testimony under Pontius Pilate, a good confession; that thou keep the commandment without spot, blameless, unto the coming of Our Lord Jesus Christ; which, in His times, He shall show, Who is the blessed and only mighty, the King of kings, and Lord of lords; Who alone hath immortality, and inhabiteth light inaccessible; Whom no man hath seen nor can see; to Whom be honor and empire everlasting. Amen.

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

CARISSIME: Sectáre justítiam, pietátem, fidem, caritátem, patiéntiam, mansuetúdinem. Certa bonum certámen fídei, apprehénde vitam ætérnam, in qua vocátus es, et conféssus bonam confessiónem coram multis téstibus. Præcípio tibi coram Deo, qui vivíficat ómnia, et Christo Jesu, qui testimónium, réddidit sub Póntio Piláto, bonam confessiónem: ut serves mandátum sine mácula, irreprehensíbile usque in advéntum Dómini nostri Jesu Christi, quem suis tempóribus osténdet beátus, et solus potens, Rex regum, et Dóminus dominántium: qui solus habet immortalitátem, et lucem inhábitat inaccessíbilem: quem nullus hóminum vidit, sed nec vidére potest: cui honor et impérium sempitérnum. Amen.

Jan. 25—The Conversion of St. Paul, *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. 2 Tim. 1, 12

I KNOW whom I have believed and I am certain that he is able to keep that which I have committed to him, against that day; being a

SCIO cui crédidi et certus sum, quia potens est depósitum meum serváre in illum diem, justus judex. *Ps. 138, 1, 2.* Dómine, probásti

me, et cognovísti me: tu cognovísti sessiónem meam. Et resurrectiónem meam. ℣. Glória Patri.

just judge. *Ps. 138, 1, 2.* Lord, Thou hast proved me and known me: Thou hast known my sitting down, and my rising up. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui univérsum mundum beáti Pauli Apóstoli prædicatióne docuísti: da nobis, quæsumus; ut, qui ejus hódie Conversiónem cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.

O God, Who hast taught the whole world by the preaching of blessed Paul, Thy apostle, we beseech Thee, grant us, who this day celebrate his conversion, that we may advance toward Thee by following his example. Through our Lord.

Commemoration of St. Peter.

Prayer

Deus, qui beáto Petro Apóstolo tuo, collátis clávibus regni cœléstis, ligándi atque solvéndi pontifícium tradidísti: concéde; ut, intercessiónis ejus auxílio, a peccatórum nostrórum néxibus liberémur: Qui vivis.

O God, Who, committing to blessed Peter, Thine apostle, the keys of the heavenly kingdom, didst bestow on him the pontifical function of binding and loosing, grant that, by the help of his intercession, we may be delivered from the bonds of our sins. Who livest.

Lesson. Acts 9, 1-22

Léctio Áctuum Apostolórum.

In diébus illis: Saulus adhuc spirans minárum, et cœdis in discípulos Dómini, accéssit ad príncipem sacerdótum, et pétiit ab eo epístolas in Damáscum ad synagógas: ut si quos invenísset hujus viæ viros, ac mulíeres, vinctos perdúceret in Jerúsalem. Et cum iter fáceret, cóntigit, ut appropinquáret Damásco: et súbito circumfúlsit eum lux de cœlo. Et cadens in terram, audívit vocem dicéntem sibi:

Lesson from the Acts of the Apostles.

In those days, Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. And

falling on the ground he heard a voice saying to him, Saul, Saul, why persecutest thou Me? Who said, Who art Thou, Lord? And He said, I am Jesus of Nazareth, Whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said, Lord, what wilt Thou have me to do? And the Lord said to him, Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they leading him by the hand, brought him to Damascus. And he was there three days without sight; and he did neither eat nor drink. Now there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision, Ananias. And he said, Behold I am here, Lord. And the Lord said to him, Arise and go into the street that is called Strait, and seek in the house of Judas one named Saul of Tarsus; for behold he prayeth. (And he saw a man, named Ananias, coming in, and putting his hands upon him, that he might recover his sight.) But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem: and here he hath authority from the chief priests to bind all that invoke Thy name. And the Lord said to him, Go thy way; for this man is to Me a vessel of election, to carry My name before the gen-

Saule, Saule, quid me persé-queris? Qui dixit: Quis es, Dómine? Et ille: Ego sum Jesus, quem tu perséqueris: durum est tibi contra stímulum calcitráre. Et tremens, ac stupens, dixit: Dómine, quid me vis fácere? Et Dóminus ad eum: Surge, et ingrédere civitátem, et ibi dicétur tibi quid te opórteat fácere. Viri autem illi, qui comitabántur cum eo, stabant stupefácti, audiéntes quidem vocem, néminem autem vidéntes. Surréxit autem Saulus de terra, apertísque óculis nihil vidébat. Ad manus autem illum trahéntes, introduxérunt Damascum. Et erat ibi tribus diébus non videns, et non manducávit, neque bibit. Erat autem quidem discípulus Damásci, nómine Ananías: et dixit ad illum in visu Dóminus: Ananía. At ille ait: Ecce ego, Dómine. Et Dóminus ad eum: Surge, et vade in vicum, qui vocátur Rectus: et quære in domo Judæ Saulum nómine Tarsénsem: ecce enim orat. (Et vidit virum, Ananíam nómine, introëúntem, et imponéntem sibi manus, ut visum recípiat.) Respóndit autem Ananías: Dómine, audívi a multis de viro hoc, quanta mala fécerit sanctis tuis in Jerúsalem: et hic habet potestátem a princípibus sacerdótum alligándi omnes, qui invócant nomen tuum. Dixit autem ad eum Dóminus: Vade, quóniam vas electiónis est mihi iste, ut portet nomen meum coram géntibus, et régibus, et fíliis Israel. Ego enim osténdam illi, quanta opórteat eum pro nómine meo

pati. Et ábiit Ananías, et introívit in domum: et impónens ei manus dixit: Saule frater, Dóminus misit me Jesus, qui appáruit tibi in via, qua veniébas, ut videas, et impleáris Spíritu Sancto. Et conféstim cecidérunt ab óculis ejus tamquam squamæ, et visum recépit: et surgens baptizátus est. Et cum accepísset cibum, confortátus est. Fuit autem cum discípulis, qui erant Damásci, per dies áliquot. Et contínuo in synagógis prædicábat Jesum, quóniam hic est Fílius Dei. Stupébant autem omnes, qui audiébant, et dicébant: Nonne hic est, qui expugnábat in Jerúsalem eos, qui invocábant nomen istud: et huc ad hoc venit, ut vinctos illos dúceret ad príncipes sacerdótum? Saulus autem multo magis convalescébat, et confundébat Judæos, qui habitábant Damásci, affírmans quóniam hic est Christus.

tiles, and kings, and the children of Israel. For I will show him how great things he must suffer for My name's sake. And Ananias went his way, and entered into the house, and laying his hands upon him he said, Brother Saul, the Lord Jesus hath sent me, He that appeared to thee in the way as thou camest, that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up he was baptized. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that He is the Son of God. And all that heard him were astonished, and said, Is not this he who persecuted in Jerusalem those who called upon this name: and came hither for that intent, that he might carry them bound to the chief priest? But Saul increased much more in strength, and confounded the Jews who dwelt in Damascus, affirming that this is the Christ.

Gradual. Gal. 2, 8, 9

Qui operátus est Petro in apostolátum, operátus est et mihi inter gentes: et cognovérunt grátiam Dei, quæ data est mihi. ℣. Grátia Dei in me vácua non fuit: sed grátia ejus semper in me manet.

He who wrought in Peter to the apostleship, wrought in me, also among the gentiles, and they knew the grace of God which was given to me. ℣. The grace of God in me hath not been void; but His grace always remaineth in me.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. ℣. Magnus sanctus Paulus, vas electi-

Alleluia, alleluia. ℣. The great saint Paul, the vessel of elec-

tion, is truly worthy of all glory; for he hath deserved to possess the twelfth throne. Alleluia.

ónis, vere digne est glorificándus, qui et máruit thronum duodécimum possidére. Allelúja.

Tract

Thou art a vessel of election, O holy apostle Paul: truly worthy art thou to be gorified. ℣. Preacher of the truth and teacher of the gentiles in faith and truth. ℣. By thee have all nations known the grace of God. ℣. Intercede for us with God, Who chose thee.

Tu es vas electiónis, sancte Paule Apóstole: vere digne es glorificándus. ℣. Prædicátor veritátis, et doctor géntium in fide et veritáte. ℣. Per te omnes gentes cognovérunt grátiam Dei. ℣. Intercéde pro nobis ad Deum, qui te elégit.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 27-29

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time, Peter said to Jesus, Behold we have left all things and have followed Thee: what therefore shall we have? And Jesus said to them, Amen I say to you, that you who have followed Me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall possess life everlasting.

IN ILLO témpore: Dixit Petrus ad Jesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israel. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut fílios, aut agros, propter nomen meum, céntuplum accípiet, et vitam ætérnam possidébit.

Creed, page 765.

Offertory. Ps. 138, 17

But to me Thy friends, O God, are made exceedingly hon-

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis

confortátus est principátus eórum.

orable: their principality is exceedingly strengthened.

Offertory Prayers, page 767.

Secret

Apóstoli tui Pauli précibus, Dómine, plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

Through the prayer of Paul, Thy apostle, sanctify, O Lord, the offerings of Thy people, that what is pleasing to Thee by Thine own ordinance, may become more pleasing by the favor of his supplication. Through our Lord.

Commemoration of St. Peter.

Secret

Ecclésiæ tuæ, quæsumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro illíus glória celebrámus, nobis prosit ad véniam. Per Dóminum.

We beseech Thee, O Lord, that the prayer of the blessed apostle Peter may commend the sacrifices and supplications of Thy Church, so that the celebration we hold for his glory may profit for our pardon. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28, 29

Amen dico vobis: quod vos, qui reliquístis ómnia, et secúti estis me, céntuplum accipiétis, et vitam ætérnam possidébitis.

Amen I say to you, that you who have left all things, and followed Me, shall receive a hundredfold, and shall possess life everlasting.

Postcommunion

Sanctificáti, Dómine, salutári mystério: quæsumus; ut nobis ejus non desit orátio, cujus nos donásti patrocínio gubernári. Per Dóminum.

Sanctified by this saving mystery, we beseech Thee, O Lord, that he, under whose patronage Thou hast vouchsafed to place us, may not fail to intercede for us. Through our Lord.

Commemoration of St. Peter.

Postcommunion

LET the gift we offer bring us joy, O Lord, that, as we declare Thee wonderful in Thine apostle Peter, so through him we may share the generosity of Thy forgiveness. Through our Lord.

LÆTÍFICET nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te mirábilem prædicámus sic per illum tuæ sumámus indulgéntiæ largitátem. Per Dóminum.

Concluding Prayers, page 793.

Jan. 26—St. Polycarp, Bishop, Martyr *(Red)*

Double

Mass, Sacerdotes, *page 1306, except:*

Epistle. 1 John 3, 10-16

Lesson from the Epistle of blessed John the Apostle.

MOST dearly beloved, whoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration, which you have heard from the beginning, that you should love one another. Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked, and his brother's just. Wonder not, brethren, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren.

Léctio Epístolæ beáti Joánnis Apóstoli.

CARÍSSIMI: Omnis qui non est justus, non est ex Deo, et qui non díligit fratrem suum: quóniam hæc est annuntiátio, quam audístis ab inítio, ut diligátis altérutrum. Non sicut Cain, qui ex malígno erat, et occídit fratrem suum. Et propter quid occídit eum? Quóniam ópera ejus malígna erant: fratris autem ejus justa. Nolíte mirári, fratres, si odit vos mundus. Nos scimus quóniam transláti sumus de morte ad vitam, quóniam dilígimus fratres. Qui non díligit, manet in morte: omnis qui odit fratrem suum, homicída est. Et scitis, quóniam omnis homicída non habet vitam ætérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere.

Gospel from the Mass Lætábitur, *page 1314.*
Postcommunion from the Mass Statuit, *page 1305.*

Jan. 27—St. John Chrysostom, Bishop, Confessor, Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344, except:*

Prayer

Ecclésiam tuam, quæsumus, Dómine, grátia cœléstis amplíficet, quam beáti Joánnis Chrysóstomi Confessóris tui atque Pontíficis illustráre voluisti gloriósis méritis et doctrínis. Per Dóminum.

May heavenly grace, we beseech Thee, O Lord, enrich Thy Church which Thou didst vouchsafe to enlighten with the glorious virtues and teachings of blessed John Chrysostom, Thy confessor and bishop. Through our Lord.

Gradual. Eccles. 44, 16

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Behold a great priest, who in his days pleased God. There was not any found like to him, who kept the law of the Most High.

Allelúja, allelúja. ℣. *Jac. 1, 12.* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúja.

Alleluia, alleluia. ℣. *Jas. 1,* 12. Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life. Alleluia.

Jan. 28—St. Peter Nolasco, Confessor *(White)*

Double

St. Agnes (secundo), Virgin, Martyr

Mass, Justus ut palma, *page 1352, except Secret and Postcommunion from Mass* Os justi, *page 1352.*

Prayer

Deus, qui in tuæ caritátis exémplum, ad fidélium redemptiónem sanctum Petrum Ecclésiam tuam nova prole fœcundáre divínitus do-

O God, Who, as a token of Thy loving-kindness, didst inspire holy Peter to enrich Thy Church with a new progeny devoted to the redemption of

the faithful, grant that, being delivered through his intercession from the servitude of sin, we may know the joys of eternal freedom in heaven, our native land. Who livest.

cuísti: ipsíus nobis intercessióne concéde: a peccáti servitúte solútis, in cœlésti pátria perpétua libertáte gaudére. Qui vivis.

St. Agnes is commemorated for the second time on this day, a week after her feast.

Prayer

O GOD, Who dost gladden us with the yearly solemnity of blessed Agnes, Virgin and Martyr, grant us, we beseech Thee, to follow the example of pious living set by her whom we venerate in our devotions. Through our Lord.

DEUS, qui nos ánnua beátæ Agnétis Vírginis et Mártyris tuæ solemnitáte lætíficas: da, quæsumus; ut, quam venerámur offício, étiam piæ conversatiónis sequámur exémplo. Per Dóminum.

Second Prayer of our Blessed Lady, Deus qui salutis, *page 824; third for the Church, page 825, or for the Pope, page 826.*

Epistle and Gradual from the Mass, Dilexisti, *page 1370.*

Gospel and Offertory from the Mass, Me expectaverunt, *page 1365.*

Secret

MAY Thy plenteous blessing, O Lord, descend upon these offerings, through Thy mercy, to work out our sanctification and to bring us joy in the solemnity of the martyrs. Through our Lord.

SUPER has, quæsumus, Dómine, hóstias benedíctio copiósa descéndat: quæ et sanctificatiónem nobis cleménter operétur, et de Mártyrum nos solemnitáte lætíficet. Per Dóminum.

Communion from the Mass Vultum tuum, *page 1378.*

Postcommunion

WE HAVE partaken of the votive sacraments, O Lord, of this annual celebration: grant, we beseech Thee, that they may bring us healing remedies both for this mortal life and for life everlasting. Through our Lord.

SÚMPSIMUS, Dómine, celebritátis ánnuæ votíva sacraménta: præsta quæsumus: ut et temporális vitæ nobis remédia præbeant, et ætérnæ. Per Dóminum.

Jan. 29—St. Francis of Sales, Bishop, Confessor, Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344, except:*

Prayer

Deus, qui ad animárum salútem beátum Franciscum Confessórem tuum atque Pontificem ómnibus ómnia factum esse voluísti: concéde propítius; ut caritátis tuæ dulcédine perfúsi, ejus dirigéntibus mónitis ac suffragántibus méritis, ætérna gáudia consequámur. Per Dóminum.

O God, Who, for the saving of souls didst will that blessed Francis, Thy Confessor and Bishop, should become all things to all men, be pleased to grant that we, being filled with the sweetness of Thy love, guided by his teachings, and helped by his merits and prayers, may attain the joys of everlasting life. Through our Lord.

Jan. 30—St. Martina, Virgin, Martyr *(Red)*

Semi-double

Mass, Loquebar, *page 1359.*

Jan. 31—St. John Bosco, Confessor *(White)*

Double

The Beginning of Mass, page 756.

Introit. 3 Kings 4, 29

Dedit illi Deus sapiéntiam, et prudéntiam multam nimis, et latitúdinem cordis, quasi arénam quæ est in líttore maris. *Ps. 112, 1.* Laudáte, púeri, Dóminum, laudáte nomen Dómini. ℣. Glória Patri.

And God gave to him wisdom and understanding exceeding much, and largeness of heart as the sand that is on the seashore. *Ps. 112, 1.* Praise the Lord, ye children: praise ye the name of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui sanctum Joánnem Confessórem tuum adolescéntium patrem et magístrum excitásti ac per eum,

O God, who hath raised up in thy Confessor Saint John Bosco a father and teacher of youth, and didst will that

through him with the help of the Virgin Mary new religious families should flourish in the Church, grant, we beseech Thee, that enkindled by the same fire of charity we may be able to labor in finding souls and serve only Thee. Through our Lord.

auxiliatríce Vírgine María, novas in Ecclésia tua famílias floréscere voluísti: concéde, quǽsumus; ut eódem caritátis igne succénsi, ánimas quǽrere, tibíque soli servíre valeámus. Per Dóminum.

Epistle. Philip 4, 4-9

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

REJOICE in the Lord always; again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous; but in everything, by prayer and supplication, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you.

Léctio Epístolæ beáti Pauli Apóstoli ad Philippénses.

FRATRES: Gaudéte in Dómino semper: íterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus prope est. Nihil sollíciti sitis; sed in omni oratióne et obsecratióne, cum gratiárum actióne, petitiónes vestræ innotéscant apud Deum. Et pax Dei quæ exsúperat omnem sensum, custódiat corda vestra et intellegéntias vestras, in Christo Jesu. De cétero, fratres, quæcúmque sunt vera, quæcúmque pudíca, quæcúmque justa, quæcúmque sancta, quæcúmque amabília, quæcúmque bonæ famæ, si qua virtus, si qua laus disciplínæ, hæc cogitáte. Quæ et didicístis, et accepístis, et audístis, et vidístis in me, hæc ágite: et Deus pacis erit vobíscum.

In Votive Masses in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 36, 3-5

Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches. ℣. Delight in the Lord and He will give thee the re-

Spera in Dómino, et fac bonitátem, et inhábita terram et pascéris in divítiis ejus. ℣ Delectáre in Dómino, et dabit tibi petitiónes cordis tui; re-

véla Dómino viam tuam et spera in eo, et ipse fáciet.

quests of thy heart: Commit thy way to the Lord, and trust in Him, and he will do it.

After Septuagesima the Lesser Alleluia and verse are replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 73, 21.* Pauper et inops laudábunt nomen tuum. Allelúja.

Alleluia, alleluia. ℣. *Ps. 73, 21.* The poor and needy shall praise thy name.

Tract. Ps. 60, 4-6

Factus es spes mea, Dómine: turris fortitúdinis a fácie inimíci. ℣. Inhabitábo in tabernáculo tuo in sǽcula: prótegar in velaménto alárum tuárum. ℣. Quóniam tu, Deus, exaudísti oratiónem meam: dedísti hereditátem timéntibus nomen tuum.

Thou hast been my hope; a tower of strength against the face of the enemy. ℣. In thy tabernacle I shall dwell forever: I shall be protected under the covert of thy wings. ℣. For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 73. 21.* Pauper et inops laudábunt nomen tuum. Allelúja. ℣. *Ps. 35, 9.* Inebriabúntur ab ubertáte domus tuæ: et torrénte voluptátis tuæ potábis eos. Allelúja.

Alleluia, alleluia. ℣. *Ps. 73, 21.* The poor and needy shall praise thy name. Alleluia. ℣. *Ps. 35, 9.* They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Accessérunt discípuli ad Jesum dicéntes: Quis, putas, major est in regno cælórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis

At that time, the disciples came to Jesus, saying: Who thinkest Thou is the greater in the kingdom of heaven? And Jesus, calling unto Him a little child, set him in the midst of them, and said: Amen, I say to you, unless you be converted, and become as

little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name, receiveth Me.

in regnum cælórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit.

Offertory. Ps. 33, 12

Come, children, hearken to me; I will teach you the fear of the Lord.

Veníte, fílii, audíte me, timórem Dómini docébo vos.

Offertory Prayers, page 767.

Secret

TAKE, O Lord, this clean offering of the Victim of salvation, and assure us that loving Thee in all and above all, we may earn the reward of life in the praise of Thy glory. Through our Lord.

SÚSCIPE, Dómine, oblatiónem mundam salutáris Hóstiæ, et præsta: ut, te in ómnibus et super ómnia diligéntes, in glóriæ tuæ laudem vívere mereámur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Rom. 4-18

Who against hope believed in hope; that he might be made the father of many nations; according to that which was said to him.

Contra spem in spem crédidit, ut fíeret pater multárum géntium, secúndum quod dictum est ei.

Postcommunion

REJOICING, O Lord, in the abundant mystery of Thy Body and Blood, grant, we beseech Thee, that through the intercession of Saint John Bosco Thy Confessor, we may continue ever in thanksgiving. Who liveth.

CÓRPORIS et Sánguinis tui, Dómine, mystério satiátis, concéde, quæsumus; ut, intercedénte sancto Joánne Confessóre tuo, in gratiárum semper actióne maneámus: Qui vivis.

Concluding Prayers, page 793.

Feb. 1—St. Ignatius, Bishop, Martyr *(Red)*

Double

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

Mihi autem absit gloriári nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. *Ps. 131, 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

God forbid that I should glory, save in the cross of Our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. *Ps. 131, 1.* O Lord, remember David, and all his meekness. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Infirmitátem nostram réspice, omnípotens Deus: et, quia pondus própriæ actiónis gravat, beáti Ignátii Mártyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum.

Have regard to our weakness, O almighty God, and, since the burden of our own deeds is heavy upon us, let the glorious intercession of blessed Ignatius, Thy Martyr and Bishop, be our protection. Through our Lord.

Epistle. Rom. 8, 35-39

Léctio Epístolæ béati, Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Fratres: Quis nos separábit a caritáte Christi? tribulátio? an angústia? an fames? an núditas? an perículum? an persecútio? an gládius? (sicut scriptum est: Quia propter te mortificámur tota die: æstimáti sumus sicut oves occisionis). Sed in his ómnibus superámus propter eum, qui diléxit nos. Certus sum enim, quia neque mors, neque vita, neque ángeli, neque principátus, neque virtútes, neque instántia, neque futúra, neque fortitúdo,

Brethren, who shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution or the sword? (As it is written, for Thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.) But in all these things we overcome because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor

might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

neque altitúdo, neque profúndum, neque creatúra ália póterit nos separáre a caritáte Dei, quæ est in Christo Jesu Dómino nostro.

After Septuagesima the Lesser Alleluia of the Gradual is replaced by the Tract. In Votive Masses during Paschal-time the Gradual is replaced by the Greater Alleluia below.

Gradual. Ecclus. 44, 16

Behold, a great priest, who in his days pleased God. ℣. There was not any found like to him, who kept the law of the Most High.

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Lesser Alleluia

Alleluia, alleluia. ℣. *Gal. 2, 19, 20.* With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me. Alleluia.

Allelúja, allelúja. ℣. *Gal. 2, 19, 20.* Christo confíxus sum cruci: vivo ego, jam non ego, vivit vero in me Christus. Allelúja.

Tract. Ps. 20, 3, 4

Thou hast given him his heart's desire, and hast not withholden from him the will of his lips. ℣. For thou hast pre- [illegible] sweetness [illegible] his head [illegible] stones.

Desidérium ánimæ ejus tribuísti ei, et voluntáte labiórum ejus non fraudásti eum. ℣. Quóniam prævenísti eum [illegible] benedictiónibus dulcédinis. [illegible]

Greater Alleluia

Alleluia, alleluia. ℣. *Gal. 2, 19, 20.* With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me. Alleluia. ℣. *Ps. 20, 4.* Thou hast set on his head a crown of precious stones. Alleluia.

Allelúja, allelúja. ℣. *Gal. 2, 19, 20.* Christo confíxus sum cruci: vivo ego, jam non ego, vivit vero in me Christus. Allelúja. ℣. *Ps. 20, 4.* Posuísti super caput ejus corónam de lápide pretióso. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 12, 24-26

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to His disciples: Amen,

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discípulis suis: Amen,

amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fuérit, ipsum solum manet: si autem mortuum fuerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi minístrat, me sequátur: et ubi sum ego, illic et minister meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor: and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

Hóstias tibi, Dómine, beáti Ignátii Mártyris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue provenire subsídium. Per Dóminum.

Graciously accept, O Lord, the sacrifices dedicated to the merits of blessed Ignatius, Thy Martyr and Bishop, and grant that they may be profitable for our eternal help. Through our Lord.

Preface for Weekdays, page 775.

Communion

Fruméntum Christi sum: déntibus bestiárum molar, ut panis mundus invéniar.

I am Christ's corn; let me be ground by the teeth of beasts, that I may be made into clean bread.

Postcommunion

Refécti participatióne múneris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto Ignátio Mártyre tuo atque Pontífice, sentiámus effèctum. Per Dóminum.

Refreshed by partaking of Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed Ignatius, Thy Martyr and Bishop we may feel the power of the sacrament which we worship. Through our Lord.

Concluding Prayers, page 793.



Feb. 2—The Feast of the Purification of the Blessed Virgin Mary, or Candlemas Day *(White)*

Double of the Second Class

Should the feast of the Purification fall on Septuagesima, Sexagesima, or Quinquagesima Sunday, the festival Mass is said on the following day; but the blessing of candles and the procession take place on the Sunday itself.

The Blessing of the Candles

The officiating priest attended by his deacon and subdeacon all wearing purple vestments, stands at the Epistle corner of the altar and chants the following prayers over the candles to be blessed:

Let us pray

O holy Lord, Father almighty, eternal God, Who hast created all things out of nothing, and by Thy word hast caused this liquid through the work of bees to come to the perfection of wax, and who on this day didst fulfil the petition of just Simeon; deign, we humbly beseech Thee, to bless ✠ and sanctify ✠ these candles for the uses of men, for the health of bodies and of souls, whether on the land or on the waters, by the invocation of

Dómine sancte Pater omnípotens, ætérne Deus, qui ómnia ex níhilo creásti, ut jussu tuo per ópera apum, hunc liquórem ad perfectiónem cérei veníre fecísti: et qui hodiérna die petitiónem justi Simeónis implésti: te humíliter deprecámur; ut has candélas ad usus hóminum, et sanitátem córporum et animárum, sive in terra, sive in aquis, per invocatiónem tui sanctíssimi nóminis, et per intercessiónem beátæ Maríæ

semper Vírginis, cujus hódie festa devóte celebrántur, et per preces ómnium Sanctórum tuórum, bene ✠ dícere, et sancti ✠ ficáre dignéris: et hujus plebis tuæ, quæ illas honorífice in mánibus desíderat portáre, teque cantándo laudáre, exáudias voces de cœlo sancto tuo, et de sede majestátis tuæ: et propítius sis ómnibus clamántibus ad te, quos redemísti pretióso sánguine Fílii tui: Qui tecum vivit. ℟. Amen.

Thy most holy name, and by the intercession of the blessed Mary ever virgin, whose festival we this day celebrate, and by the prayers of all Thy saints; and graciously, from Thy holy heaven and the seat of Thy majesty, hear the voices of this Thy people which desireth to carry these candles in their hands, unto Thy honor, and to praise Thee with singing; and be merciful to all who call upon Thee, whom Thou hast redeemed with the most precious blood of Thy Son, Who with Thee liveth. ℟. Amen.

Let us pray

Omnípotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum præsentásti: tuam súpplices deprecámur cleméntiam; ut has candélas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestare cúpimus luce accénsas, bene ✠ dícere et sancti ✠ ficáre, atque lúmine supérnæ benedictiónis accéndere dignéris: quátenus eas tibi Dómino Deo nostro offeréndo digni, et sancto igne dulcíssimæ caritátis tuæ succénsi, in templo sancto glóriæ tuæ repræsentári mereámur. Per éumdem Dóminum. ℟. Amen.

Almighty, everlasting God, Who on this day didst present Thine only-begotten Son to be taken in holy Simeon's arms in Thy holy temple, we humbly beseech Thy mercy that these candles which we, Thy servants, would take in our hands for the magnifying of Thy name, to carry them lighted, Thou wilt deign to bless ✠ and sanctify ✠ and to kindle with the light of Thy supernal benediction, so that by offering them to Thee, our Lord God, we may deserve to be presented worthily, lighted with the holy fire of Thy most dear charity, in the holy temple of Thy glory. Through the same. ℟. Amen.

Let us pray

Dómine Jesu Christe, lux vera, quæ illúminas omnem hóminem veniéntem in hunc mundum: effúnde bene ✠ dictiónem tuam super nos céreos, et sancti ✠ fica eos lúmine grátiæ tuæ, et concéde propítius; ut, sicut hæc lumi-

O Lord Jesus Christ, the true Light, Who enlightenest every man that cometh into this world, pour forth Thy blessing ✠ upon these waxen candles and sanctify ✠ them with the light of Thy grace; and be pleased to grant that, as these

lights, kindled with visible fire, dispel the darkness of night, so our hearts, being enlightened with invisible fire, even the effulgence of the Holy Spirit, may be delivered from the blindness of every vice, that with the eye of the mind purified we may be able to discern those things which are pleasing to Thee and useful for our salvation; whereby, after the dark trials of this world, we may be found worthy to enter into the light that is never obscured; through Thee, Christ Jesus, Saviour of the world, Who in perfect Trinity livest and reignest, God, world without end. ℟. Amen.

nária igne visíbili accénsa noctúrnas depéllunt ténebras; ita corda nostra invisíbili igne, id est, Sancti Spíritus splendóre illustráta, ómnium vitiórum cæcitáte cáreant: ut, purgáto mentis óculo, ea cérnere possémus, quæ tibi sunt plácita, et nostræ salúti utília; quátenus post hujus sæculi caliginósa discrímina, ad lucem indeficiéntem perveníre mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, per ómnia sæcula sæculórum. ℟. Amen.

Let us pray

Almighty, eternal God, Who through Thy servant Moses didst order the purest of oil to be prepared for the continual furnishing of the lamps before Thy presence, graciously upon these waxen

[illegible]

that, by Thy gift, the inward light of the Spirit may not be wanting to our minds. Through . . . in the unity of the same. ℟. Amen.

Omnípotens sempitérne Deus, qui per Móysen fámulum tuum puríssimum ólei liquórem ad luminária ante conspéctum tuum júgiter concinnánda præparári jussísti: bene ✠ dictiónis tuæ grátiam

[illegible]

donánte, lumen Spíritus nostris non desit méntibus intérius. Per Dóminum . . . in unitáte ejúsdem. ℟. Amen.

Let us pray

O Lord Jesus Christ, Who on this day appearing among men in the substance of flesh wast presented by Thy parents in the temple, and Whom the venerable old man Simeon, being filled with the light of Thy Spirit, recognized, took up, and blessed, be pleased to grant that we, enlightened and taught by the grace of the same Holy

Dómine Jesu Christe, qui hodiérna die in nostræ carnis substántia inter hómines appárens, a paréntibus in templo es præsentátus: quem Símeon venerábilis senex, lúmine Spíritus tui irradiátus, agnóvit, suscépit, et benedixit: præsta propítius; ut ejúsdem Spíritus Sancti grátia illumináti, atque edócti, te veráciter

agnoscámus, et fidéliter diligámus: Qui cum Deo Patre in unitáte ejúsdem Spíritus Sancti vivis et regnas Deus, per ómnia sæcula sæculórum. ℟. Amen.

Spirit, may know Thee rightly and love Thee faithfully. Who with God the Father livest and reignest in the unity of the same Holy Spirit, God, world without end. ℟. Amen.

After these prayers the celebrant sprinkles the candles which he has blessed, with holy water, and incenses them. First receiving one himself from the hand of one of the priests present, he distributes them among the clergy and people. Each one receiving the blessed candle should kneel, and afterwards kiss the candle and the priest's hand. During the distribution of the candles the choir sings the Nunc dimittis *as follows:*

Antiphon. Luke 2, 32

Lumen ad revelatiónem géntium: et glóriam plebis tuæ Israel.

A light to the revelation of the gentiles, and the glory of Thy people Israel.

Canticle. Luke 2, 29-31

Nunc dimíttis servum tuum, Dómine, secúndum verbum tuum in pace.

Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace.

Then is repeated the Antiphon, A light to the revelation, *as above, and the same after each verse.*

Quia vidérunt óculi mei salutáre tuum.

Because my eyes have seen Thy salvation.

Quod parásti ante fáciem ómnium populórum.

Which Thou hast prepared before the face of all peoples.

Glória Patri, et Fílio, et Spirítui sancto.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon. Ps. 43, 26

Exsúrge, Dómine, adjúva nos: et líbera nos propter nomen tuum. *Ps. 43, 2.* Deus, áuribus nostris audívimus: patres nostri annuntiáverunt nobis. ℣. Glória Patri.

Arise, O Lord, help us, and deliver us, for Thy name's sake. *Ps. 43, 2.* We have heard, O God, with our ears: our fathers have declared to us. ℣. Glory.

Antiphon—Arise, O Lord *(as above).*

Returning to the altar the priest chants the following Prayer. Should it be after Septuagesima, that is, within the season of penance, there is added Flectamus genua ("Let us kneel"), *and* Levate ("Arise").

Let us pray

Harken to Thy people, we beseech Thee, O Lord; and what Thou dost give us year after year to venerate devoutly, outwardly, grant us to follow it inwardly with the light of Thy grace. Through our Lord. ℟. Amen.

Exáudi, quæsumus, Dómine, plebem tuam: et quæ extrínsecus ánnua tríbuis devotióne venerári, intérius ássequi grátiæ tuæ luce concéde. Per Christum Dóminum nostrum. ℟. Amen.

After the deacon says: Procedamus in pace ("Let us set forth in peace"), *and the choir answers,* In nomine Christi. Amen ("In the name of Christ. Amen"), *comes the procession in which all bear lighted candles in their hands. The anthems appointed to be sung during the Candlemas procession are these:*

Antiphon

Deck thy bridal chamber, O Sion, and receive Christ, thy King; embrace Mary, who is the gate of heaven; for she carries the King of glory of the new light; a virgin, she standeth bringing in her hands the Son begotten before the day-star; and receiving Him in his arms, Simeon hath declared to the nations that He is the Lord of life and death, and Saviour of the world.

Adórna thálamum tuum, Sion, et súscipe Regem Christum: ampléctere Maríam, quæ est cœléstis porta: ipsa enim portat Regem glóriæ novi lúminis: subsístit Virgo, addúcens mánibus Fílium ante lucíferum génitum: quem accípiens Símeon in ulnas suas, prædicávit pópulis, Dóminum eum esse vitæ et mortis, et Salvatórem mundi.

Another Antiphon

Simeon received an answer from the Holy Ghost, that he should not see death until he had seen the Christ of the Lord; and when they brought the Child into the temple he took Him in his arms, and blessed God, and said: Now, O Lord, dost Thou dismiss Thy servant in peace. ℣. When His parents brought the child Jesus into the temple, to do in His behalf according to the custom of the law, he took Him in his arms.

Respónsum accépit Simeon a Spíritu Sancto, non visúrum se mortem, nisi vidéret Christum Dómini: et cum indúcerent púerum in templum, accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimíttis servum tuum, Dómine, in pace. ℣. Cum indúcerent púerum Jesum paréntes ejus, ut fácerent secúndum consuetúdinem legis pro eo, ipse accépit eum in ulnas suas.

While the procession re-enters the church, the choir sings a responsory.

Response

Obtulérunt pro eo Dómino par túrturum, aut duos pullos columbárum: Sicut scriptum est in lege Dómini. ℣. Postquam impléti sunt dies purgatiónis Maríæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sísterent eum Dómino. Sicut scriptum est in lege Dómini. ℣. Glória Patri, et Fílio, et Spirítui sancto. Sicut scriptum est in lege Dómini.

They offered in His behalf a pair of turtle-doves or two young pigeons. As it is written in the law of the Lord. ℣. After Mary's days of purification were fulfilled, according to the law of Moses, they carried Jesus to Jerusalem, to set Him before the Lord. As it is written in the law of the Lord. ℣. Glory be to the Father, and to the Son, and to the Holy Ghost. As it is written in the law of the Lord.

The celebrant now puts on white vestments. At Mass, unless it be of Septuagesima, Sexagesima, or Quinquagesima Sunday, during the singing of the Gospel, and also from the Sanctus to the Communion, the blessed candle should be held lighted in the hand.

Note.—*In churches where a sufficient number of ministers is wanting, the ceremonies given above are carried out, if feasible, in their entirety by the celebrant alone. In this case, according to the* Memoriale Rituum *the prayers are* recited. *As usage demands, however, the functions are often performed* with chant.

The Mass

The Beginning of Mass, page 756.

Introit. Ps. 47, 10, 11

Suscépimus, Deus, misericórdiam tuam in médio templi tui; secúndum nomen tuum, Deus, ita et laus tua in fines terræ: justítia plena est déxtera tua. *Ps. 47, 2.* Magnus Dóminus, et laudábilis nimis; in civitáte Dei nostri, in monte sancto ejus. ℣. Glória Patri.

We have received Thy mercy, O God, in the midst of Thy temple: according to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. *Ps. 47, 2.* Great is the Lord, and exceedingly to be praised: in the city of our God, in His holy mountain. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Omnípotens sempitérne Deus, majestátem tuam súpplices exorámus: ut, sicut

Almighty, eternal God, we humbly beseech Thy majesty that, as Thine only-

begotten Son was this day presented in the temple in the substance of our flesh, so Thou mayest cause us to be presented to Thee with minds purified. Through the same.

unigénitus Fílius tuus hodiérna die cum nostræ carnis substántia in templo est præsentátus; ita nos fácias purificátis tibi méntibus præsentári. Per eúmdem Dóminum.

Lesson. Mal. 3, 1-4

Lesson from Malachy the Prophet.

Thus saith the Lord God, Behold I send My angel, and he shall prepare the way before My face; and presently the Lord, Whom you seek, and the angel of the testament, whom you desire, shall come to His temple. Behold He cometh, saith the Lord of hosts; and who shall be able to think of the day of His coming? and who shall stand to see Him? for He is like a refining fire, and like the fuller's herb; and He shall sit refining and cleansing the silver, and He shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years; saith the Lord almighty.

Léctio Malachíæ Prophétæ.

Hæc, dicit Dóminus Deus: Ecce ego mitto Angelum meum, et præparábit viam ante fáciem meam. Et statim véniet ad templum suum Dóminátor, quem vos quæritis, et Angelus testaménti, quem vos vultis. Ecce venit, dicit Dóminus exercítuum: et quis póterit cogitáre diem advéntus ejus, et quis stabit ad vidéndum eum? Ipse enim quasi ignis conflans, et quasi herba fullónum: et sedébit conflans, et emúndans argéntum, et purgábit fílios Levi et colábit eos quasi aurum et quasi argéntum: et erunt Dómino offeréntes sacrifícia in justítia. Et placébit Dómino sacrifícium Juda, et Jerúsalem, sicut dies sæculi, et sicut anni antíqui: dicit Dóminus omnípotens.

Gradual. Ps. 47, 10, 11

We have received Thy mercy, O God, in the midst of Thy temple: according to Thy name, O God, so also is Thy praise unto the ends of the earth. ℣. As we have heard, so have we seen, in the city of our God, and in His holy mountain.

Suscépimus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ. ℣. Sicut audívimus, ita et vídimus, in civitáte Dei nostri, in monte sancto ejus.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. ℣. Senex púerum portábat: Puer autem senem regébat. Allelúja.

Alleluia, alleluia. ℣. The old man carried the child: but the child ruled the old man. Alleluia.

Tract. Luke 2, 29-32

Nunc dimíttis servum tuum, Dómine, secúndum verbum tuum in pace. ℣. Quia vidérunt óculi mei salutáre tuum. ℣. Quod parásti ante fáciem ómnium populórum. ℣. Lumen ad revelatiónem géntium et glóriam plebis tuæ Israël.

Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. ℣. Because my eyes have seen Thy salvation. ℣. Which Thou hast prepared before the face of all peoples. ℣. A light to the revelation of the gentiles, and the glory of Thy people, Israel.

Munda Cor Meum, page 763.

Gospel. Luke 2, 22-32

Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Postquam impléti sunt dies purgatiónis Maríæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sísterent eum Dómino, sicut scriptum est in lege Dómini: Quia omne masculínum adapériens vulvam sanctum Dómino vocábitur. Et ut darent hóstiam secúndum quod dictum est in lege Dómini, par túrturum, aut duos pullos columbárum. Et ecce homo erat in Jerúsalem, cui nomen Símeon, et homo iste justus et timorátus, exspéctans consolatiónem Israël et Spíritus Sanctus erat in eo. Et respónsum accéperat a Spíritu Sancto, non visúrum se mortem, nisi prius vidéret Christum Dómini. Et venit in

✠ Continuation of the holy Gospel according to St. Luke.

At that time, after the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present Him to the Lord; as it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him: and he had received an answer from the Holy Ghost, that he should not see death, before he had

seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the child Jesus, to do for Him according to the custom of the law, he also took Him into his arms, and blessed God, and said, Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace; because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light to the revelation of the gentiles, and the glory of Thy people Israel.

spíritu in templum. Et cum indúcerent púerum Jesum paréntes ejus, ut fácerent secúndum consuetúdinem legis pro eo: et ipse accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimíttis servum tuum, Dómine, secúndum verbum tuum in pace: Quia vidérunt óculi mei salutáre tuum: Quod parásti ante fáciem ómnium populórum: Lumen ad revelatiónem géntium, et glóriam plebis tuæ Israël.

Creed, page 765.

Offertory. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sæculum sæculi.

Offertory Prayers, page 767.

Secret

HEAR our prayers, O Lord, and, in Thy loving-kindness, help us, so that the gifts we offer may be found worthy in the eyes of Thy majesty. Through our Lord.

EXÁUDI, Dómine, preces nostras: et, ut digna sint múnera, quæ óculis tuæ majestátis offérimus subsídium nobis tuæ pietátis impénde. Per Dóminum.

Preface No. 1, page 798.

Communion. Luke 2, 26

Simeon received an answer from the Holy Ghost, that he should not see death until he had seen the Christ of the Lord.

Respónsum accépit Símeon a Spíritu sancto, non visúrum se mortem, nisi vidéret Christum Dómini.

Postcommunion

O LORD our God, we beseech Thee, by the intercession of blessed Mary ever virgin, make the sacred mysteries,

QUÆSUMUS, Dómine Deus noster: ut sacrosáncta mystéria quæ pro reparatiónis nostræ munímine contulísti,

intercedénte beáta María semper Vírgine, et præsens nobis remédium esse fácias, et futúrum. Per Dóminum.

which Thou hast given for the preservation of our spiritual life, a healing remedy for us, both for the present and for the future. Through our Lord.

Concluding Prayers, page 793.

Feb. 3—St. Blaise, Bishop, Martyr *(Red)*

Simple

Mass, Sacerdotes, *page 1306.*

Feb. 4—St. Andrew Corsini, Bishop, Confessor

(White)

Double

Mass, Statuit ei, *page 1337, except:*

Prayer

DEUS, qui in Ecclésia tua nova semper instáuras exémpla virtútum: da pópulo tuo beáti Andréæ Confessóris tui atque Pontíficis ita sequi vestígia; ut assequátur et præmia. Per Dóminum.

O GOD, Who failest not to set up in Thy Church ever new examples of the virtues, grant unto Thy people so to walk in the footsteps of blessed Andrew, Thy Confessor and Bishop, that they may also come to his reward. Through our Lord.

Feb. 5—St. Agatha, Virgin, Martyr *(Red)*

Double

The Beginning of Mass, page 756.

Introit

GAUDÉAMUS omnes in Dómino, diem festum celebrántes sub honóre beátæ Agathæ Vírginis et Mártyris: de cujus passióne gaudent Angeli, et colláudant Fílium Dei. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

LET us all rejoice in the Lord, celebrating the feast in honor of blessed Agatha, Virgin and Martyr, for whose passion the angels rejoice and praise with one accord the Son of God. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

Kyrie, page 761; Gloria, page 762

Prayer

O God, Who, among the other miracles of Thy power, hast bestowed the victory of martyrdom on the weaker sex also, graciously grant that we, who keep the feast of blessed Agatha, Thy Virgin and Martyr, may advance toward Thee by the path of her examples. Through our Lord.

Deus, qui inter cétera poténtiæ tuæ miràcula étiam in sexu frágili victóriam martyrii contulísti: concéde propítius; ut, qui beátæ Agathæ Vírginis et Mártyris tuæ natalítia cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.

In Lent a commemoration of the feria.

Epistle. 1 Cor. 1, 26-31

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren, See your vocation, that there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that He may confound the wise, and the weak things of the world hath God chosen, that He may confound the strong; and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that He might bring to nought things that are: that no flesh should glory in His sight. But of Him are you in Christ Jesus, Who of God is made unto us wisdom, and justice, and sanctification, and redemption, that as it is written, he that glorieth, may glory in the Lord.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Fratres: Vidéte vocatiónem vestram, quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæ stulta sunt mundi elégit Deus, ut confúndat sapiéntes: et infírma mundi elégit Deus, ut confúndat fórtia: et ignobília mundi, et contemptibília elégit Deus, et ea quæ non sunt, ut ea quæ sunt destrúeret: ut non gloriétur omnis caro in conspéctu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justítia, et sanctificátio, et redémptio: ut quemádmodum scriptum est: Qui gloriátur, in Dómino gloriétur.

Gradual. Ps. 45, 6

God will help her with His countenance; God is in the midst of her; she shall not be moved. ℣. *Ps. 45, 5.* The stream

Adjuvábit eam Deus vultu suo: Deus in médio ejus, non commovébitur. ℣. *Ps. 45, 5.* Flúminis ímpetus lætíficat ci-

vitátem Dei: sanctificávit tabernáculum suum Altíssimus.

of the river maketh the city of God joyful; the Most High hath sanctified His own tabernacle.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 118, 46.* Loquébar de testimóniis tuis in conspéctu regum, et non confundébar. Allelúja.

Alleluia, alleluia. ℣. *Ps. 118, 46.* I spoke of Thy testimonies before kings, and I was not ashamed. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, in gáudio metent. ℣. Eúntes ibant, et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

They that sow in tears shall reap in joy. ℣. Going they went, and wept, casting their seeds. ℣. But coming, they shall come with joyfulness, carrying their sheaves.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 3-12

✠ Sequéntia sancti Evangélii secundum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Accessérunt ad Jesum Pharisæi tentántes eum, et dicéntes: Si licet hómini dimíttere uxórem suam quacumque ex causa? Qui respóndens, ait eis: non legístis, quia, qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttit homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet. Dicunt illi: Quid ergo Móyses mandávit dare libéllum repúdii, et dimíttere? Ait illis: Quóniam Móyses ad durítiam cordis vestri permísit vobis dimíttere uxóres

At that time the pharisees came to Jesus tempting Him, and saying, is it lawful for a man to put away his wife for every cause? Who answering, said to them, Have ye not read, that He who made man from the beginning, made them male and female? And He said, for this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to Him, Why then did Moses command to give a bill of divorce, and to put away? He said to them.

because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say unto you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery. His disciples say unto Him, if the case of a man with his wife be so, it is not expedient to marry. Who said to them, All men take not this word, but they to whom it is given; for there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven: He that can take it, let him take it.

vestras: ab inítio autem non fuit sic. Dico autem vobis, quia quicúmque dimíserit uxórem suam, nisi ob fornicatiónem, et áliam dúxerit, mœchátur: et qui dimíssam dúxerit, mœchátur. Dicunt ei discípuli ejus: Si ita est causa hóminis cum uxore, non éxpedit núbere. Qui dixit illis: Non omnes cápiunt verbum istud, sed quibus datum est. Sunt enim eunúchi, qui de matris útero sic nati sunt: et sunt eunúchi, qui facti sunt ab homínibus: et sunt eunúchi, qui seípsos castravérunt propter regnum cœlórum. Qui potest cápere, cápiat.

Offertory. Ps. 44, 15

After her shall virgins be brought to the King; her neighbors shall be brought to Thee.

Afferéntur regi vírgines post eam: próximæ ejus afferéntur tibi.

Offertory Prayers, page 767.

Secret

ACCEPT, O Lord, the gifts we bring on the feast of blessed Agatha, Thy Virgin and Martyr, by whose protection we trust to be delivered. Through our Lord.

SÚSCIPE, Dómine, múnera, quæ in beátæ Agathæ Vírginis et Mártyris tuæ solemnitáte deférimus: cujus nos confídimus patrocínio liberári. Per Dóminum.

In Lent a commemoration of the feria.

Preface for Weekdays, page 775, but during Lent, Preface No. 3, page 802.

Communion

He that hath deigned to heal me of every wound, and to re-

Qui me dignátus est ab omni plaga curáre, et ma-

míllam meam meo, péctori restitúere, ipsum ínvoco Deum vivum.

store to me my breast, upon Him I call, the living God.

Postcommunion

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta Agatha, Vírgine et Mártyre tua, sempitérna protectióne confírment. Per Dóminum.

May the sacred mysteries we have received help us, O Lord, and, by the intercession of blessed Agatha, Thy Virgin and Martyr, strengthen us by Thy eternal protection. Through our Lord.

In Lent a commemoration of the feria.

Concluding Prayers, page 793. In Lent in place of the Gospel of St. John, the Gospel of the Feria.

Feb. 6—St. Titus, Bishop, Confessor *(White)*

Double

St. Dorothy, Virgin, Martyr *(Red)*

Mass, Statuit ei, *page 1337, except:*

Prayer

Deus, qui beátum Titum Confessórem tuum atque Pontíficem, apostólicis virtútibus decorásti: ejus méritis et intercessióne concéde; ut juste et pie vivéntes in hoc sæculo ad cœléstem patriam perveníre mereámur. Per Dóminum.

O God, Who didst adorn blessed Titus, Thy Confessor and Bishop, with apostolic virtues, grant, through his merits and intercession, that, living righteously and devoutly in this world, we may deserve to reach our heavenly country. Through our Lord.

Gospel from the feast of St. Mark, page 989.

In Lent last Gospel of the Feria.

In Lent a commemoration of the Feria.

Commemoration of St. Dorothy, Prayer, Secret and Postcommunion of the Mass Me exspectaverunt, *page 1363.*

Feb. 7—St. Romuald, Abbot *(White)*

Double

Mass, Os justi meditabitur, *page 1356.*

In Lent a commemoration of the Feria, and its Gospel at the end.

Feb. 8—St. John of Matha, Confessor *(White)*

Double

Mass, Os justi, *page 1349, except:*

Prayer

O GOD, Who by means of St. John, didst vouchsafe divinely to institute the order of the Most Holy Trinity to redeem captives from the hands of the Saracens, grant, we beseech Thee, that through the power of his merits we may be delivered by Thy help from captivity of body and of soul. Through our Lord.

DEUS, qui per sanctum Joánnem órdinem sanctíssimæ Trinitátis ad rediméndum de potestáte Saracenórum captívos cœlitus institúere dignátus es: præsta, quæsumus; ut, ejus suffragántibus méritis, a captivitáte córporis et ánimæ, te adjuvánte, liberémur. Per Dóminum.

In Lent a commemoration of the Feria, and its Gospel at the end.

Feb. 9—St. Cyril of Alexandria, Bishop, Confessor, Doctor of the Church *(White)*

Double

St. Apollonia, Virgin, Martyr

Mass, In medio, *page 1344, except:*

Prayer

O GOD, Who didst make blessed Cyril, Thy Confessor and Bishop, the invincible champion of the most blessed Virgin Mary's divine maternity, grant through his intercession that we, who verily believe her to be the Mother of God, may be saved by her maternal protection. Through the same.

DEUS, qui beátum Cyríllum Confessórem tuum atque Pontíficem divínæ maternitátis beatíssimæ Vírginis Maríæ assertórem invíctum effecísti: concéde, ipso intercedénte, ut, qui vere eam Genitrícem Dei crédimus, matérna ejúsdem protectióne salvémur. Per eúmdem Dóminum.

In Lent a commemoration of the Feria.

Commemoration of St. Apollonia, Prayer, from the Mass Loquebar, *page 1359.*

Secret

LOOK with kindness, O almighty God, upon our

MÚNERA nostra, omnípotens Deus, benígnus re-

spíce: et, intercedénte beáto Cyríllo, præsta; ut unigénitum tuum Jesum Christum Dóminum nostrum in tua tecum glória coætérnum, in córdibus nostris digne suscípere mereámur: Qui tecum.

gifts and, through the intercession of blessed Cyril, grant that we may worthily take into our hearts Thine only-begotten Son, Jesus Christ our Lord, Who with Thee.

In Lent a commemoration of the Feria.

Commemoration of St. Appolonia, Secret from the Mass, Loquebar, *page 1362.*

Postcommunion

Divínis, Dómine, reféсti mystériis, te súpplices deprecámur: ut exémplis et méritis beáti Cyrílli Pontíficis adjúti sanctíssimæ Genitríci Unigéniti tui digne famulári valeámus: Qui tecum.

Refreshed with the divine mysteries, O Lord, we humbly beseech Thee that, aided by the examples and the merits of blessed Cyril Thy Bishop, we may be able to serve worthily the most holy Mother of Thine only-begotten Son, Who with Thee liveth.

In Lent a commemoration of the Feria.

Commemoration of St. Apollonia, Postcommunion from the Mass Loquebar, *page 1363.*

Last Gospel of the Feria.

Feb. 10—St. Scholastica, Virgin *(White)*

Double

Mass, Dilexisti, *page 1370, except:*

Prayer

Deus, qui ánimam beátæ Vírginis tuæ Scholásticæ ad ostendéndam innocéntiæ viam in colúmbæ spécie cœlum penetráre fecísti: da nobis ejus méritis et précibus ita innocénter vívere; ut ad ætérna mereámur gáudia perveníre. Per Dóminum.

O God, Who, to show us the way of innocence, didst cause the soul of Thy blessed Virgin, Scholastica, to soar to heaven in the likeness of a dove, grant us, through her merits and prayers, to live innocently, so that we may deserve to attain everlasting joys. Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at the end.

Feb. 11—The Feast of the Apparition of Our Blessed Lady at Lourdes *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. Apoc. 21, 2

I SAW the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. *Ps. 44, 2.* My heart hath uttered a good word; I speak my works to the King. ℣. Glory.

VIDI civitátem sanctam, Jerúsalem novam descendéntem de cœlo a Deo, parátam sicut sponsam ornátam viro suo. *Ps. 44, 2.* Eructávit cor meum verbum bonum, dico ego ópera mea regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who by the immaculate conception of the Virgin didst prepare a worthy habitation for Thy Son, we humbly beseech Thee that, worthily celebrating the apparition of the same Virgin, we may obtain health of soul and body. Through the same.

DEUS, qui per immaculátam Vírginis Concep-tiónem dignum Fílio tuo habitáculum præparásti: súpplices a te quæsumus; ut ejúsdem Vírginis Apparitiónem celebrántes, salútem mentis et córporis consequámur. Per eúmdem Dóminum.

In Lent a commemoration of the Feria.

Lesson. Apoc. 11, 19, 12, 1, 10

Lesson from the Apocalypse of blessed John the Apostle.

AND the temple of God was opened in heaven; and the ark of His testament was seen in His temple, and there were lightnings and voices, and an earthquake and great hail. And a great sign appeared in heaven; A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And I heard a loud voice in heaven, saying: Now is come salvation

Léctio libri Apocalýpsis beáti Joánnis Apóstoli.

APÉRTUM est templum Dei in cœlo: et visa est arca testaménti ejus in templo ejus, et facta sunt fúlgura, et voces, et terræmótus, et grando magna. Et signum magnum appáruit in cœlo: Múlier amícta sole, et luna sub pédibus ejus et in cápite ejus coróna stellárum duódecim. Et audívi vocem magnam in cœlo dicéntem: Nunc facta est salus, et virtus et regnum

Dei nostri, et potéstas Christi ejus.

and strength and the kingdom of our God and the power of His Christ.

Gradual. Cant. 2, 12

Flores apparuérunt in terra nostra, tempus putatiónis advénit, vox túrturis audita est in terra nostra. ℣. *Cant. 2, 10, 14.* Surge, amica mea, speciósa mea, et veni: colúmba mea in foramínibus petræ, in cavérna macériæ.

The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. ℣. *Cant. 2, 10, 14.* Arise, my love, my beautiful one; and come; my dove in the clefts of the rock, in the hollow places of the wall.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. ℣. Osténde mihi fáciem tuam, sonet vox tua in áuribus meis: vox enim tua dulcis, et fácies tua decóra. Allelúja.

Alleluia, alleuia. ℣. Show me thy face, let thy voice sound in my ears, for thy voice is sweet and thy face comely. Alleluia.

Tract. Judith 15, 10

Tu glória Jerúsalem, tu lætítia Israel, tu honorificéntia pópuli nostri. ℣. *Cant. 4, 7.* Tota pulchra es, María: et mácula originális non est in te. ℣. Felix es, sacra Virgo María, et omni laude digníssima, quæ serpéntis caput virgíneo pede contrivísti.

Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. ℣. *Cant. 4, 7.* All fair art thou, Mary, and the stain of original sin is not in thee. ℣. Happy art thou, Virgin Mary, and most worthy of all praise, who with thy virgin foot hast crushed the serpent's head.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et

✠ Continuation of the holy Gospel according to St. Luke.

At that time; the angel Gabriel was sent from God into a city of Galilee, called Nazareth to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And

the angel being come in, said unto her: Hail! full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought within herself what manner of salutation this should be. And the angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus.

ingréssus Angelus ad eam dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne ejus, et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tímeas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum.

Creed, page 765.

Offertory. Luke 1, 28

Hail, full of grace, the Lord is with thee, blessed art thou amongst women.

Ave, grátia plena: Dóminus tecum: benedicta tu in muliéribus.

Offertory Prayers, page 767.

Secret

May the sacrifice of praise which we offer Thee, O Lord, by the merits of the glorious and immaculate Virgin, be as an odor of fragrance unto Thee and bring down upon us health of body and soul. Through our Lord.

Hóstia laudis, quam tibi, Dómine, per mérita gloriósæ et immaculátæ Vírginis offérimus, sit tibi in odórem suavitátis, et nobis optátam cónferat córporis et ánimæ sanitátem. Per Dóminum.

In Lent a commemoration of the Feria.

Preface No. 11, page 814.

Communion. Ps. 64, 10

Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it.

Visitásti terram et inebriásti eam, multiplicásti locupletáre eam.

Postcommunion

Let the right hand of Thine immaculate Mother, O Lord, support those whom Thou hast filled with heavenly nour-

Quos cœlésti, Dómine, aliménto satiásti, súblevet déxtera Genitrícis tuæ immaculátæ: ut ad ætérnam pá-

triam, ipsa adjuvánte, pervenire mereámur: Qui vivis.

ishment, that with her help we may deserve to reach our everlasting country. Who livest.

In Lent a commemoration of Feria.

Concluding Prayers, page 793. In Lent last Gospel of the Feria.

Feb. 12—The Holy Seven Founders of the Servites

(White)

Double

The Beginning of Mass, page 756.

Introit. Wis. 10, 20, 21

Justi decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt páriter: quóniam sapiéntia apéruit os mutum, et linguas infántium fecit disértas. *Ps. 8, 2.* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! ℣. Glória Patri.

The just sang to Thy holy name, O Lord, they praised with one accord Thy victorious hand. For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent. *Ps. 8, 2.* O Lord our Lord, how admirable is Thy name in the whole earth! ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Dómine Jesu Christe, qui ad recoléndam memóriam dolórum sanctíssimæ Genitrícis tuæ, per septem beátos Patres nova Servórum ejus família Ecclésiam tuam fœcundásti: concéde propítius ita nos eórum consociári flétibus, ut perfruámur et gáudiis: Qui vivis.

O Lord Jesus Christ, Who, to honor the memory of Thy most holy Mother's sorrows, didst make Thy Church bring forth, through the Seven Holy Fathers, a new family for her service, favorably grant us to be so joined with them in their tears that we may also partake in the fulness of their joys. Who livest.

In Lent a commemoration of the Feria.

Lesson. Ecclus. 44, 1-15

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

Laudémus viros gloriósos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnifi-

Let us now praise men of renown, and our fathers in their generation. The Lord hath wrought great glory

through His magnificence from the beginning. Such as have borne rule in their dominions, men of great power and endued with their wisdom, showing forth in the prophets the dignity of prophets. And ruling over the present people, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures. Rich men in virtues, lovers of beautifulness: living at peace in their houses. All these have gained glory in their generations, and were praised in their days. They that were born of them have left a name behind them, that their praises might be related. And there are some of whom there is no memorial; who are perished, as if they had never been, and are born as if they had never been born, and their children with them. But these were men of mercy, whose godly deeds have not failed. Good things continue with their seed. Their posterity are a holy inheritance, and their seed hath stood in the covenants. And their children for their sakes remain forever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the church declare their praise.

céntia sua a sæculo. Dominántes in potestátibus suis, hómines magni virtúte, et prudéntia sua præditi, nuntiántes in prophétis dignitátem prophetárum, et imperántes in præsénti pópulo, et virtúte prudéntiæ pópulis sanctíssima verba. In perítia sua requiréntes modos músicos, et narrántes cármina scripturárum. Hómines dívites in virtúte, pulchritúdinis stúdium habéntes: pacificantes in dómibus suis. Omnes isti in generatiónibus gentis suæ glóriam adépti sunt, et in diébus suis habéntur in láudibus. Qui de illis nati sunt, reliquérunt nomen narrándi laudes eórum. Et sunt quorum non est memória: periérunt quasi qui non fúerint: et nati sunt, quasi non nati, et fílii ipsórum cum ipsis. Sed illi viri misericórdiæ sunt, quorum pietátes non defuérunt: cum sémine eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et fílii eórum propter illos usque in ætérnum manent: semen eórum et glória eórum non derelinquétur. Córpora ipsorum in pace sepúlta sunt, et nomen eórum vivit in generatiónem et generatiónem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet Ecclésia.

From Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Is. 65, 23

My elect shall not labor in vain, nor bring forth in trou-

Elécti mei non laborábunt frustra, neque germinábunt

in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis. ℣. *Ecclus 44, 14.* Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatiónem et generatiónem.

ble, for they are the seed of the blessed of the Lord, and their posterity with them. ℣. *Ecclus. 44, 14.* Their bodies are buried in peace, and their name liveth unto generation and generation

Lesser Alleluia

Allelúja, allelúja. ℣. *Ecclus. 44, 15.* Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet Ecclésia. Allelúja.

Alleluia, alleluia. ℣. *Ecclus. 44, 15.* Let the people show forth their wisdom and the Church declare their praise. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrymis, in exsultatióne metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Greater Alleluia

Allelúja, allelúja. ℣. *Eccli. 44, 15.* Sapiéntiam ipsórum nárrent populi, et laudem eórum núntiet Ecclésia. Allelúja. ℣. *Ps. 36, 28.* Non derelínquet Dóminus sanctos suos: in ætérnum conservabúntur. Allelúja.

Alleluia, alleluia. ℣. *Ecclus. 44, 15.* Let the people show forth their wisdom, and the Church declare their praise, alleluia. ℣. *Ps. 36, 28.* The Lord will not forsake His saints; they shall be preserved forever. Alleluia.

Munda Cor Meum, page 763.

Gospel, from the Mass Os justi meditábitur, *page 1358.*

Offertory. Is. 56, 7

Addúcam eos in montem sanctum meum, et lætificábo eos in domo oratiónis meæ: holocáusta eórum, et victimæ eórum placébunt mihi super altáre meum.

I will bring them into My holy mount, and will make them joyful in My house of prayer; their holocausts and their victims shall please Me upon My altar.

Offertory Prayers, page 767.

Secret

ACCEPT, we beseech Thee, O Lord, the sacrifices we offer Thee, that by the intercession of Thy saints we may serve Thee with freedom of spirit and be set on fire with the love of the sorrowing Mother of Thy Son. Through the same.

ACCIPE, quæsumus, Dómine, hóstias quas tibi offérimus: et præsta; ut, intercedéntibus Sanctis tuis, libera tibi mente serviámus, et perdoléntis Vírginis Genitrícis Fílii tui amóre inflammémur. Per eúmdem Dóminum.

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775, but in Lent Preface No. 3, page 802.

Communion. *John 15, 16*

I have chosen you from the world, that you should go and bring forth fruit, and your fruit should remain.

Ego vos elégi de mundo, ut eátis, et fructum afferátis: et fructus vester máneat.

Postcommunion

REFRESHED with the heavenly mysteries, we beseech Thee, O Lord, that, following the example of them whose festival we honor, with all our heart we may faithfully stand by the cross of Jesus with Mary His Mother, and may deserve to reap the fruit of His redemption. Through the same.

CŒLÉSTIBUS reflécti mystériis te, Dómine, deprecámur; ut quórum festa percólimus imitántes exémpla; juxta crucem Jesu cum María Matre ejus fídéliter adstémus, et ejúsdem redemptiónis fructum percípere mereámur. Per eúmdem Dóminum.

In Lent commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

Feb. 14—St. Valentine, Martyr *(Red)*

Simple

Mass, In virtute, *page 1309.*

Prayer

GRANT, we beseech Thee, O almighty God, that we, who keep the birthday of blessed Valentine, Thy Martyr, may by his intercession be de-

PRÆSTA quæsumus, omnípotens Deus: ut, qui beáti Valentíni, Mártyris tui natalítia cólimus, a cunctis malis imminéntibus, ejus in-

tercessióne, liberémur. Per Dóminum.

livered from all the ills that threaten us. Through our Lord.

Secret

Súscipe, quæsumus, Dómine, múnera dignánter obláta: et beáti Valentíni Mártyris tui suffragántibus méritis, ad nostræ salútis auxílium provenire concéde. Per Dóminum.

Deign, O Lord, we beseech Thee, to accept the gifts we offer; and through the intercession of Thy blessed Martyr Valentine, grant that they may avail as a help to our salvation. Through our Lord.

Postcommunion

Sit nobis Dómine, reparátio mentis et córporis cœléste mystérium: ut, cujus exséquimur actiónem, intercedénte beáto Valentíno Mártyre tuo, sentiámus efféctum. Per Dóminum.

Let Thy heavenly mystery, O Lord, avail to the restoration of mind and body, that, by the intercession of Thy blessed Martyr Valentine, we may feel the effect of the act which we are performing. Through our Lord.

In Lent the Mass of the Feria is said with a commemoration of St. Valentine.

Feb. 15—Sts. Faustinus and Jovita, Martyrs *(Red)*

Simple

Mass, Salus autem, *page 1325. In Lent the Mass of the Feria is said with a commemoration of Sts. Faustinus and Jovita.*

Prayer

Deus, qui nos ánnua sanctórum Mártyrum tuórum Faustini et Jovitæ solemnitáte lætíficas: concéde propítius: ut quorum gaudémus méritis, accendámur exémplis. Per Dóminum.

O God who dost gladden us each year by the Feast day of thy holy Martyrs, Faustinus and Jovita, mercifully grant that rejoicing in their merits we may be quickened by their example. Through our Lord.

Secret

Adésto Dómine supplicatiónibus nostris, quas in Sanctórum tuórum commemoratióne deférimus:

Give ear, O Lord, to our supplication, that we who put no trust in our own justice may be helped by the merits of

those who have been pleasing to thee. Through our Lord.

ut qui nostræ justítiæ fidúciam non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

Postcommunion

SATISFIED by these saving mysteries, we beseech Thee, O Lord, that their prayers may help us whose festival we celebrate. Through our Lord.

QUÆSUMUS Dómine, salutáribus repléti mystériis: ut quorum solemnia celebrámus, eórum oratiónibus adjuvémur. Per Dóminum.

Feb. 18—St. Marie Bernadette Soubirous, Virgin *(White)*

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

ALL the rich among the people shall entreat Thy countenance; after her shall virgins be brought to the King; her neighbors shall be brought to Thee with gladness and rejoicing. *Ps. 44, 2.* My heart hath uttered a good word; I speak my works to the King. ℣. Glory.

VULTUM tuum deprecabúntur omnes dívites plebis: adducéntur regi vírgines post eam: próximæ ejus adducéntur tibi in lætítia et exsultatione. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD who dost love and protect the humble and who transformed thy handmaid Marie Bernadette by the apparition and spoken words of the Blessed Virgin Mary, grant, we beseech Thee, that following the simple pathways of Faith, we may be deemed worthy to come to thy heavenly vision. Through our Lord.

HUMÍLIUM Deus protéctor et amátor, qui fámulam tuam Maríam Bernárdam Immaculátæ Vírginis Maríæ apparitióne et allóquio recreásti: præsta, quæsumus, ut, per símplices fídei sémitas, ad tuam in cælis visiónem perveníre mereámur. Per Dóminum.

Commemoration of St. Simeon, Bishop and Martyr.

Prayer

LOOK mercifully, almighty God, upon our weakness; and, because the weight of our own deeds presses upon us, may

INFIRMITÁTEM nostram réspice, omnípotens Deus: et quia pondus própriæ actiónis gravat, beáti Simeónis Már-

tyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum.

the glorious intercession of Saint Simeon Thy Martyr and Bishop be our protection. Through our Lord.

Lesson. Isaias 55, 1, 9

Léctio Isaíæ Prophétæ.

Omnes sitiéntes veníte ad aquas, et qui non habétis argéntum properáte, émite, et comédite: venite, émite absque argénto et absque ulla commutatióne vinum et lac. Quare appénditis argéntum non in pánibus, et labórem vestrum in saturitáte? Audíte audiéntes me, et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclináte aurem vestram, et veníte ad me: audíte et vivet ánima vestra, et fériam vobíscum pactum sempitérnum; misericórdias David fidélis. Quærite Dóminum dum inveníri potest; invocáte eum dum prope est. Derelínquat ímpius viam suam, et vir iníquus cogitatiónes suas, et revertátur ad Dóminum, et miserébitur ejus, et ad Deum nostrum, quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltátæ sunt viæ meæ a viis vestris, et cogitatiónes meæ a cogitatiónibus vestris.

Lesson from Isaias the Prophet.

All you that thirst, come to the waters: and you that have no money, make haste, buy and eat. Come ye: buy wine and milk without money and without any price. Why do you spend money for that which is not bread and your labour for that which doth not satisfy you? Hearken diligently to me and eat that which is good: and your soul shall be delighted in fatness. Incline your ear and come to me. Hear and your soul shall live. And I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation which thou knewest not :and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the Lord while he may be found: call upon him while he is near. Let the wicked forsake his way and the unjust man his thoughts, and let him return to the Lord; and he will have mercy on him: and to our God; for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 5

With thy comeliness and thy beauty set out: proceed prosperously, and reign. ℣. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

Spécie tua et pulchritúdine tua inténde, próspere procéde, et regna. ℣. Propter veritátem, et mansuetúdinem et justítiam, et dedúcet te mirabíliter déxtera tua.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. ℣. I have seen her beautiful as a dove, and flowers from the rose-trees and lilies from the valleys surrounded her.

Allelúja, allelúja. ℣. Vidi speciósam sicut colúmbam, et circúmdabant eam flores rosárum et lília convállium. Allelúja.

Tract. Ps. 44, 11, 12

Hearken, O daughter, and see, and incline thine ear; for the King shall greatly desire thy beauty. ℣. *Ps. 44, 13, 10.* And the rich among the people shall entreat thy countenance, the daughters of kings have delighted thee in thy glory. ℣. *Ps. 44, 15, 16.* After her shall virgins be brought to the King; her neighbors shall be brought to Thee. ℣. They shall be brought with gladness and rejoicing; they shall be brought into the temple of the King.

Audi, fília, et vide, et inclína aurem tuam: quia concupívit Rex spéciem tuam. ℣. *Ps. 44, 13, 10.* Vultum tuum deprecabúntur omnes dívites plebis: fíliæ regum in honóre tuo. ℣. *Ps. 44, 15, 16.* Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi. ℣. Afferéntur in lætítia et exsultatióne: adducéntur in templum regis.

Greater Alleluia

Alleluia, alleluia. ℣. I have seen her beautiful as a dove, and flowers from the rose-trees and lilies from the valleys surrounded her. ℣. Come, my elect, and I will set up my throne within thee, for the King hath desired thy beauty. Alleluia.

Allelúja, allelúja. ℣. Vidi speciósam sicut colúmbam, et circúmdabant eam flores rosárum, et lília convállium. Allelúja. ℣. Veni, elécta mea, et ponam in te thronum meum, quia concupívit Rex spéciem tuam. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Símile est regnum cælórum thesáuro abscóndito in agro, quem qui invénit homo, abscóndit, et præ gáudio illíus vadit, et vendit univérsa quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus littus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatióne sæculi: exíbunt Angeli, et separábunt malos de médio justórum, et mittent eos in camínum ignis: ibi erit fletus et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælórum, símilis est hómini patrifamílias, qui profert de thesáuro suo nova et vétera.

✠ Continuation of the holy Gospel according to St. Matthew.

At that time Jesus spoke to his disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it: and for joy thereof goeth and selleth all that he hath and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way and sold all that he had and bought it. Again the kingdom of heaven is like to a net cast into the sea and gathering together of all kind of fishes. Which, when it was filled, they drew out: and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out and shall separate the wicked from among the just. And shall cast them into the furnace of fire. There, shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 15, 16

Afferéntur regi vírgines post eam, próximæ ejus afferéntur tibi in lætítia et exsultatióne; adducéntur in templum regis. Pro pátribus tuis nati sunt

After her shall virgins be brought to the King; her neighbors shall be brought to thee with gladness and rejoicing; they shall be brought into the

temple of the King. Instead of thy fathers, sons are born to thee; Thou shalt make them princes over all the earth.

tibi filii: constitues eos príncipes super omnem terram.

Offertory Prayers, page 767.

Secret

O LORD, may the gifts of thy Holiness set before us the heavenly fervour by which the holy virgin Marie Bernadette hath shown herself a sacrifice of praise pleasing unto Thee. Through our Lord.

CŒLÉSTEM nobis, Dómine, præbeant tua sancta fervórem, quo beáta Virgo María Bernárda seípsam hóstiam laudis tibi placéntem exhíbuit. Per Dóminum.

Second Secret of St. Simeon.

Secret

ACCEPT with favour, O Lord, the offerings set apart for Thee, by the merits of Blessed Simeon martyr and bishop; and grant that they be unto us a help for eternity. Through our Lord.

HÓSTIAS tibi, Dómine, beáti Simeónis Mártyris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tribue provenire subsídium. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Eccl. 39

Send forth flowers as the lily, and yield a smell, and bring forth leaves in grace. And praise with canticles and bless the Lord in His works.

Floréte flores quasi lílium, et date odórem, et frondéte in grátiam. Collaudáte cánticum, et benedícite Dóminum in opéribus suis.

Postcommunion

MADE anew by the holy mysteries we beseech Thee, O Lord, that striving to attain the admirable constancy of blessed Marie Bernadette, we may be found worthy to gain the eternal reward of patient endurance. Through our Lord.

SACRIS, Dómine, recreátis mystériis, quæsumus; ut miram beátæ Maríæ Bernárdæ constántiam æmulántes, patiéntiæ præmium cónsequi mereámur ætérnum. Per Dóminum.

Second Postcommunion of St. Simeon.

Postcommunion

REFRESHED by partaking of the holy offering, we beseech Thee, O Lord our God, that we who celebrate its lit-

REFÉCTI participatióne múneris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, in-

tercedénte beáto Simeóne Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

urgy, through blessed Simeon thy Martyr and Bishop may experience its effects. Through our Lord.

Concluding Prayers, page 793.

Feb. 18—St. Simeon, Bishop, Martyr *(Red)*

Simple

Mass, Statuit, *page 1302. In Lent the Mass of the Feria is said with a commemoration of St. Simeon.*

Feb. 22—The Feast of the Chair of St. Peter at Antioch *(White)*

Double Major

The Mass as on the feast of St. Peter's Chair at Rome, page 868. Commemoration of St. Prisca being omitted. In Lent a commemoration of the Feria, and its Gospel at the end.

Feb. 23—St. Peter Damian, Bishop, Confessor, Doctor of the Church *(White)*

Double

The Vigil of St. Matthias the Apostle *(Purple)*

Mass, In medio, *page 1344, except:*

Prayer

Concéde nos, quæsumus, omnípotens Deus: beáti Petri, Confessóris tui atque Pontíficis mónita et exémpla sectári: ut per terréstrium rerum contémplum ætérna gáudia consequámur. Per Dóminum.

Grant us, we beseech Thee, almighty God, to follow the admonitions and examples of blessed Peter, Thy Confessor and Bishop, that by contempt of the things of earth we may attain to everlasting joys. Through our Lord.

Commemoration is made, in the Mass of St. Peter Damian, of the vigil, of St. Matthias, Apostle, Feb. 24, from the Mass Ego autem, *page 1299. In Lent a commemoration of the Feria is made before that of the vigil, and the Gospel of the Feria is said at the end.*

Feb. 24—(In leap year Feb. 25)—St. Matthias, Apostle *(Red)*

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

Mihi autem nimis honoráti sunt amici tui, Deus: nimis confortátus est

To me Thy friends, O God, are made exceedingly honorable: their principality

is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known my sitting down, and my rising up. ℣. Glory.

principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst join blessed Matthias to the company of Thine apostles, grant, we beseech Thee, that by his intercession we may ever be aware of the depths of Thy goodness round about us. Through our Lord.

DEUS, qui beátum Matthíam Apostolórum tuórum collégio sociásti: tríbue, quæsumus, ut ejus interventióne, tuæ circa nos pietátis semper víscera sentiámus. Per Dóminum.

In Lent a commemoration of the Feria.

Lesson. Acts 1, 15-26

Lesson from the Acts of the Apostles.

IN THOSE days, Peter rising up in the midst of the brethren, said: (now the number of persons together was about a hundred and twenty) men and brethren, the Scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus; who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and, being hanged, burst asunder in the midst; and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Haceldama, that is to say, the field of blood. For it is written in the book of Psalms, let their habitation become desolate, and

Léctio Áctuum Apostolórum.

IN DIÉBUS illis exsúrgens Petrus in médio fratrum, dixit (erat autem turba hóminum simul, fere centum vigínti): Viri fratres, opórtet impléri Scriptúram, quam prædíxit Spíritus Sanctus per os David de Juda, qui fuit dux eórum, qui comprehendérunt Jesum: qui connumerátus erat in nobis, et sortítus est sortem ministérii hujus. Et hic quidem possédit agrum de mercéde iniquitátis, et suspénsus crépuit médius: et diffúsa sunt ómnia víscera ejus. Et notum factum est ómnibus habitántibus Jerúsalem, ita ut appellarétur ager ille, lingua eórum, Hacéldama, hoc est, ager sánguinis. Scriptum est enim in libro Psalmórum: Fiat commorátio eórum desérta, et non sit qui inhábitet in ea: et episcopátum ejus accípiat alter. Opórtet ergo ex

his viris, qui nobíscum sunt congregáti in omni témpore, quo intrávit et exívit inter nos Dóminus Jesus, incípiens a baptísmate Joánnis usque in diem, qua assúmptus est a nobis, testem resurrectiónis ejus nobíscum fíeri unum ex istis. Et statuérunt duos, Joseph, qui vocábitur Bársabas, qui cognominátus est Justus, et Matthíam. Et orántes dixérunt: Tu, Dómine, qui corda nosti ómnium, osténde, quem elégeris ex his duóbus unum, accípere locum ministérii hujus, et apostolátus, de quo prævaricátus est Judas, ut abíret in locum suum. Et dedérunt sortes eis, et cécidit sors super Matthíam, et annumerátus est cum úndecim Apóstolis.

let there be none to dwell therein: and his bishopric let another take. Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein He was taken up from us, one of these must be made a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And praying they said, Thou, Lord, Who knowest the hearts of all men, show whether of these two Thou hast chosen, to take the place of this ministry, and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Gradual. Ps. 138, 17, 18

Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. ℣. Dinumerábo eos, et super arénam multiplicabúntur.

Thy friends, O God, are exceedingly honorable: their principality is exceedingly strengthened. ℣. I will number them, and they shall be multiplied above the sand.

Tract. Ps. 20, 3, 4

Desidérium ánimæ ejus tribuísti ei: et voluntáte labiórum ejus non fraudásti eum. ℣. Quóniam prævenísti eum in benedictiónibus dulcédinis. ℣. Posuísti in cápite ejus corónam de lápide pretióso.

Thou hast given him his soul's desire, and hast not withholden from him the will of his lips. ℣. For Thou hast prevented him with blessings of sweetness. ℣. Thou hast set on his head a crown of precious stones.

Munda Cor Meum, page 763.

Gospel as in Mass of St. Paul, Hermit, page 865.

Creed, page 765.

Offertory. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, in every progeny and generation.

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine, in omni progénie et generatióne.

Offertory Prayers, page 767.

Secret

May the prayer of Thy holy apostle Matthias, O Lord, accompany the sacrifices which we present to be sanctified unto Thy name; and by it do Thou cause us to be purified and defended Through our Lord.

Hóstias tibi, Dómine, quas nómini tuo sacrándas offérimus, sancti Matthíæ Apóstoli tui prosequátur orátio: per quam nos expiári fácias, et defféndi. Per Dóminum.

In Lent commemoration of the Feria.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You who have followed Me shall sit on seats judging the twelve tribes of Israel.

Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israel.

Postcommunion

Grant, we pray Thee, O almighty God, that at the intercession of blessed Matthias, Thine Apostle, we obtain pardon and peace through the holy things we have received. Through our Lord.

Præsta, quæsumus, omnípotens Deus: ut per hæc sancta, quæ súmpsimus, interveniénte beáto Matthía Apóstolo tuo, véniam consequámur, et pacem. Per Dóminum.

In Lent commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

Feb. 27—St. Gabriel of Our Lady of Sorrows, Confessor, *(White)*

Double

(In Leap Year this Feast occurs on Feb. 28.)

The Beginning of Mass, page 756.

Introit. Ecclus. 11, 13

The eye of God looked upon him for good, and He

Oculus Dei respéxit illum in bono, et eréxit eum

ab humilitáte ipsíus, et exaltávit caput ejus: et miráti sunt in illo multi, et honoravérunt Deum. *Ps. 72, 1.* Quam bonus Israël Deus his, qui recto sunt corde. ℣. Glória Patri.

raised him from his humility, and exalted his head: and many wondered at him, and gave honor to God. *Ps. 72, 1.* How good is God to Israel, to those who are right of heart! ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui beátum Gabriélem dulcíssimæ Matris tuæ dolóres assídue recólere docuísti, ac per illam sanctitátis et miraculórum glória sublimásti: da nobis, ejus intercessióne et exemplo; ita Genitrícis tuæ consociári flétibus, ut matérna ejúsdem protectióne salvémur: Qui vivis.

O God, Who didst teach blessed Gabriel, diligently to ponder the sorrows of Thy most sweet Mother, and Who hast gloriously exalted him as a saint and worker of wonders: vouchsafe to be moved by his merits and prayers, and to grant unto us so to mourn with Mary Thy Mother, that her maternal care may ensure our salvation. Who livest.

Lesson. 1 John 2, 14-17

Léctio Epístolæ beáti Joánnis Apóstoli.

Caríssimi: Scribo vobis, júvenes, quóniam fortes estis, et verbum Dei manet in vobis, et vicístis malígnum. Nolíte dilígere mundum, neque ea quæ in mundo sunt. Si quis díligit mundum, non est cáritas Patris in eo: quóniam omne quod est in mundo, concupiscéntia carnis est, et concupiscéntia oculórum, et supérbia vitæ: quæ non est ex Patre, sed ex mundo est. Et mundus transit, et concupiscéntia ejus. Qui autem facit voluntátem Dei, manet in ætérnum.

Lesson from the Epistle of blessed John the Apostle.

Dearly beloved: I write unto you, young men, because you are strong, and the word of God remaineth in you, and you have overcome the evil. Love not the world nor the things that are in the world. If any man love the world, the charity of the Father is not in him: for all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life: which is not of the Father, but is of the world. And the world passeth, and its concupiscence. But he who doeth the will of God abideth for ever.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 30, 20

How great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee! ℣. Thou hast perfected them that hope in Thee in the sight of the sons of men.

Quam magna multitúdo dulcédinis tuæ, Dómine, quam abscondísti timéntibus te! ℣. Perfecísti eis qui sperant in te, in conspéctu filiórum hóminum.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 8, 6, 7.* Thou hast made him a little less than the angels; Thou hast crowned him with glory and honor and hast set him over the works of Thy hands.

Allelúja, allelúja. ℣. *Ps. 8, 6, 7.* Minuísti eum, Dómine, paulo minus ab Angelis, glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum. Allelúja.

Tract. Ps. 83, 6-7, 11, 13

Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set. ℣. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners. ℣. He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in Thee.

Beátus vir, cujus est auxílium abs te: ascensiónes in corde suo dispósuit, in valle lacrimárum, in loco quem pósuit. ℣. Elégi abjéctus esse in domo Dei mei: magis quam habitáre in tabernáculis peccatórum. ℣. Non privábit bonis eos, qui ámbulant in innocéntia: Dómine virtútum, beátus homo, qui sperat in te.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 8, 6, 7.* Thou hast made him, O Lord, a little less than the angels, Thou hast crowned him with glory and honour: and hast set him over the works of thy hands. Alleluia. ℣. *Eccl. 11, 24.* The blessing of God maketh haste to reward the just, and in a swift hour His blessing beareth fruit. Alleluia.

Allelúja, allelúja. ℣. *Ps. 8, 6, 7.* Minuísti eum, Dómine, paulo minus ab Angelis, glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum. Allelúja. ℣. *Eccli. 11, 24.* Benedíctio Dei in mercédem justi festínat et in hora velóci procéssus illíus fructíficat. Allelúja.

Munda Cor Meum, page 763.

Gospel. Mark 10, 13-21

✠ Sequéntia sancti Evangélii secúndum Marcum.

In illo témpore: Offerébant Jesu párvulos ut tángeret illos. Discípuli autem comminabántur offeréntibus. Quos cum vidéret Jesus, índigne tulit, et ait illis: Sínite párvulos veníre ad me, et ne prohibuéritis eos: tálium enim est regnum Dei. Amen dico vobis: Quisquis non receperit regnum Dei velut párvulus, non intrábit in illud. Et compléxans eos, et impónens manus super illos, benedicébat eos. Et cum egréssus esset in viam, procúrrens quidam, genu flexo ante eum, rogábat eum: Magíster bone, quid fáciam ut vitam ætérnam percípiam? Jesus autem dixit ei: Quid me dicis bonum? Nemo bonus, nisi unus Deus. Præcépta nosti: Ne adúlteres, Ne occídas, Ne furéris, Ne falsum testimónium díxeris, Ne fraudem féceris, Honóra patrem tuum et matrem. At ille respóndens, ait illi: Magíster, hæc ómnia observávi a juventúte mea. Jesus autem intúitus eum, diléxit eum, et dixit ei: Unum tibi deest: vade, quæcúmque habes vende, et da paupéribus, et habétis thesáurum in cælo: et veni, séquere me.

✠ Continuation of the holy Gospel according to St. Mark.

At that time: They offered to Jesus little children, that he should touch them. But the disciples rebuked them that offered them. Whom, when Jesus saw, He was angered and said to them: Suffer little children to come to Me, and forbid them not, for of such is the Kingdom of God. Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying His hands upon them. He blessed them. And when He was gone forth into the way, a certain man running up and kneeling before Him, asked Him, Good Master, what shall I do that I may receive life everlasting? And Jesus said to him, Why callest thou Me good? None is good but one, that is God. Thou knowest the commandments? Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother. But he answering, said to Him: Master, all these things I have observed from my youth. And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me.

Offertory. Ps. 115, 16, 17

O Dómine, quia ego servus tuus, et fílius ancíllæ tuæ:

O Lord, for I am Thy servant and the son of Thy handmaid:

Thou hast broken my bonds, to Thee will I sacrifice a host of praise.

dirupísti víncula mea, tibi sacrificábo hóstiam laudis.

Offertory Prayers, page 767.

Secret

MAKE us, O Lord, who offer Thee the saving host in memory of St. Gabriel, daily to recall the sacrifice of Thy death; and by the merits of the sorrowful Virgin abundantly to receive the fruit of the same sacrifice. Who livest.

SALUTÁREM hóstiam in memóriam sancti Gabriélis tibi, Dómine, offeréntes, fac nos sacrifícium mortis tuæ rite recólere: ac, méritis perdoléntis Vírginis, ejusdem sacrifícii fructum copióse percípere: Qui vivis.

Preface for Weekdays, page 775.

Communion. Apoc. 3, 20

Behold, I stand at the door and knock: if any man shall hear My voice, and shall open to Me the door, I will enter in to him and will sup with him and he with me.

Ecce sto ad óstium, et pulso: si quis audíerit vocem meam, et aperúerit mihi jánuam, intrábo ad illum, et cœnábo cum illo, et ipse mecum.

Postcommunion

THE thanks which we offer to Thee, O Lord, in the festivity of St. Gabriel, Thy confessor, for the gifts we have received, do Thou graciously receive at the hands of the glorious ever-virgin Mary: of whom Thou didst take that flesh whose sweetness we have deserved to taste in this healthful banquet. Who livest.

QUAS tibi, Dómine, in festivitáte sancti Gabriélis Confessóris tui, pro collátis donis grátias ágimus, súscipe propítius per manus gloriósæ semper Vírginis Maríæ: ex qua carnem illam assumpsísti, cujus in hoc salutári convívio merúimus gustáre dulcédinem: Qui vivis.

Concluding Prayers, page 793.

March 4—St. Casimir, Confessor *(White)*

Semi-double

Mass Si díligis me, *page 1302.*

St. Lucius, Pope, Martyr *(Red)*

Mass, Os justi, *page 1349, except Prayer as below.*

Prayer

O GOD, Who didst fortify holy Casimir with the vir-

DEUS, qui inter regáles delícias, et mundi illé-

cebras, sanctum Casimírum virtúte constántiæ roborásti: quæsumus; ut ejus intercessióne fidéles tui terréna despíciant, et ad cœléstia semper aspírent. Per Dóminum.

tue of constancy in the midst of kingly delights and the world's allurements, through his intercession we beseech Thee that Thy faithful may scorn earthly things and ever aspire to those of heaven. Through our Lord.

In Lent commemoration of the Feria.

Commemoration of St. Lucius, Prayer as below, the Secret and Postcommunion from the Mass, Si díligis me, *page 1302.*

In Lent the Gospel of the Feria at the end.

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Lúcium Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Lucius Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

March 6—**Sts. Perpetua and Felicitas**, Martyrs *(Red)*

Double

Mass, Me exspectaverunt, *page 1378, except:*

Prayer

DA NOBIS, quæsumus, Dómine Deus noster, sanctárum Vírginum et Mártyrum tuárum, Perpetuæ et Felicitatis palmas incessábili devotióne venerári: ut quas digna mente non póssumus celebráre, humílibus saltem frequentémus obséquiis. Per Dóminum.

GIVE unto us, we beseech thee, O Lord our God, to reverence with unceasing devotion the glory of Thy holy Virgin-Martyrs Perpetua and Felicitas; and though it be not ours worthily to honour their triumph, to persevere in offering them the humble tribute of our duty. Through our Lord.

Secret

INTÉNDE quæsumus Dómine múnera altáribus tuis pro sanctárum Vírginum et Mártyrum tuárum Perpetuæ et Felicitatis festivitáte propósita: ut sicut per hæc beáta mystéria illis glóriam contu-

FAVORABLY look down we beseech Thee, O Lord, upon the gifts laid upon Thine altars for the feast-day of Thy holy Virgin-Martyrs Perpetua and Felicitas, and as by these Sacred Mysteries, Thou didst

raise Thy Saints to glory everlasting, so through them vouchsafe to us Thy forgiveness. Through our Lord.

lísti, ita nobis indulgéntiam largiáris. Per Dóminum.

Postcommunion

Thou hast filled us, O Lord, with mystic graces and joys: grant, we beseech Thee, that through the prayers of Thy holy Martyrs, Perpetua and Felicitas, we may profit eternally from having in this our time ministered to Thee. Through our Lord.

Mysticis, Dómine, repléti sumus votis et gáudiis: præsta, quæsumus; ut intercessiónibus sanctárum Mártyrum tuárum Perpétuæ et Felicitátis, quæ temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

In Lent a commemoration of the Feria is made and its Gospel is read at the end.

March 7—St. Thomas Aquinas, Confessor, Doctor

(White)

Double

Mass, In medio, *page 1344, except:*

Prayer

O God, Who dost enlighten Thy Church with the wondrous learning of blessed Thomas, Thy Confessor, and dost make it fruitful with his holy labors, grant us, we beseech Thee, both to understand what he taught and to imitate what he practiced. Through our Lord.

Deus, qui Ecclésiam tuam beáti Thomæ Confessóris tui mira erudítióne claríficas, et sancta operatióne fœcúndas: da nobis, quæsumus; et quæ dócuit, intelléctu conspicere, et quæ egit, imitatióne complére. Per Dóminum.

In Lent a commemoration of the Feria, and its Gospel at the end.

Lesson. Wis. 7, 7-14

Lesson from the Book of Wisdom.

Léctio libri Sapiéntiæ.

I wished, and understanding was given me; and I called, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

Optávi, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illíus: nec comparávi illi lápidem

pretiósum: quóniam omne aurum in comparatióne illíus, aréna est exígua, et tamquam lutum æstimábitur argéntum in conspéctu illíus. Super salútem et spéciem diléxi illam, et propósui pro luce habére illam quóniam inexstinguíbile est lumen illíus. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illíus, et lætátus sum in ómnibus: quóniam antecedébat me ista sapiéntia, et ignorábam quóniam horum ómnium mater est. Quam sine fictióne dídici,, et sine invídia commúnico, et honestátem illíus non abscóndo. Infinítus enim thesáurus est homínibus: quo qui usi sunt, partícipes facti sunt amicítiæ Dei, propter disciplínæ dona commendáti.

Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light can not be put out. Now all good things came to me together with her, and innumerable riches through her hands. And I rejoiced in them all; for this wisdom went before me, and I knew not that she was the mother of them all: which I have learned without guile, and communicate without envy, and her riches I hide not; for she is an infinite treasure to men, which they that use become the friends of God, being commended for the gifts of discipline.

March 8—St. John of God, Confessor *(White)*

Double

Mass, Os Justi, *page 1349, except:*

Prayer

Deus, qui beátum Joánnem, tuo amóre succénsum, inter flammas innóxium incédere fecísti, et per eum Ecclésiam tuam nova prole fœcundásti: præsta ipsíus suffragántibus méritas; ut igne caritátis tuæ vítia nostra curéntur, et remédia nobis ætérna provéniant. Per Dóminum.

O God, Who didst cause blessed John, when burning with love of Thee, to walk unharmed through the midst of flames, and by his means didst enrich Thy Church with a new Religious Order, grant, through the aid of his merits, that our evil passions may be consumed by the fire of Thy love, and that we may receive healing remedies unto life everlasting. Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at the end.

The Gospel of the 17th Sunday after Pentecost, page 697.

March 9—St. Frances of Rome, Widow *(White)*

Double

Mass, Cognovi, *page 1383, except:*

Prayer

O GOD, Who, among other gifts of Thy grace didst honor blessed Frances, Thine hand-maid, with the familiar companionship of an angel, grant, we beseech Thee, that by the help of her intercession we may deserve to attain the company of angels. Through our Lord.

DEUS, qui beátam Francíscam fámulam tuam, inter cétera grátiæ tuæ dona, familiári Angeli consuetúdine decorásti: concéde, quæsumus; ut intercessiónis ejus auxílio, Angelórum consórtium cónsequi mereámur. Per Dóminum.

In Lent a commemoration of the Feria and its Gospel at the end.

March 10—The Holy Forty Martyrs *(Red)*

Semi-double

The Beginning of Mass, page 756.

Introit. Ps. 33, 18

THE just cried and the Lord heard them: and delivered them out of all their troubles. *Ps. 33, 2.* I will bless the Lord at all times: His praise shall be ever in my mouth. ℣. Glory.

CLAMAVÉRUNT justi, et Dóminus exaudívit eos: et ex ómnibus tribulatiónibus eórum liberávit eos. *Ps. 33, 2.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who know Thy glorious martyrs to have been courageous in confessing Thee, may experience their kindness in interceding for us with Thee. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut, qui gloriósos Mártyres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum.

Commemoration of the Feria.
Epistle from the Mass of Sts. Fabian and Sebastian, page 878.

Gradual. Ps. 132, 1, 2

Behold how good and how pleasant it is for brethren to

Ecce quam bonum, et quam jucúndum, habitáre fratres in

unum! ℣. Sicut unguéntum in cápite, quod descéndit in barbam, barbam Aaron.

dwell together in unity. ℣. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Tract. *Ps. 125, 5, 6*

Qui séminant in lácrymis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

They that sow in tears, shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Munda Cor Meum, page 763.

Gospel from the Mass Sapientiam, *page 1323.*

Offertory. *Ps. 31, 11*

Lætámini in Dómino, et exsultáte, Justi: et gloriámini, omnes recti corde.

Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.

Offertory Prayers, page 767.

Secret

Preces, Dómine, tuórum réspice, oblationésque fidélium: ut et tibi gratæ sint pro tuórum festivitáte Sanctórum, et nobis cónferant tuæ propitiatiónis auxílium. Per Dóminum.

Look, O Lord, upon the prayers and offerings of Thy faithful, that on this feast of Thy saints, they may be acceptable to Thee and may confer upon us the grace of forgiveness. Through our Lord.

In Lent commemoration of the Feria.

Preface for Weekdays, page 775, but in Lent Preface No. 3, page 802.

Communion. *Matt. 12, 50*

Quicúmque fécerit voluntátem Patris mei, qui in cœlis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

Whosoever shall do the will of My Father Who is in heaven, the same is My brother, and sister, and mother, saith the Lord.

Postcommunion

Sanctórum tuórum, Dómine, intercessióne placátus: præsta, quæsumus; ut quæ temporáli celebrámus ac-

Appeased by the intercession of Thy saints, O Lord, grant us, we beseech Thee, that through the tem-

poral endeavors of this celebration we may obtain eternal salvation. Through our Lord.

tióne, perpétua salvatióne capiámus. Per Dóminum.

In Lent commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

March 12—St. Gregory the Great, Pope, Confessor, Doctor of the Church *(White)*

Double

The Beginning of Mass, page 756.

Introit. John 21, 15-17

If thou lovest me, Simon Peter, feed My lambs, feed My sheep. *Ps. 29, 4.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. ℣. Glory.

Si díligis me, Simon Petre, pasce agnos meos, pasce oves meas. *Ps. 29, 1.* Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who hast conferred the rewards of everlasting happiness upon the soul of Thy servant Gregory, mercifully grant that we, who are oppressed by the burden of our sins, may be relieved by his prayers to Thee. Through our Lord.

Deus, qui ánimæ fámuli tui Gregórii ætérnæ beatitúdinis præmia contulísti, concéde propítius; ut, qui peccatórum nostrórum póndera prémimur, ejus apud te précibus sublevémur. Per Dóminum.

Commemoration of the Feria.

Epistle from the Mass Si díligis me, *page 1302.*

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. ℣. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

Exáltent eum in Ecclésia plebis: et in cáthedra seniórum laudent eum. ℣. Confiteántur Dómino misericórdiæ ejus; et mirabília ejus fíliis hóminum.

Tract. Ps. 39, 10-11

I have declared Thy justice in a great Church, lo, I will not restrain my lips: O Lord Thou knowest it. ℣. I have not hid Thy justice within my heart. I have declared Thy truth and

Annuntiávi justítiam tuam in ecclésia magna, ecce lábia mea non prohibébo: Dómine, tu scisti. ℣. Justítiam tuam non abscóndi in corde meo: veritátem tuam et salutáre

tuum dixi. ℣. Non abscóndi misericórdiam tuam, et veritátem tuam a concílio multo.

Thy salvation. ℣. I have not concealed Thy mercy and Thy truth from a great council.

Munda Cor Meum, page 763.

Gospel from the Mass, Si díligis me, *page 1302.*

Creed, page 765.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constítui te super gentes et super regna, ut evéllas et déstruas, et ædífices et plantes.

Behold I have given my words in thy mouth; lo, I have set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant.

Offertory Prayers, page 767.

Secret

Annue nobis, quæsumus Dómine: ut intercessióne beáti Gregórii hæc nobis prosit oblátio, quam immolándo totíus mundi tribuísti relaxári delícta. Per Dóminum.

Suffer, we beseech Thee, O Lord, that through the intercession of blessed Gregory this oblation may profit us; for by its offering Thou hast granted that the sins of all the world should be pardoned. Through our Lord.

Commemoration of the Feria.

Preface No. 13, page 816.

Communion. Matth. 16-18

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam.

Thou art Peter, and upon this rock I will build My Church.

Postcommunion

Deus, qui beátum Gregórium Pontíficem Sanctorum tuórum méritis coæquásti: concéde propítius; ut, qui commemoratiónis ejus festa percólimus vitæ quoque imitémur exémpla. Per Dóminum.

O God, Who didst make Thy bishop Gregory equal with the saints in merit, favorably grant that we, who faithfully keep the feast of his commemoration, may also imitate the examples set by his life. Through our Lord.

Commemoration of the Feria.

Concluding Prayers, page 793. The Last Gospel of the Feria.

March 17—St. Patrick, Bishop, Confessor *(White)*

Double

Mass, Statuit ei, *page 1337, except:*

Prayer

O God, Who didst deign to send blessed Patrick, Thy confessor and bishop to preach Thy glory to the nations, grant, through his merits and intercession, that those commands which Thou dost set before us we may by Thy mercy be able to fulfil. Through our Lord.

Deus, qui ad prædicándum géntibus glóriam tuam beátum Patrícium Confessórem atque Pontíficem, míttere dignátus es: ejus méritis et intercessióne concéde; ut, quæ nobis agénda præcipis, te miseránte adimplére possímus. Per Dóminum.

Commemoration of the Feria and its Gospel at the end.

March 18—St. Cyril of Jerusalem, Bishop, Confessor, Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344, except:*

Prayer

Grant us, we beseech Thee, O almighty God, through the intercession of the blessed Bishop Cyril, so to know Thee, the only true God, and Jesus Christ, Whom Thou hast sent, that we may deserve to be numbered forever among the sheep that hear His voice. Through the same.

Da nobis quæsumus, omnípotens Deus, beáto Cyríllo Pontífice intercedénte: te solum verum Deum, et quem misísti Jesum Christum ita cognóscere; ut inter oves, quæ vocem ejus áudiunt, perpétuo connumerári mereámur. Per eúmdem Dóminum.

Commemoration of the Feria.

Lesson, "The just man will give," *page 1348.*

Gospel as on the feast of St. Athanasius, page 1007.

Secret

Look down with favor, O Lord, upon the immaculate victim which we offer to Thee, and grant that, by the merits of the blessed bishop and confessor, Cyril, we may earnestly endeavor to receive it with a pure heart. Through our Lord.

Réspice, Dómine, immaculatam hóstiam, quam tibi offérimus: et præsta; ut méritis beáti Pontíficis et Confessóris tui Cyrílli eam mundo corde suscípere studeámus. Per Dóminum.

Commemoration of the Feria.

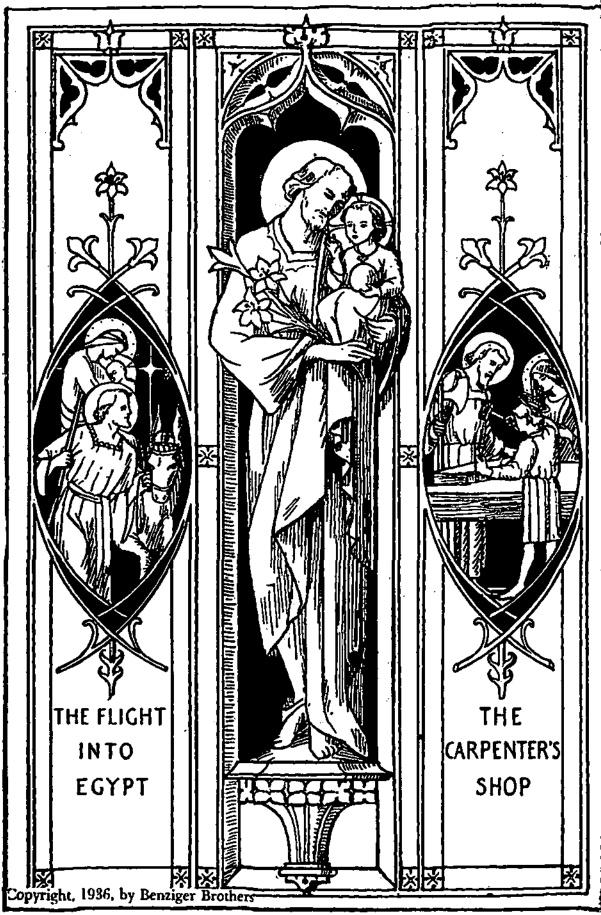
Postcommunion

Sacraménta córporis et sánguinis tui, quæ súmpsimus, Dómine Jesu Christe, beáti Cyrílli Pontíficis précibus, mentes et corde nostra sanctíficent: ut divínæ consórtes natúræ éffici mereámur: Qui vivis.

May the sacrament of Thy body and blood, O Lord Jesus Christ, which we have received, by the prayers of the blessed Bishop Cyril, sanctify our minds and hearts, that we may deserve to become partakers of the divine nature. Who livest.

Commemoration of the Feria and its Gospel at the end.





BLESSED IS THE MAN THAT FEARETH THE LORD; HE SHALL DELIGHT EXCEEDINGLY IN HIS COMMANDMENTS. HIS SEED SHALL BE MIGHTY UPON EARTH; THE GENERATION OF THE RIGHTEOUS SHALL BE BLESSED. GLORY AND WEALTH SHALL BE IN HIS HOUSE; AND HIS JUSTICE REMAINETH FOR EVER AND EVER. *(Ps. 111.)*

March 19—St. Joseph, Spouse of the Blessed Virgin Mary, Confessor *(White)*

Double of the First Class

If the feast of St. Joseph falls on Passion Sunday, it is celebrated on the following Monday. If it falls in Holy Week, it is celebrated on the Wednesday after Low Sunday.

The Beginning of Mass, page 756.

Introit. Ps. 91, 13, 14

Justus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini, in átriis domus Dei nostri. (*T. P.* Allelúja, allelúja.) *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

The just man shall flourish like the palm-tree; he shall grow up like the cedar of Libanus; planted in the house of the Lord, in the courts of the house of our God. (*P. T.* Alleluia, alleluia.) *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Sanctíssimæ Genitrícis tuæ Sponsi, quæsumus, Dómine, méritis adjuvémur: ut, quod possibílitas nostra non óbtinet, ejus nobis intercessióne donétur: Qui vivis.

May we be assisted, we beg Thee, O Lord, by the merits of the spouse of Thy most holy Mother, that what our own power obtaineth not may be granted us by his intercession. Who livest.

In Lent commemoration of the Feria.

Lesson. Ecclus. 45, 1-6

Léctio libri Sapiéntiæ.

Dilectus Deo et homínibus, cujus memória in benedictióne est. Símilem illum fecit in glória sanctórum, et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam.

Lesson from the Book of Wisdom.

He was beloved of God and men, whose memory is in benediction; He made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease; He glorified him in the sight of kings, and gave him commandments in the sight of his people,

and showed him his glory; He sanctified him in his faith and meekness, and chose him out of all flesh; for He heard him and his voice, and brought him into a cloud; and He gave him commandments before his face, and a law of life and instruction.

In fide, et lenitáte ipsíus, sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsíus, et indúxit illum in nubem. Et dedit illi coram præcépta, et legem vitæ et disciplínæ.

In Paschal- time, in place of the Gradual and Tract, is said or sung the Greater Alleluia.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. ℣. He asked life of Thee and Thou hast given him length of days for ever and ever.

Dómine, prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretióso. ℣. Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi.

Tract. Ps. 111, 1, 3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. ℣. *Ecclus. 45, 9*. The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia. ℣. *Osee 14, 6*. The just shall spring as the lily: and shall flourish for ever before the Lord. Alleluia.

Allelúja, allelúja. ℣. *Ecclus 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja. ℣. *Osee 14, 6.* Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 1, 18-21

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

Cum esset desponsáta mater Jesu María Joseph, ántequam convenírent, invénta est in útero habens de Spíritu sancto. Joseph autem vir ejus, cum esset justus, et nollet eam tradúcere, vóluit occúlte dimíttere eam. Hæc autem eo cogitánte, ecce Angelus Dómini appáruit in somnis ei, dicens: Joseph, fílii David, noli timére accípere Maríam cónjugem tuam: quod enim in ea natum est, de Spíritu sancto est. Páriet autem fílium et vocábitis nomen ejus Jesum: ipse enim salvum fáciet pópulum suum a peccátis eórum.

✠ Continuation of the holy Gospel according to St. Matthew.

When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call His name Jesus. For He shall save His people from their sins.

Creed, page 765.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (*T. P.* Allelúja.)

My truth and My mercy are with him: and in My name his horn shall be exalted. (*P.T.* Alleluia.)

Offertory Prayers, page 767.

Secret

Débitum tibi, Dómine, nostræ réddimus servitútis, supplíciter exorántes: ut, suffrágiis beáti Joseph, Sponsi Genitrícis Fílii tui Jesu Christi Dómini nostri, in nobis tua múnera tueáris, ob cujus venerándam festivitátem laudis tibi hóstias immolámus. Per eúmdem Dóminum.

We render unto Thee, O Lord, the debt of our service, and humbly entreat Thee to guard Thy gifts within us, through the intercession of blessed Joseph, the spouse of the mother of Thy Son, Jesus Christ, Our Lord, in honor of whose feast we offer unto Thee this sacrifice of praise. Through the same.

In Lent Commemoration of the Feria.

Preface No. 12, page 815.

Communion. Matt. 1, 20

Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is born in her is of the Holy Ghost. (*P.T.* Alleluia.)

Joseph fili David, noli timére accípere Maríam cónjugem tuam: quod enim in ea natum est, de Spíritu sancto est. (*T. P. Allelúja.*)

Postcommunion

BE WITH us, we beg, O merciful God, and being propitiated by the intercession of blessed Joseph, Thy confessor, watch over the gifts with which Thou hast surrounded us. Through our Lord.

ADÉSTO nobis, quæsumus, miséricors Deus: et, intercedénte pro nobis beáto Joseph Confessóre, tua circa nos propitiátus dona custódi. Per Dóminum.

In Lent Commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

March 21—St. Benedict, Abbot *(White)*

Double Major

Mass, Os justi meditábitur, *page 1356.*

Commemoration of the Feria, and its Gospel at the end.

March 24—St. Gabriel, Archangel *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

BLESS the Lord, all ye His angels: you that are mighty in strength, and execute His word, harkening to the voice of His orders. *Ps. 102, 1.* Bless the Lord, O my soul: and let all that is within me bless His holy name. ℣. Glory.

BENEDÍCITE Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. *Ps. 102, 1.* Bénedic ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. ℣. Glória.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who in preference to any other of Thine angels didst elect Gabriel the arch-

DEUS qui inter céteros Angelos, ad annuntiándum Incarnatiónis tuæ mysté-

rium Gabriélem Archángelum elegísti: concéde propítius; ut qui festum ejus celebrámus in terris, ipsíus patrocínium sentiámus in cœlis. Qui vivis.

angel to announce the mystery of Thine incarnation, be pleased to grant that we who keep his feast on earth may experience his patronage in heaven. Who livest.

Commemoration of the Feria.

Lesson. Dan. 9, 21-26

Léctio Daniélis Prophétæ.

In diébus illis: Ecce vir Gábriel, quem víderam in visióne a princípio, cito volans tétigit me in témpore sacrifícii vespertíni. Et dócuit me, et locútus est mihi, dixitque: Dániel, nunc egréssus sum ut docérem te, et intellígeres. Ab exórdio precum tuárum egréssus est sermo: ego autem veni ut indicárem tibi, quia vir desideriórum es: tu ergo animadvérte sermónem, et intéllige visiónem. Septuagínta hebdómades abbreviátæ sunt super pópulum tuum, et super urbem sanctam tuam ut consummétur prævaricátio, et finem accípiat peccátum, et deleátur iníquitas, et adducátur justítia sempitérna, et impleátur vísio, et prophetía et ungátur Sanctus sanctórum. Scito ergo, et animadvérte: Ab éxitu sermónis, ut íterum ædificétur Jerúsalem usque ad Christum ducem, hebdómades septem et hebdómades sexagínta duæ erunt: et rursum ædificábitur platéa et muri in angústia témporum. Et post hebdómades sexagínta duas occidétur Christus: et non erit ejus pópulus, qui eum negatúrus est. Et civitátem et sanctuárium dissipábit pó-

Lesson from Daniel the Prophet.

In those days, behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice. And he instructed me, and spoke to me and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand. From the beginning of thy prayers the word came forth: and I am come to show it to thee, because thou art a man of desires, therefore do thou mark the word and understand the vision. Seventy weeks are shortened upon thy people and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be anointed. Know thou therefore and take notice that from the going forth of the word to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls in troublesome times. And after sixty-two weeks Christ shall be

slain: and the people that shall deny Him shall not be His. And a people with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

pulus cum duce ventúro: et finis ejus vástitas et post finem belli statúta desolátio.

In votive Masses in Paschal-time Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 102, 20, 1

Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word. ℣. Bless the Lord, O my soul, and let all that is within me praise His holy name.

Benedícite Dóminum, omnes Angeli ejus, poténtes virtúte, qui fácitis verbum ejus. ℣. Bénedic, ánima mea, Dóminum, et ómnia interióra mea nomen sanctum ejus.

In Votive Masses before Septuagesima and after Pentecost the Tract is replaced by the Lesser Alleluia.

Tract. Luke 1, 28, 42, 31, 35

Hail, Mary, full of grace, the Lord is with thee. ℣. Blessed art thou among women, and blessed is the fruit of thy womb. ℣. Behold, thou shalt conceive and bring forth a son, and thou shalt call His name Emmanuel. ℣. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; ℣. And therefore also the Holy which shall be born of thee shall be called the Son of God.

Ave, María, grátia plena: Dóminus tecum. ℣. Benedícta tu in muliéribus: et benedíctus fructus ventris tui. ℣. Ecce concípies, et páries Fílium, et vocábis nomen ejus Emmánuel. ℣. Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. ℣. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 102, 21.* Bless the Lord, all ye His hosts: you ministers of His that do His will. Alleluia.

Allelúja, allelúja. ℣. *Ps. 102, 21.* Benedícite Dómino, omnes virtútes ejus: minístri ejus, qui fácitis voluntátem ejus. Allelúja.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 103, 4.* Who maketh His angels spirits, and His ministers a flame of fire. Alleluia. ℣. *Luke 1, 28.* Hail, Mary, full of grace,

Allelúja, allelúja. ℣. *Ps. 103, 4.* Qui facit Angelos suos spíritus: et minístros suos flammam ignis. Allelúja. ℣. *Luc. 1, 28.* Ave, María, grátia

plena: Dóminus tecum: benedícta tu in muliéribus. Allelúja.

the Lord is with thee; blessed art thou among women. Alleluia.

Munda Cor Meum, page 763.

Gospel, The angel Gabriel, *page 1227.*

Creed, page 765.

Offertory. Apoc. 8, 3

Stetit Angelus juxta aram templi, habens thuríbulum áureum in manu sua, et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei, allelúja.

An angel stood near the altar of the temple, having a golden censer in his hand: and there was given to him much incense: and the smoke of the perfumes ascended before God, alleluia.

Offertory Prayers, page 767.

Secret

Accéptum fiat in conspéctu tuo, Dómine, nostræ servitútis munus et beáti Archángeli Gabriélis orátio: ut qui a nobis venerátur in terris, sit apud te pro nobis advocátus in cœlis. Per Dóminum.

May the offering of our homage find acceptance in Thy sight, O Lord, and the prayer of the blessed archangel Gabriel; that he, to whom we pay homage on earth, may be our advocate in heaven. Through our Lord.

Commemoration of the Feria.

Preface for Weekdays, page 775.

Communion

Benedícite, omnes Angeli Dómini, Dómino: hymnum dícite, et superexaltáte eum in sæcula.

All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all forever.

Postcommunion

Córporis tui et Sánguinis sumptis mystériis, tuam, Dómine Deus noster, deprecámur cleméntiam: ut sicut Gabriéle nuntiánte Incarnatiónem tuam cognóvimus, ita ipso adjuvánte, Incarnatiónis ejúsdem benefícia consequámur. Qui vivis.

Having received the mysteries of Thy body and blood, O God our Lord, we pray Thy clemency, that, as we have known of Thine incarnation by the message of Gabriel, so by his help we may obtain the benefits of the same incarnation. Who livest.

Commemoration of the Feria.

Concluding Prayers, page 793. Gospel of the Feria at end.



HAIL, MARY, FULL OF GRACE, THE LORD IS WITH THEE. BLESSED ART THOU AMONG WOMEN, AND BLESSED IS THE FRUIT OF THY WOMB. BEHOLD, THOU SHALT CONCEIVE AND BRING FORTH A SON, AND THOU SHALT CALL HIS NAME EMMANUEL. THE HOLY GHOST SHALL COME UPON THEE, AND THE POWER OF THE MOST HIGH SHALL OVERSHADOW THEE; AND THEREFORE ALSO THE HOLY WHICH SHALL BE BORN OF THEE SHALL BE CALLED THE SON OF GOD. *(Luke 1.)*

meos. ℣. Proptérea confitébor in natiónibus, Dómine, et nómini tuo psalmum dicam.

shall fall under my feet. ℣. Therefore will I give glory to Thee, O Lord, among the nations, and I will sing a psalm to Thy name.

Greater Alleluia

Allelúja, allelúja. ℣. *1 Reg. 25, 26, 28.* Dóminus salvávit manum tuam tibi: quia prælia Dómini tu præliáris. Allelúja. ℣. *Ps. 143, 1.* Benedíctus Dóminus Deus meus, qui docet manus meas ad prælium, et dígitos meos ad bellum. Allelúja.

Alleluia, alleluia. ℣. *1 Kings 25, 26, 28.* The Lord hath saved thy hand to thee: because thou fightest the battles of the Lord. Alleluia. ℣. *Ps. 143, 1.* Blessed be the Lord my God, Who teacheth my hands to fight, and my fingers to war. Alleluia.

Gradual. Ps. 17, 33

Deus, qui præcínxit me virtúte: et pósuit immaculátam viam meam. ℣. Qui docet manus meas ad prœlium: et posuísti, ut arcum æreum, bráchia mea.

God, Who hath girt me with strength: and made my way blameless. ℣. Who teacheth my hands to war: and hast made my arms like a brazen bow.

Allelúja, allelúja. ℣. Dedísti mihi protectiónem salútis tuæ: et déxtera tua suscépit me. Allelúja.

Alleluia, alleluia. ℣. *Ps. 58.* Thou hast given me the protection of Thy salvation: and Thy right hand hath held me up. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 6, 6-11

✠ Sequéntia sancti Evangélii secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

In illo témpore: Factum est in álio sábbato, ut intráret Jesus in synagógam, et docéret. Et erat ibi homo, et manus ejus déxtera erat árida. Observábant autem scribæ et pharisæi. si in sábbato curáret: ut invenírent unde accusárent eum. Ipse vero sciébat cogitatiónes eórum: Et ait hómini, qui habébat manum áridam: Surge, et sta in mé-

At that time: It came to pass also on another sabbath, that Jesus entered into the synagogue, and taught. And there was a man, whose right hand was withered. And the scribes and pharisees watched if He would heal on the sabbath; that they might find an accusation against Him. But He knew their thoughts; and said to the man

who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth. Then Jesus said to them: I ask you, if it be lawful on the sabbath-days to do good or to do evil; to save life, or to destroy? And looking round about on them all, He said to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored. And they were filled with madness; and they talked one with another, what they might do to Jesus.

dium. Et surgens stetit. Ait autem ad illos Jesus: Intérrogo vos si licet sábbatis benefácere, an male: ánimam salvam fácere, an pérdere? Et circumspéctis ómnibus dixit hómini: Exténde manum tuam. Et exténdit: et restitúta est manus ejus. Ipsi autem repléti sunt insipiéntia, et colloquebántur ad ínvicem, quidnam fácerent Jesu.

Creed, page 765.

Offertory. Job. 14, 7

A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

Lignum habet spem, si præcísum fúerit, rursum viréscit, et rami ejus púllulant.

Offertory Prayers, page 767.

Secret

That the gifts we offer Thee, O Lord, may be worthy in Thy sight, let the loving intercession of blessed John be joined with that of Thy saints, whose visible forms we, by his doing, venerate in our churches. Through our Lord.

Ut, quæ tibi, Dómine, offérimus, dona tuo sint, digna conspéctu: beáti Joánnis et Sanctórum, quos ópera expósitos in templis cólimus, pia suffragátio conspíret. Per Dóminum.

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775.

Communion. Ps. 36, 17

The arms of the wicked shall be broken in pieces, but the Lord strengtheneth the just.

Bráchia peccatórum conteréntur, confírmat autem justos Dóminus.

Postcommunion

May the gifts we have received, O Lord, we beseech Thee, guard us with their

Sumpta nos, quæsumus Dómine, dona cœléstibus armis tueántur: et beáti Jo-

ánnis patrocínia circúmdent Sanctórum unánimi suffrágio cumuláta; quorum imágines evícit in Ecclésia esse venerándas. Per Dóminum.

heavenly weapons, and the patronage of blessed John compass us about, reinforced by the united prayers of the saints, the veneration of whose images by Thy Church he vindicated. Through our Lord.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

March 28—St. John Capistran, Confessor *(White)*

Semi-double

The Beginning of Mass, page 756.

Introit. Hab. 3, 18, 19

Ego autem in Dómino gaudébo et exsultábo in Deo Jesu meo: Deus Dóminus fortitúdo mea. *Ps. 80, 2.* Exsultáte Deo adjutóri nostro, jubiláte Deo Jacob. ℣. Glória Patri.

I will rejoice in the Lord: and I will joy in God my Jesus: the Lord God is my strength. *Ps. 80, 2.* Rejoice to God our helper: sing aloud to the God of Jacob. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui per beátum Joánnem fidélis tuos in virtúte sanctíssimi nóminis Jesu de crucis inimícis triumpháre fecísti: præsta, quæsumus; ut, spirituálium hóstium, ejus intercessióne, superátis insídiis, corónam justítæ a te accípere mereámur. Per Dóminum.

O God, Who, through blessed John, didst make Thy faithful, in virtue of the most holy name of Jesus, to triumph over the enemies of the cross; grant, we beseech Thee, that overcoming by his intercession the snares of our spiritual enemies, we may deserve to receive from Thee a crown of justice. Through our Lord.

In Lent a commemoration of the Feria.

Lesson. Wis. 10, 10-14

Léctio líbri Sapiéntiæ.

Lesson from the Book of Wisdom.

Justum deduxit Dóminus per vias rectas, et osténdit illi regnum Dei, et dedit illi sciéntiam sanctórum:

The Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the

knowledge of the holy things; made him honorable in his labors, and accomplished his labors. In the deceit of them that overreached him, He stood by him, and made him honorable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not.

honestávit illum in labóribus, et complévit labóres illíus. In fraude circumveniéntium illum áffuit illi: et honéstum fecit illum. Custodívit illum ab inimícis, et a seductóribus tutávit illum, et certámen, forte dedit illi, ut vínceret, et sciret, quóniam ómnium poténtior est sapiéntia. Hæc vénditum justum non derelíquit, sed a peccatóribus liberávit eum: descendítque cum illo in fóveam et in vínculis non derelíquit illum.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia. Out of Paschal-time the Tract is replaced by the Lesser Alleluia.

Gradual. Ps. 21, 24, 25

Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him. ℣. Let all the seed of Israel fear Him: because He hath not slighted nor despised the supplication of the poor man.

Qui timétis Dóminum, laudáte eum: univérsum semen Jacob glorificáte eum. ℣. Tímeat eum omne semen Israël: quóniam non sprevit, neque despéxit deprecatiónem páuperis.

Tract. Ex. 15, 2, 3

The Lord is my strength and my praise, and He is become salvation to me: He is my God, and I will glorify Him. ℣. The Lord is a man of war, Almighty is His name. ℣. *Jud. 16, 3.* The Lord putteth an end to wars: the Lord is His name.

Fortitúdo mea, et laus mea Dóminus, et factus est mihi in salútem: iste Deus meus, et glorificábo eum. ℣. Dóminus quasi vir pugnátor, omnípotens nomen ejus. ℣. *Jud. 16, 3.* Dóminus cónterens bella: Dóminus nomen est illi.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 58, 17.* But I will sing Thy strength: and will extol Thy mercy in the morning. Alleluia.

Alleluja, alleluja. ℣. *Ps. 58, 17.* Ego autem cantábo fortitúdinem tuam: et exsultábo mane misericórdiam tuam. Allelúja.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 58,* '. Ego autem cantábo forti- ıdinem tuam: et exsultábo ane misericórdiam tuam. llelúja. Quia factus es sus- ptor meus, et refúgiam eum in die tribulatiónis eæ. Allelúja.

Alleluia, alleluia. ℣. *Ps. 58, 17.* But I will sing Thy strength: and will extol Thy mercy in the morning. Alleluia. ℣. For Thou art become my support and my refuge in the day of my trouble. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 9, 1-6

✠ Sequéntia sancti Evan- lii secúndum Lucam.

'N ILLO témpore: Convocá- tis Jesus duódecim Após- lis, dedit illis virtútem, et testátem super ómnia mónia, et ut languóres cu- ent. Et misit illos prædicáre gnum Dei, et sanáre infír- os. Et ait ad illos: Nihil tu- itis in via neque virgam, que peram, neque panem, que pecúniam, neque duas, ıicas habeátis. Et in quam- mque, domum intravéritis, manéte, et inde ne exeátis. quicúmque non recéperint ;: exeúntes de civitáte illa. am púlverem pedem ves- rum excútite in testimó- ım supra illos. Egréssi au- ı circuíbant per castélla, ngelizántes, et curántes que.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus calling together the twelve apostles, gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And He said to them, Take nothing for your journey, neither staff, nor scrip, nor bread, nor money: neither have two coats: and whatsoever house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out, they went about through the towns; preaching the gospel; and healing everywhere.

Offertory. Ecclus. 46, 6

nvocávit Altíssimum po- tem in oppugnándo inimí- úndique, et audívit illum gnus et sanctus Deus.

He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him.

)ffertory Prayers, page 767.

Secret

[ACRIFÍCIUM, Dómine, quod) immolámus, placátus in-

BE APPEASED, O Lord, and look upon the sacrifice

which we offer, that, by the intercession of blessed John, Thy confessor, it may establish us in the security of Thy protection until we tread under foot the snares of our enemies. Through our Lord.

téndе: ut, intercedénte beáto Joánne Confessóre tuo, ad conteréndas inimicórum insídias nos in tuæ protectiónis securitáte constítuat. Per Dóminum.

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775.

Communion. Wis. 10, 20

They sung to Thy holy name, O Lord, and praised Thy victorious hand.

Decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt.

Postcommunion

FILLED with heavenly food and refreshed with the spiritual cup, we beseech Thee, O almighty God, that by the intercession of blessed John, Thy confessor, Thou defend us against the malice of the enemy and keep continual peace in Thy Church. Through our Lord.

REPLÉTI alimónia cœlésti et spirituáli póculo recreáti, quæsumus, omnipotens Deus: ut intercedénte beáto Joánne Confessóre tuo, nos ab hoste malígno deféndas, et Ecclésiam tuam perpétua pace custódias. Per Dóminum.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

Friday in Passion Week

Feast of the Seven Dolors of the Blessed Virgin Mary *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. John 19, 25

THERE stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. ℣. Woman, behold thy son, said Jesus; to the disciple, however, Behold thy mother. ℣. Glory.

STABANT juxta crucem Jesu mater ejus, et soror matris ejus María Cléophæ, et Salóme, et María Magdaléne. ℣. Múlier, ecce fílius tuus: dixit Jesus; ad discípulum autem: Ecce mater tua. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, in cujus passióne, secúndum Simeónis prophetíam, dulcíssimam ánimam gloriósæ Vírginis et Matris Maríæ dolóris gládius pertransívit: concéde propítius; ut, qui transfixiónem ejus et passiónem venerándo recólimus, gloriósus méritis et précibus ómnium Sanctórum cruci fidéliter astántium intercedéntibus, passiónis tuæ effectum felícem consequámur: Qui vivis.

O God, in Whose passion the sword, according to the prophecy of blessed Simeon, pierced through the soul of Mary, the glorious virgin and mother, mercifully grant that we, who reverently commemorate her piercing through and her suffering, may, by the interceding glorious merits of all the saints faithfully standing by the cross, obtain the happy fruit of Thy passion. Who livest.

Commemoration of the Feria in Low Masses.

In Votive Masses of the Seven Dolors the Prayer appointed in place of that given here is the one following it.

Prayer

Córdibus nostris, quæsumus, Dómine, grátiam tuam benígnus infúnde: ut peccáta nostra castigatióne voluntária cohibéntes, temporáliter pótius macerémur, quam suppliciis deputémur ætérnis. Per Dóminum.

Of Thy goodness pour Thy grace into our hearts, we beseech Thee, O Lord, that, bridling our sinful appetites with voluntary discipline, we may suffer temporal mortifications rather than be condemned to eternal punishments. Through our Lord.

Prayer

Intervéniat pro nobis, quæsumus, Dómine Jesu Christe: nunc, et in hora mortis nostræ, apud tuam cleméntiam beáta Virgo Maria Mater tua; cujus sacratíssimam ánimam in hora tuæ pássionis dolóris gládius pertransívit. Qui vivis.

O Lord Jesus Christ, we beseech Thee that now and at the hour of our death the blessed Virgin, Thy Mother, whose most sacred soul the sword pierced in the hour of Thy passion, may intercede for us at the throne of Thy mercy. Who livest.

Lesson. Judith 13, 22-25

Benedíxit te Dóminus in virtúte sua, quia per te ad níhilum redégit inimícos

The Lord hath blessed thee by His power, Who by thee hath brought our enemies

to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord Who made heaven and earth, because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord forever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

nostros. Benedícta es tu fília a Dómino Deo excélso, præ ómnibus muliéribus super terram. Benedíctus Dómine, qui creávit cælum et terram: quia hódie nomen tuum ita magnificávit, ut non recédat laus tua de ore hóminum, qui mémores fúerint virtútis Dómini in ætérnum, pro quibus non pepercísti ánimæ tuæ propter angústias et tribulatiónem géneris tui, sed subveinísti ruínæ ante conspéctum Dei nostri.

In Paschal-time the Gradual is replaced by the Greater Alleluia, below.

Gradual

Sorrowful and tearful art thou, O Virgin Mary, standing by the cross of the Lord Jesus, thy Son and Redeemer. ℣. O Virgin Mother of God, He Whom the whole earth containeth not, the Author of life, made man, beareth this anguish of the cross.

Dolorósa et lacrimábilis es, Virgo María, stans juxta crucem Dómini Jesu Fílii tui Redemptóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, hoc crucis fert supplícium, auctor vitæ factus homo.

In votive Masses the Tract is replaced by the Lesser Alleluia.

Tract

Holy Mary, queen of heaven and mistress of the world, filled with sorrow, stood by the cross of Our Lord Jesus Christ. ℣. *Lam. 1, 12.* O all you that pass by the way, attend and see if there be any sorrow like to my sorrow.

Stabat sancta María, cœli Regína, et mundi Dómina, juxta crucem Dómini nostri Jesu Christi dolorósa. ℣. *Thren. 1, 12.* O vos omnes, qui transítis per viam, atténdite, et vidéte, si est dolor sicut dolor meus.

Lesser Alleluia

Alleluia, alleluia. ℣. Holy Mary, queen of heaven and mistress of the world, stood, filled with sorrow, by the cross of our Lord Jesus Christ. Alleluia.

Allelúja, allelúja. ℣. Stabat sancta María, cæli Regína, et mundi Dómina, juxta Crucem Dómini nostri Jesu Christi dolorósa. Allelúja.

Greater Alleluia

Allelúja, allelúja. ℣. Stabat sancta María, cæli Regína, et mundi Dómina, juxta Crucem Dómini nostri Jesu Christi dolorósa. Allelúja. ℣. *Thren. 1, 12.* O vos omnes, qui transítis per viam, atténdite, et vidéte, si est dolor sicut dolor meus. Allelúja.

Alleluia, alleluia. ℣. Holy Mary, queen of heaven and mistress of the world, stood, filled with sorrow, by the cross of our Lord Jesus Christ. Alleluia. ℣. *Lam. 1, 12.* O all you that pass by the way, attend and see if there be any sorrow like to my sorrow. Alleluia.

The following Sequence is not said in Votive Masses:

Sequence

Stabat Mater dolorósa
Juxta crucem lacrymósa,
Dum pendébat Fílius.

Next the cross in tears unceasing,
Worn by sorrow aye increasing,
Stood the Mother 'neath her Son.

Cujus ánimam geméntem,
Contristátam et doléntem,
Pertransívit gládius.

Through her soul already riven,
Simeon's sword divinely driven,
Edged with anguish, lo! hath run.

O quam tristis et afflícta
Fuit illa benedícta
Mater Unigéniti!

Sad, afflicted as no other,
Was that chosen blessed Mother,
Having none but Christ begot.

Quæ mærébat, et dolébat,
Pia Mater, dum vidébat
Nati pœnas ínclyti.

Faithful Mother! upward gazing,
Heart and hands to Son upraising,
Mourns and grieves His cruel lot.

Quis est homo, qui non fleret,
Matrem Christi si vidéret
In tanto supplício?

Hard the man his tears refraining,
Watching Mary uncomplaining,
Bear a sorrow like to none.

Quis non posset contristári,
Christi Matrem contemplári
Doléntem cum Fílio?

Hard the man that shares no sorrow,
With a Mother fain to borrow
Every pang that writhes her Son.

Tortured, scourged in expiation Of the sins that marred His Nation, Mary watched His every pang.	Pro peccátis suæ gentis Vidit Jesum in torméntis, Et flagéllis súbditum.
She beheld her dear Begotten, Stretched in death by all forgotten, As on hoisted rood He hang.	Vidit suum dulcem natum Moriéndo desolátum, Dum emísit spíritum.
Mother, fount of love, the purest, Floods of sorrow thou endurest, Turn them toward this heart of mine,	Eia Mater, fons amóris, Me sentíre, vim dolóris Fac ut técum lúgeam.
With these waters purge its guileness, Burn with love its innate vileness, With the flames of love divine.	Fac, ut árdeat cor meum, In amándo Christum Deum, Ut sibi compláceam.
Hallowed Mother, do this favor, Those five wounds that gored my Saviour Deeply on my heart engrave.	Sancta Mater, istud agas Crucifíxi fige plagas Cordi meo válide.
Pains thou gladly with Him sharest, Anguish that thou bravely bearest, Fully share with me, I crave.	Tui nati vulneráti, Tam dignáti pro me pati, Pœnas mecum dívide.
Blend thy tears with mine in wailing, Sorrow for my sins prevailing, Till the break of endless dawn.	Fac me tecum píe flere, Crucifíxo condolére, Donec ego víxero.
Next the cross to take my station, By thy side in desolation, Thus, I long with thee to mourn.	Juxta Crucem tecum stare Et me tibi sociáre In planctu desídero.
Maiden of all maidens fairest, Sate me with the grief thou bearest: Spurn me not, but be thou kind.	Virgo vírginum præclára, Mihi jam non sis amára: Fac me tecum plángere.

Fac, ut portem Christi mortem,	Mine it be Christ's throes in sharing,
Passiónis fac consórtem,	Mine it be His anguish bearing,
Et plagas recólere.	These His wounds to keep in mind.
Fac me plagis vulnerári,	May His scars my body carry.
Fac me Cruce inebriári,	May His cross and blood not tarry
Et crúore Fílii.	Soul of mine to satiate!
Flammis ne urar succénsus,	Thus inflamed with love consuming,
Per te, Virgo, sim defénsus	Shall I not thy aid presuming
In die judícii.	Safe the reck'ning day await?
Christe, cum sit hinc exire,	When in death my eyes are closing,
Da per Matrem me veníre	Ope them, Lord, to see reposing
Ad palmam victóriæ.	Victory's crown in Mary's hand.
Quando corpus moriétur,	When my frame by death is broken,
Fac, ut ánimæ donétur	And my doom by Thee is spoken,
Paradísi glória. Amen.	Be it, Lord, the better land. Amen.

Munda Cor Meum, page 763.

Gospel. John 19, 25-27

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus, María Cléophæ, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce fílius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.

✠ Continuation of the holy Gospel according to St. John.

At that time, there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing, whom He loved, He saith to His mother, Woman, behold thy son. After that He saith to the disciple, Behold, thy mother, And from that hour the disciple took her to his own.

Creed, page 765.

Offertory

Remember, O Virgin Mother of God, when thou standest in the presence of the Lord, that thou speak good things for us and turn His wrath from us.

Recordáre, Virgo Mater Dei, dum stéteris in conspéctu Dómini, ut loquáris pro nobis bona et ut avértat indignatiónem suam a nobis.

Offertory Prayers, page 767.

Secret

WE OFFER Thee prayers and sacrifices, O Lord Jesus Christ, humbly entreating that we, who commemorate in our prayers the piercing of the most dear soul of blessed Mary, Thy Mother, may, through the multiplied intercession of her and of her holy companions under the cross, by the merits of Thy death, receive our portion with the blessed. Who livest.

OFFÉRIMUS tibi preces et hóstias, Dómine, Jesu Christe, humíliter supplicántes: ut, qui Transfixiónem dulcíssimi spíritus beátæ Maríæ Matris tuæ précibus recensémus; suo suorúmque sub cruce Sanctórum, consórtium multiplicáto piíssimo interventu, méritis mortis tuæ, méritum cum beátis habeámus: Qui vivis.

Commemoration of the Feria in Low Masses.

Secret

GRANT us, O merciful God, that we may ever have the grace of serving Thine altars worthily, and may be saved by constantly partaking of the sacrifices offered thereon. Through our Lord.

PRÆSTA nobis, miséricors Deus: ut digne tuis servíre semper altáribus mereámur; et eórum perpétua participatióne salvári. Per Dóminum.

Preface No. 11, page 814.

Communion

Happy the senses of the blessed Virgin Mary, which without death earned the palm of martyrdom beneath the cross of our Lord.

Felíces sensus beátæ Maríæ Vírginis, qui sine morte meruérunt martyrii palmam sub cruce Dómini.

Postcommunion

MAY the sacrifices of which we have partaken, O Lord Jesus Christ, devoutly

SACRIFICIA, quæ súmpsimus Dómine Jesu Christe, Transfixiónem Matris tuæ et

Vírginis devóte celebrántes: nobis ímpetrent apud cleméntiam tuam omnis boni salutáris efféctum: Qui vivis.

celebrating the piercing of Thy virgin Mother's soul, obtain for us with Thy clemency the effect of every salutary benefit. Who livest.

Commemoration of the Feria in Low Masses.

Postcommunion

SUMPTI sacrifícii, Dómine, perpétua nos tuítio non derelínquat: et nóxia semper a nobis cuncta depellat. Per Dóminum.

MAY the protection of the sacrifice which we have received never leave us, and may it ever ward off from us all things harmful. Through our Lord.

Concluding Prayers, page 793. **In Lent the Last Gospel of the Feria.**

April 2—St. Francis of Paula, Confessor *(White)*

Double

Mass, Justus ut palma, *page 1352, except:*

Prayer

DEUS humílium celsitúdo, qui beátum Francíscum Confessórem Sanctórum tuórum glória sublimásti: tríbue, quæsumus, ut ejus méritis et imitatióne, promíssa humílibus præmia felíciter consequámur. Per Dóminum.

O GOD, Who in exalting the lowly hast raised the blessed confessor Francis to the glory of the saints, grant, we beseech Thee, that, by his merits and our imitation of him, we may happily attain to the rewards promised to the humble. Through our Lord.

In Lent a commemoration of the Feria.

Epistle. Philipp. 3, 7-12

Léctio Epístolæ beáti Pauli Apóstoli ad Philippénses.

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

FRATRES: Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. Verúmtamen exístimo ómnia detriméntum esse, propter eminéntem sciéntiam Jesu Christi Dómini mei: propter quem ómnia de-

BRETHREN, The things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord; for Whom I have suffered the loss

of all things, and count them but as dung, that I may win Christ: and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings; being made conformable to His death, if by any means I may attain to the resurrection which is from the dead; not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

triméntum feci, et árbitror ut stércora, ut Christum lucrifáciam, et invéniar in illo, non habens meam justítiam, quæ ex lege est, sed illam quæ ex fide est Christi Jesu; quæ ex Deo est justítia in fide, ad cognoscéndum illum, et virtútem resurrectiónis ejus, et societátem passiónum illíus: configurátus morti ejus: si quo modo occúrram ad resurrectiónem, quæ est ex mórtuis: non quod jam accéperim, aut jam perféctus sim: sequor autem, is quo modo comprehéndam, in quo et comprehénsus sum a Christo Jesu.

Secret

May these offerings of a devout people with which we heap Thine altars, O Lord, be rendered pleasing to Thee by the merits of blessed Francis, and, by Thy mercy, salutary to us. Through our Lord.

Hæc dona devótæ plebis, Dómine, quibus tua cumulámus altária, beáti Francísci méritis tibi grata, nobísque salutária, te miseránte, reddántur. Per Dóminum.

In Lent a commemoration of the Feria.

Postcommunion

We pray Thee, O Lord, that the divine sacrament we have received may by the intercession of blessed Francis, Thy confessor, bestow on us the aids both of temporal and of life eternal. Through our Lord.

Sumpta, Dómine, sacraménta cœléstia, beáto Francísco Confessóre tuo intercedénte, precámur; ut et temporális vitæ subsídia nobis cónferant, et ætérnæ. Per Dóminum.

In Lent a commemoration of the Feria. The last Gospel of the Feria.

April 4—St. Isidore, Bishop, Confessor, Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344.*

In Lent a commemoration of the Feria, and its Gospel at the end.

April 5—St. Vincent Ferrer, Confessor *(White)*

Double

Mass, Os justi, *page 1349, except:*

Prayer

Deus, qui Ecclésiam tuam beáti Vincéntii Confessóris tui méritis et prædicatióne, illustráre dignátus es: concéde nobis fámulis tuis; ut et ipsíus instruámur exémplis, et ab ómnibus ejus patrocínio liberémur advérsis. Per Dóminum.

O God, Who didst vouchsafe to enlighten Thy Church with the virtues and preaching of blessed Vincent, Thy confessor, grant unto us, Thy servants, that we may be both instructed by his examples and delivered from all evil by his patronage. Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at the end.

April 11—St. Leo the Great, Pope, Confessor, Doctor of the Church *(White)*

Double

The Beginning of Mass, page 756.

Introit. John 21, 15-17

Si díligis me, Simon Petre, pasce agnos meos, pasce oves meas. (*T. P.* Allelúja, allelúja). *Ps. 29, 1.* Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me. ℣. Glória Patri.

If thou lovest me, Simon Peter, feed My lambs, feed My sheep. (*P. T.* Alleluia, alleluia). *Ps. 29, 1.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Leonem Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

O eternal Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Leo, Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

In Lent a commemoration of the Feria.

Lesson. 1 Peter 5, 1-4; 10-11

Lesson from the Epistle of blessed Peter the Apostle.

BRETHREN: The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a pattern of the flock, from the heart. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you and establish you, To Him be glory and empire for ever and ever. Amen.

Léctio Epístolæ beáti Petri Apóstoli

CARÍSSIMI: Senióres, qui in vobis sunt, óbsecro consénior et testis Christi passiónum, qui et ejus, quæ in futúro reveláanda est, glóriæ communicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontánee secúndum Deum, neque turpis lucri grátia, sed voluntárie; neque ut dominántes in cleris sed forma facti gregis ex ánimo. Et cum apparúerit princeps pastórum, percipiétis immarcescíbilem glóriæ corónam. Deus autem omnis grátiæ, qui vocávit nos in ætérnam suam glóriam in Christo Jesu, módicum passos ipse perfíciet, confirmábit solidabítque. Ipsi glória et impérium in sǽcula sæculórum. Amen.

In Septuagesima the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. ℣. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

Exáltent eum in Ecclésia plebis: et in cáthedra seniórum laudent eum. ℣. Confiteántur Dómino misericórdiæ ejus; et mirabília ejus fíliis hóminum.

Lesser Alleluia

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. Allelúja.

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter and upon this rock I will build My Church. Alleluia.

Tract 39, 10-11

Annuntiávi justítiam tuam in ecclésia magna, ecce lábia mea non prohibébo: Dómine, tu scisti. ℣. Justítiam tuam non abscóndi in corde meo: veritátem tuam et salutáre tuum dixi. ℣. Non abscóndi misericórdiam tuam, et veritátem tuam a concílio multo.

I have declared Thy justice in a great church, lo, I will not restrain my lips: O Lord Thou knowest it. ℣. I have not hid Thy justice within my heart. I have declared Thy truth and Thy salvation. ℣. I have not concealed Thy mercy and Thy truth from a great council.

Greater Alleluia

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. Allelúja. *Ps. 44, 17, 18.* Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. Allelúja.

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter and upon this rock I will build My Church. Alleluia. *Ps. 44, 17, 18.* Thou shalt make them princes over all the earth: they shall remember Thy name throughout all generations. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

In illo témpore: Venit Jesus in partes Cæsaréæ Philíppi: et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixérunt: Alii Joánnem Baptístam, álii autem Elíam, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dícitis? Respóndens Simon Petrus

✠ Continuation of the holy Gospel according to St. Matthew.

At that time, Jesus came into the quarters of Cæsarea Philippi and He asked His disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them. But whom do you say that I am? Simon Peter answered, and said, Thou art

Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven: and I say to thee, That thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

dixit: Tu es Christus, Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es Simon Bar-Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cœlis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiam meam, et portæ ínferi non prævalébunt advérsus eam. Et tibi dabo claves regni cœlórum. Et quodcúmque ligáveris super terram, erit ligátum et in cœlis: et quodcúmque sólveris super terram, erit solútum et in cœlis.

Creed, page 765.

Offertory. Jerem. 1, 9, 10

Behold I have given my words in thy mouth; lo, I have set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant. (*P. T.* Alleluia).

Ecce dedi verba mea in ore tuo: ecce constítui te super gentes et super regna, ut evéllas et déstruas, et ædífices et plantes. (*T. P.* Allelúja).

Offertory Prayers, page 767.

Secret

In thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Oblátis munéribus, quǽsumus Dómine, Ecclésiam tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

In Lent a commemoration of the Feria.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church. (*P. T.* Alleluia).

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. (*T. P.* Allelúja).

Postcommunion

Refectióne sancta enutrítam gubérna, quǽsumus Dómine, tuam placátus Ecclésiam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Since Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

April 13—St. Hermenegild, Martyr *(Red)*

Semi-double

In Paschal-time Mass, Protexisti, *page 1328. Out of Paschal-time, the Mass,* In virtute, *page 1309. In either case the exceptions are as follows:*

Prayer

Deus, qui beátum Hermenegíldum Mártyrem tuum cœlésti regno terrénum postpónere docuísti: da, quǽsumus, nobis; ejus exémplo cadúca despícere, atque ætérna sectári. Per Dóminum.

O God, Who didst teach blessed Hermenegild, Thy martyr, to choose a heavenly kingdom rather than an earthly one, grant us, we beseech Thee, to despise fleeting things, after his example, and to pursue those that are eternal. Through our Lord.

In Lent a commemoration of the Feria.

Gospel from the Mass, Statuit, *page 1304.*

Last Gospel of the Feria.

April 14—St. Justin, Martyr *(Red)*

Double

Sts. Tiburtius, Valerian and Maximus, Martyrs *(Red)*

The Beginning of Mass, page 756.

Introit. Ps. 118, 85, 46

Narravérunt mihi iníqui fabulatiónes, sed non ut lex tua: ego autem loqué-

The wicked have told me fables, but not as Thy law; but I spoke of Thy tes-

timonies before kings, and I was not ashamed. (*P.T.* Alleluia, alleluia.) *Ps. 118, 1.* Blessed are the undefiled in the way, who walk in the law of the Lord. ℣. Glory.

bar de testimóniis tuis in conspéctu regum et non confundébar. (*T. P.* Allelúja, allelúja.) *Ps. 118, 1.* Beáti immaculáti in via, qui ámbulant in lege Dómini. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who, through the foolishness of the cross, didst wondrously teach blessed Justin, martyr, the surpassing knowledge of Jesus Christ, grant us, by his intercession, that we may avoid the wiles of error and attain to firmness of faith. Through the same.

Deus, qui per stultítiam crucis eminéntem Jesu Christi sciéntiam beátum Justínum Mártyrem mirabíliter docuísti; ejus nobis intercessióne concéde; ut, errórum circumventióne depúlsa, fídei firmitátem consequámur. Per eúmdem Dóminum.

In Lent a commemoration of the Feria.
Of St. Tiburtius and his fellow-martyrs.

Prayer

Grant, we beseech Thee, O almighty God, that, as we observe the feast of Thy holy martyrs, Tiburtius, Valerian and Maximus, we may likewise imitate their virtues. Through our Lord.

Præsta, quæsumus, omnípotens Deus: ut, qui sanctórum Mártyrum tuórum Tibúrtii, Valeriáni et Máximi solémnia cólimus: eórum étiam virtútes imitémur. Per Dóminum.

Epistle. 1 Cor. 1, 18-30

Lesson from the Epistle to blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Brethren, the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing

Fratres: Verbum crucis pereúntibus quidem stultítia est: iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim: Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo. Ubi sápiens? ubi scriba? ubi conquisítor hujus sæculi? Nonne stultam fecit Deus sapiéntiam hujus mundi? Nam quia in Dei sapiéntia non cognóvit mundus

per sapiéntiam Deum: plácuit Deo per stultítiam prædicatiónis salvos fácere credéntes. Quóniam et Judæi signa petunt, et Græci sapiéntiam quærunt: nos autem prædicámus Christum crucifíxum: Judæis quidem scándalum géntibus autem stultítiam, ipsis autem vocátis Judæis, atque Græcis, Christum Dei virtútem, et Dei sapiéntiam: quia quod stultum est Dei, sapiéntius est homínibus: et quod infírmum est Dei, fórtius est homínibus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justítia, et sanctificátio, et redémptio.

that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. But of Him are you in Christ Jesus, Who of God is made unto us wisdom and justice, and sanctification, and redemption.

In Lent the Greater Alleluia is replaced by the Gradual and Tract.

Greater Alleluia

Allelúja, allelúja. ℣. *1 Cor. 3, 19, 20.* Sapiéntia hujus mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatiónes sapiéntium, quóniam vanæ sunt. Allelúja. ℣. *Phil. 3, 8.* Verúmtamen exístimo ómnia detriméntum esse propter eminéntem sciéntiam Jesu Christi Dómini mei. Allelúja.

Alleluia, alleluia. ℣. *1 Cor. 3, 19, 20.* The wisdom of this world is foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain. Alleluia. ℣. *Philipp. 3, 8.* Furthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord. Alleluia.

Gradual. 1 Cor. 3, 19, 20

Sapiéntia hujus mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatiónes sapiéntium, quóniam vanæ sunt. ℣. *1 Cor. 1, 19.* Perdam sapiéntiam sapiéntium, et prudéntiam prudentium reprobábo.

The wisdom of this world is foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain. ℣. *1 Cor. 1, 19.* I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.

Tract. 1 Cor. 2, 2, 7, 8

I judged not myself to know anything amongst you but Jesus Christ, and Him crucified. ℣. We speak the wisdom of God in a mystery, which is hidden, which God ordained before the world unto our glory. ℣. Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory.

Non judicávi me scire áliquid inter vos nisi Jesum Christum, et hunc crucifíxum. ℣. Lóquimur Dei sapiéntiam in mystério, quæ abscóndita est, quam prædestinávit Deus ante sæcula in glóriam nostram. ℣. Quam nemo príncipum hujus sæculi cognóvit. Si enim cognovíssent, numquam Dóminum glóriæ crucifixíssent.

Munda Cor Meum, page 763.

Gospel. Luke 12, 2-9

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus said to His disciples, there is nothing covered that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear in chambers shall be preached on the house-tops. And I say to you, My friends, be not afraid of them who kill the body, and after that have no more that they can do. But I will show you Whom you shall fear: fear ye Him Who, after He hath killed, hath power to cast into Hell. Yea, I say to you, fear Him. Are not five sparrows sold for two farthings and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows. And I say to you, who-

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus discípulis suis: Nihil opértum est quod non revelétur: neque abscónditum, quod non sciátur. Quóniam quæ in ténebris dixístis in lúmine dicéntur: et quod in aurem locúti estis in cubículis, prædicábitur in tectis. Dico autem vobis amícis meis: Ne terreámini ab his qui occídunt corpus, et post hæc non habent ámplius quid fácient. Osténdam autem vobis quem timeátis: timéte eum qui, postquam occíderit, habet potestátem míttere in gehénnam; ita dico vobis, hunc timéte. Nonne quinque pásseres véneunt dipóndio, et unus ex illis non est in oblivióne coram Deo? Sed et capílli cápitis vestri omnes numeráti sunt. Nolíte ergo timére: multis passéribus pluris estis vos. Dico autem vobis: Omnis quicúmque conféssus fúerit me coram

homínibus, et Fílius hóminis confitébitur illum coram Angelis Dei.

soever shall confess Me before men, him shall the Son of man also confess before the angels of God.

Offertory. 1 Cor. 2, 2

Non enim judicávi me scire áliquid inter vos nisi Jesum Christum, et hunc crucifíxum. (*T. P.* Allelúja.)

For I judged not myself to know any thing among you, but Jesus Christ; and Him crucified. (*P.T.* Alleluia.)

Offertory Prayers, page 767.

Secret

MÚNERA nostra, Dómine Deus, benígnus súscipe: quorum mirábile mystérium sanctus Martyr Justínus advérsus impiórum calúmnias strénue deféndit. Per Dóminum.

GRACIOUSLY accept our gifts, O Lord, the wondrous mystery of which St. Justin, martyr, strenuously defended against the calumnies of the impious. Through our Lord.

In Lent commemoration of the Feria.
Of the Holy Martyrs.

Secret

HÆC hóstia, quæsumus, Dómine, quam sanctórum Mártyrum tuórum natalítia recenséntes offérimus: et víncula nostræ pravitátis absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

MAY this sacrifice, O Lord, which we offer commemorating the birthday of Thy martyrs, both loose us from the bonds of our base desires and gain for us the gifts of Thy mercy. Through our Lord.

Preface for Weekdays, page 775.

Communion. 2 Tim. 4, 8

Repósita est mihi coróna justítiæ, quam reddet mihi Dóminus in illa die justus judex. (*T. P.* Allelúja.)

There is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day. (*P.T.* Alleluia.)

Postcommunion

CŒLÉSTI alimónia reficti. súpplices te, Dómine, deprecámur: ut, beáti Justíni Mártyris tui mónitis, de accéptis donis semper in gra-

REFRESHED with heavenly food, we humbly pray Thee, O Lord, that, following the admonitions of Thy blessed martyr, Justin, we may

give thanks incessantly for the gifts we have received. Through our Lord.

tiárum actióne maneámus. Per Dóminum.

In Lent a commemoration of the Feria.
Of the Holy Martyrs.

Postcommunion

FILLED with Thy sacred gifts, we beseech Thee, O Lord, that what we celebrate in fulfillment of our bounden service we may feel in the increase of Thy salvation. Through our Lord.

SACRO múnere satiáti, súpplices te, Dómine, deprecámur: ut, quod débitæ servitútis celebrámus offício, salvatiónis tuæ sentiámus augméntum. Per Dóminum.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

April 17—St. Anicetus, Pope, Martyr *(Red)*

Simple

Mass, Si diligis me, *page 1302, except as follows:*

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Anicetus Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Anicétum Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Secret

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

OBLÁTIS munéribus, quæsumus Dómine, Ecclésiam tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIÓNE sancta enutrítam gubérna, quæsumus Dómine, tuam placátus Ecclésiam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum nostrum.

April 21—St. Anselm, Bishop, Confessor, Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344.*

April 22—Sts. Soter and Caius, Popes, Martyrs *(Red)*

Semi-double

Mass, Si diligis me, *page 1302 with Prayer, Secret and Postcommunion as below:*

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátos Sotérem et Cajum Mártyres tuos atque Summos Pontífices, perpétua protectióne custódi; quos totíus Ecclésiæ præstitísti esse pastóres. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Soter and Caius Thy Martyrs and Supreme Pontiffs, whom Thou didst choose to be the chief shepherds of the whole Church. Through our Lord.

Secret

OBLÁTIS munéribus, quǽsumus Dómine, Ecclésiam tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Preface No. 13, page 816.

Postcommunion

REFECTIÓNE sancta enutrítam gubérna, quǽsumus Dómine, tuam placátus Ecclésiam: ut poténti moderatióne diPrécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

April 23—St. George, Martyr *(Red)*

Semi-double

Mass, Protexisti, *page 1328, except:*

Prayer

O God, Who dost gladden us by the merits and intercession of blessed George, Thy Martyr, mercifully grant that we, who ask Thy favors through him, may obtain them by the gift of Thy grace. Through our Lord.

Deus, qui nos beáti Geórgii Mártyris tui méritis et intercessióne lætíficas: concéde propítius: ut, qui tua per eum benefícia póscimus dono tuæ grátiæ consequámur. Per Dóminum.

Epistle. 2 Tim. 2, 8-10; 3, 10-12

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

Dearly beloved, be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein I labor even unto bands, as an evil-doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra; what persecutions I endured and out of them all the Lord delivered me. And all that will live godly in Jesus Christ shall suffer persecution.

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

Caríssime: Memor esto Dóminum Jesum Christum resurrexísse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Jesu, cum glória cœlésti. Tu autem assecútus es meam doctrínam institutiónem, propósitum, fidem, longanimitátem, dilectiónem, patiéntiam, persecutiónes, passiónes: quália mihi facta sunt Antiochíæ, Icónii, et Lystris: quales persecutiónes sustínui et ómnibus erípuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Jesu, persecutiónem patiéntur.

Secret

Sanctify the gifts we offer Thee, O Lord, and through the intercession of blessed George, Thy martyr, cleanse us by them from the stains of our sins. Through our Lord.

Múnera, Dómine, obláta sanctífica, et intercedénte beáto Geórgio Mártyre tuo, nos per hæc a peccatórum nostrórum máculis emúnda. Per Dóminum.

Postcommunion

Súpplices te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedénte beáto Geórgio Mártyre tuo, tibi étiam plácitis móribus dignánter tríbuas deservíre. Per Dóminum.

We beseech Thee, O almighty God, that those whom Thou dost refresh with Thy sacrament, Thou also grant them, by the intercession of blessed George, Thy martyr, to serve Thee, as befits them, with behavior pleasing unto Thee. Through our Lord.

April 24—St. Fidelis of Sigmaringen, Martyr *(Red)*

Double

Mass, Protexisti, *page 1328, except:*

Prayer

Deus, qui beátum Fidélem, seráphico spíritus ardóre succénsum, in veræ fídei propagatióne martýrii palma et gloriósis miráculis decoráre dignátus es: ejus, quæsumus, méritis et intercessione, ita nos per grátiam tuam in fide et caritáte confírma; ut in servítio tuo fidéles usque ad mortem inveníri mereámur. Per Dóminum.

O God, Who didst vouchsafe to adorn with the grace of working miracles and the palm of martyrdom in the propagation of the true faith the blessed Fidelis, inflamed with seraphic ardor of soul, we beseech Thee, by his merits and intercession, so to strengthen us through Thy grace in faith and charity that we may be worthy to be found faithful in Thy service even unto death. Through our Lord.

April 25—St. Mark the Evangelist *(Red)*

Double of the Second Class

During the Paschal season the following Mass is celebrated. If this feast is transferred to a day after the Pentecost octave the Mass is Mihi autem, *as on the feast of St. Luke, October 18, page 1241; but the Prayer, Epistle, Secret and Postcommunion are from the following Mass:*

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

Protexísti me, Deus, a convéntu malignántium allelúja: a multitúdine operántium iniquitátem, allelúja, allelúja. *Ps. 6, 2.* Exáudi, Deus, oratiónem meam cum déprecor: a timóre inimíci éripe ánimam meam. ℣. Glória Patri.

Thou hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. *Ps. 6, 2.* Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst endow blessed Mark, Thine evangelist, with the grace of preaching, grant us, we beseech Thee, ever to profit by his teaching and be defended by his prayers. Through our Lord.

Deus, qui beátum Marcum Evangelístum tuum evangélicæ prædicatiónis grátia sublimásti: tríbue, quæsumus; ejus nos semper et eruditióne profícere, et oratióne deféndi. Per Dóminum.

Lesson. Ezech. 1, 10-14

Lesson from Ezechiel the Prophet.

As for the likeness of the faces of the four living creatures; there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four. And their faces and their wings were stretched upward; two wings of every one were joined, and two covered their bodies; and every one of them went straight forward; whither the impulse of the spirit was to go, thither they went, and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

Léctio Ezechiélis Prophétæ.

Similitudo vultus quátuor animálium: fácies hóminis, et fácies leónis a dextris ipsórum quátuor: fácies autem bovis a sinístris ipsórum quátuor, et fácies áquillæ désuper ipsórum quátuor. Fácies eórum, et pennæ eórum exténtæ désuper: duæ pennæ singulórum jungebántur, et duæ tegébant córpora eórum: et unumquódque eórum coram fácie sua ambulábat: ubi erant ímpetus spíritus, illuc gradiebántur, nec revertebántur cum ambulárent. Et similitúdo animálium, aspéctus eórum quasi carbónum ignis ardéntium, et quasi aspéctus lampadárum. Hæc erat vísio discúrrens in médio animálium, splendor ignis, et de igne fulgur egrédiens. Et animália ibant, et revertebántur in similitúdinem fúlguris coruscántis.

Alleluia, alleluia. ℣. *Ps. 88, 6.* The heavens shall confess Thy wonders, O Lord; and Thy truth in the Church of the saints. Alleluia. ℣. *Ps. 20, 4.* O Lord, Thou hast set on his head a crown of precious stones. Alleluia.

Allelúja, allelúja. ℣. *Ps. 88, 6.* Confitebúntur cœli mirabília tua, Dómine: étenim veritátem tuam in ecclésia sanctórum. Allelúja. ℣. *Ps. 20, 4.* Posuísti, Dómine, super caput ejus corónam de lápide pretióso. Allelúja.

Gospel. Luke 10, 1-9

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite: Pax huic dómui; et si ibi fúerit fílius pacis, requiéscet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscéperint vos, manducáte quæ apponúntur vobis: et curáte infírmos, qui in illa sunt, et dícite ilis: Appropinquávit in vos regnum Dei.

✠ Continuation of the holy Gospel acording to St. Luke.

At that time, The Lord appointed also other seventy-two; and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them, The harvest indeed is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He send laborers into His harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein; and say to them, The kingdom of God is come nigh unto you.

Creed, page 763.

Offertory. Ps. 88, 6

Confitebúntur cœli mirabília tua, Dómine, et veritátem tuam in ecclésia sanctórum, allelúja, allelúja.

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

Beáti Marci Evangelístæ tui solemnitáte, tibi

Bringing Thee gifts, O Lord, on the festival of

blessed Mark, Thine evangelist, we pray Thee, that, as the preaching of the Gospel made him glorious, so his intercession may render us in word and deed acceptable to Thee. Through our Lord.

múnera deferéntes, quæsumus, Dómine; ut, sicut illum prædicátio evangélica fecit gloriósum: ita nos ejus intercéssio et verbo, et ópere tibi reddat accéptos. Per Dóminum.

Preface No. 13, page 816.

Communion. Ps. 63, 11

The just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.

Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúja, allelúja.

Postcommunion

May Thy holy things, we beseech Thee, O Lord, bring us continual protection, so that, through the prayers of blessed Mark, Thine evangelist, they may ever guard us from all evils. Through our Lord.

Tríbuant nobis, quæsumus, Dómine, contínuum tua sancta præsídium: quo, beáti Marci Evangelístæ tui précibus, nos ab ómnibus semper tueántur advérsis. Per Dóminum.

Concluding Prayers, page 793.

On this day after the singing in procession of the Litany of the Saints, page 1536, the Mass of the Rogation-days is appointed to be celebrated, as on the three days preceding the festival of the Ascension, page 578.

April 26—Sts. Cletus and Marcellinus, Popes, Martyrs *(Red)*

Semi-double

Mass, Si diligis me, *page 1302, except:*

Prayer

O eternal Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Cletus and Marcellinus Thy Martyrs and Supreme Pontiffs, whom Thou didst choose to be the chief shepherds of the whole Church. Through our Lord.

Gregem tuum, Pastor ætérne, placátus inténde: et per beátos Cletum et Marcellinum Mártyres tuos atque Summos Pontífices perpétua protectióne custódi; quos totíus Ecclésiæ præstitísti esse pastóres. Per Dóminum.

April 27—St. Peter Canisius, Confessor and Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344, except:*

Prayer

Deus, qui ad tuéndam cathólicam fidem beátum Petrum Confessórem tuum virtúte et doctrína roborásti: concéde propítius: ut ejus exemplis et mónitis errántes ad salútem resipíscant, et fidéles in veritátis confessióne persevérent. Per Dóminum.

O God, Who for the defense of the Catholic Faith didst strengthen blessed Peter, Thy confessor, with virtue and learning: vouchsafe in Thy loving kindness, that by his example and precepts the erring may be restored to salvation, and the faithful may persevere in the confession of the truth. Through our Lord.

April 28—St. Paul of the Cross, Confessor *(White)*

Double

St. Vitalis, Martyr *(Red)*

The Beginning of Mass, page 756.

Introit. Gal. 2, 19, 20

Christo confixus sum cruci: vivo autem, jam non ego: vivit vero in me Christus: in fide vivo Fílii Dei, qui diléxit me, et trádidit semetípsum pro me, allelúja, allelúja. *Ps. 40, 2.* Beátus qui intélligit super egénum et páuperem: in die mala liberábit eum Dóminus. ℣. Glória Patri.

With Christ I am nailed to the cross: but I live, now not I: but Christ liveth in me: I live in the faith of the Son of God, Who loved me, and delivered Himself for me. Alleluia, alleluia. *Ps. 40, 2.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Dómine Jesu Christe, qui ad mystérium crucis prædicándum, sanctum Paulum singulári caritáte donás-

O Lord Jesus Christ, Who didst endow St. Paul with exceeding charity to preach the mystery of the Cross, and

didst will that through him a new family should spring up in Thy Church, grant us, by his intercession, that, constantly venerating Thy passion on earth, we may be worthy to partake of its fruits in heaven. Who livest.

ti, et per eum novam in Ecclésia famíliam floréscere voluísti: ipsíus nobis intercessióne concéde; ut passiónem tuam júgiter recoléntes in terris, ejúsdem fructum cónsequi mereámur in cœlis. Qui vivis.

A commemoration of St. Vitalis, Prayer from the Mass In virtute, *page 1309.*

Epistle. 1 Cor. 1, 17-25

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Coríthios.

BRETHREN, Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void. For the word of the cross, to them indeed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; But unto them that are called, both Jews and Greeks. Christ

FRATRES: Non misit me Christus baptizáre sed evangelizáre: non in sapiéntia verbi, ut non evacuétur crux Christi. Verbum enim crucis peréuntibus quidem stultítia est: iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim: Perdam sapiéntiam sapiéntium et prudéntiam prudéntium reprobábo. Ubi sápiens? ubi scriba? ubi conquisítor hujus sæculi? Nonne stultam fecit Deus sapiéntiam hujus mundi? Nam quia in Dei sapiéntia non cognóvit mundus per saptiéntiam Deum: plácuit Deo per stultítiam prædicatiónis salvos fácere credéntes. Quóniam et Judæi signa petunt, et Græci sapiéntiam quærunt: nos autem prædicámus Christum crucifíxum: Judæis quidem scándalum, géntibus autem stultítiam, ipsis autem vocátis Judæis atque Græcis, Christum Dei virtútem et Dei sapiéntiam: quia quod stultum est Dei, sapientius est hominibus: et

quod infírmum est Dei, fórtius est homínibus.

the power of God, and the wisdom of God. For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

In votive Masses out of Paschal-time the Greater Alleluia is replaced by the Gradual. After Septuagesima the Lesser Alleluia is replaced by the Tract.

Greater Alleluia

Allelúja, allelúja. ℣. *2 Cor. 5, 15.* Pro ómnibus mórtuus est Christus: ut, et qui vivunt jam non sibi vivant sed ei, qui pro ipsis mórtuus est, et resurréxit. Allelúja. ℣. *Rom. 8, 17.* Si fílii, et herédes: herédes quidem Dei, coherédes autem Christi: si tamen compátimur, ut et conglorificémur. Allelúja.

Alleluia, alleluia. *2. Cor. 5, 15.* ℣. Christ died for all; that they also who live may not now live to themselves, but to Him who died for them, and rose again. Alleluia. *Rom. 8, 17.* ℣. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ; yet so if we suffer with Him, that we may be also glorified with Him. Alleluia.

Gradual. Gal. 6, 14

Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. ℣. *1. Cor. 2, 2.* Non judicávi me scire áliquid inter vos, nisi Jesum Christum, et hunc crucifíxum.

But God forbid that I should glory, save in the cross of Our Lord Jesus Christ, by Whom the world is crucified to me, and I to the world. ℣. *1 Cor. 2, 2.* I judged not myself to know anything among you, but Jesus Christ, and Him crucified.

Lesser Alleluia

Allelúja, allelúja. ℣. *1 Petr. 2, 21.* Christus passus est pro nobis, vobis relínquens exémplum ut sequámini vestígia ejus. Allelúja.

Alleluia, alleluia. ℣. *1 Peter 2, 21.* Christ suffered for us, leaving you an example that you should follow His steps. Alleluia.

Tract. 1 Peter 4, 1

Christo ígitur passo in carne, et vos eádem cogitatióne armámini: quia qui passus est in carne, désiit a peccátis. ℣. *2 Cor. 4, 10.* Semper mortificátionem Jesu in córpore nostro circumferéntes, ut et vita

Christ therefore having suffered in the flesh, be you also armed with the same thought, for He that hath suffered in the flesh, hath ceased from sins. ℣. *2 Cor. 4, 10.* Always bearing about in our body the

dying of Jesus, that the life also of Jesus may be made manifest in our bodies. ℣. *Heb.* *12, 2.* Looking on Jesus, the author and finisher of our faith, Who, having joy set before Him, endured the cross, despising the shame, and sitteth on the right hand of the throne of God.

Jesu manifestétur in corpóribus nostris. ℣. *Hebr. 12, 2.* Aspiciéntes in auctórem fídei et consummatórem Jesum, qui propósito sibi gáudio, sustínuit Crucem, confusióne contémpta, atque in déxtera sedis Dei sedet.

Munda Cor Meum, page 763.

Gospel. Luke 10, 1-9

✠ Continuation of the Holy Gospel according to St. Luke.

AT THAT time, The Lord appointed also other seventy-two; and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them, The harvest indeed is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He send laborers into his harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you: and heal the sick that are therein; and say to them, The kingdom of God is come nigh unto you.

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Designávit Dóminus et álios septuaginta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutavéritis. In quamcúmque domum intravéritis primum dícite: Pax huic dómui: et si ibi fúerit fílius pacis, requiéscet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscéperint vos, manducáte quæ apponúntur vobis: et curáte infírmos qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Offertory. Eph. 5, 2

Ambuláte in dilectióne, sicut et Christus diléxit nos, et trádidit semetípsum pro nobis oblatiónem, et hóstiam Deo in odórem suavitátis, allelúja.

Walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God, for an odor of sweetness. Alleluia.

Offertory Prayers, page 767.

Secret

CÆLESTEM nobis, Dómine, præbeant mystéria hæc passiónis et mortis tuæ fervórem: quo sanctus Paulus, ea offeréndo, corpus suum hóstiam vivéntem, sanctam, tibíque placéntem exhibuit: Qui vivis.

MAY these mysteries of Thy passion and death, O Lord, obtain for us that heavenly fervor by which St. Paul, when he offered the same, presented his own body as a living sacrifice, holy and pleasing unto Thee. Who livest.

Commemoration of St. Vitalis, Secret from the Mass In virtute, *page 1311.*

Preface for Weekdays, page 775.

Communion. 1. Peter 4, 13

Communicántes Christi passiónibus gaudéte, ut in revelatióne, gloriæ, ejus gaudeátis exsultántes, allelúja.

If you partake of the sufferings of Christ, rejoice, that when His glory shall be revealed, you may also be glad with exceeding joy. Alleluia.

Postcommunion

SÚMPSIMUS, Dómine, divínum sacraméntum, imménsæ caritátis tuæ memoriále perpétuum: tríbue, quæsumus; ut sancti Pauli méritis, et imitatióne, aquam de fóntibus tuis hauriámus in vitam ætérnam saliéntem, et tuam sacratíssimam passiónem córdibus nostris impréssam móribus et vita teneámus: Qui vivis.

WE HAVE received, O Lord, Thy divine sacrament, the perpetual memorial of Thine infinite love; grant, we beseech Thee, that, by the merits of St. Paul and by imitating him, we may draw from Thy fountains the water that gusheth out unto life eternal, and may by our life and actions bear Thy sacred passion deep graven upon our hearts. Who livest.

Commemoration of St. Vitalis, Postcommunion from the Mass In virtute, *page 1312.*

Concluding Prayers, page 793.

April 29—St. Peter of Verona, Martyr *(Red)*

Double

Mass, Protexisti, *page 1328, except:*

Prayer

GRANT, we beseech Thee, O almighty God, that we may honor the faith of blessed Peter, Thy martyr, with fitting devotion, as he by the spread of the same faith was found worthy to obtain the palm of martyrdom. Through our Lord.

PRÆSTA quæsumus, omnípotens Deus: ut beáti Petri Mártyris tui fidem cóngrua devotióne sectémur; qui, pro ejúsdem fídei dilatatióne, martyrii palmam méruit obtinére. Per Dóminum.

Epistle from the Mass Lætabitur, *page 1313.*

Secret

GRACIOUSLY give ear, O Lord, to the prayers we offer Thee, and, through the intercession of blessed Peter, Thy martyr, keep under Thy protection those who defend the Faith. Through our Lord.

PRECES, quas tibi, Dómine, offérimus intercedénte beáto Petro Mártyre tuo, cleménter inténde: et propugnatóres fídei sub tua protectióne custódi. Per Dóminum.

Postcommunion

MAY the sacraments which we have received, keep Thy faithful, O Lord, and, by the intercession of blessed Peter, Thy martyr, guard them against all assaults of the enemy. Through our Lord.

FIDÉLES tuos, Dómine, custódiant sacraménta, quæ súmpsimus: et intercedénte beáto Petro Mártyre tuo, contra omnes advérsos tueántur incúrsus. Per Dóminum.

April 30—St. Catharine of Siena, Virgin *(White)*

Double

Mass, Dilexisti, *page 1370, except:*

Prayer

GRANT, we beseech Thee, O almighty God, that we, who venerate the natal feast of blessed Catharine, Thy virgin, may be both gladdened by

DA, QUÆSUMUS, omnípotens Deus: ut, qui beátæ Catharínæ Virginis tuæ natalítia cólimus; et ánima solemnitáte lætémur, et tantæ

virtútis proficiámus exémplo. Per Dominum.

her annual solemnity and helped by the example of so great virtue. Through our Lord.

Secret

Ascéndant ad te, Dómine, quas in beátæ Catharinæ solemnitáte offérimus, preces, et hóstia salutáris, virgíneo fragrans odóre. Per Dóminum.

Let the prayers we offer on the feast-day of blessed Catharine rise up unto Thee, O Lord, and the sacrifice of salvation fragrant with the odor of virgin purity. Through our Lord.

Postcommunion

Aeternitátem nobis, Dómine, cónferat, qua pasti sumus, mensa cœléstis: quæ beátæ Catharinæ Vírginis vitam étiam áluit temporálem. Per Dóminum.

May the heavenly table, from which we have been fed, give us eternal life, O Lord, as it sustained even the temporal life of Catharine, the blessed virgin. Through our Lord.

Wednesday before the Third Sunday after Easter

The Solemnity of St. Joseph

Spouse of the Blessed Virgin Mary, Patron of the Universal Church. *(White)*

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Ps. 32, 20, 21

Adjútor, et protéctor noster est Dóminus: in eo lætábitur cor nostrum, et in nómine sancto ejus sperávimus, allelúja, allelúja. *Ps. 79, 2.* Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph. ℣. Glória Patri.

The Lord is our helper and protector: in Him our heart shall rejoice, and in His holy name we have trusted. Alleluia, alleluia. *Ps. 79, 2.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui ineffábili providéntia beátum Joseph sanctíssimæ Genitrícis tuæ sponsum elígere dignátus es: præsta, quæsumus; ut, quem protectórem venerámur in

O God, Who, in Thine unspeakable providence, didst deign to choose blessed Joseph for the spouse of Thy most holy Mother, grant, we beseech Thee, that, venerating

him on earth as our protector, we may deserve to have him for our intercessor in heaven. Who livest.

terris, intercessórum habére mereámur in cælis: Qui vivis.

Lesson. Gen. 49, 22-26

Lesson from the Book of Genesis.

Léctio líbri Génesis.

JOSEPH is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him and envied him. His bow rested upon the strong, and the bands of his arms and hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

FILIUS accréscens Joseph, fílius accréscens, et decórus aspéctu: fíliæ discurrérunt super murum. Sed exasperavérunt, eum, et jurgáti sunt, inviderúntque illi habéntes jácula. Sedit in forti arcus ejus, et dissolúta sunt víncula brachiórum et mánuum illíus per manus poténtis Jacob: inde pastor egréssus est, lapis Israël. Deus Patris tui erit adjútor tuus, et Omnípotens benedícet tibi benedictiónibus cæli désuper, benedictiónibus abyssi jacéntis deórsum, benedictiónibus úberum et vulvæ. Benedictiónes patris tui confortátæ sunt benedictiónibus patrum ejus, donec veníret desidérium cóllium æternórum: fiant in cápite Joseph, et in vértice Nazaræi inter fratres suos.

If said out of Paschal-time the following Alleluias are replaced by the Gradual below.

Alleluia, alleluia. ℣. In whatever tribulation they shall cry to me, I will hear them, and be their protector aways. Alleluia. ℣. Grant, O Joseph, that ever secure under thy patronage, we may pass our lives without guilt. Alleluia.

Allelúja, allelúja. ℣. De quacúmque tribulatióne clamáverint ad me, exáudiam eos, et ero protéctor eórum semper. Allelúja. ℣. Fac nos innócuam, Joseph, decúrrere vitam: sitque tuo semper tuta patrocínio. Allelúja.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented him with blessings of sweet-

Dómine, prævenísti eum in benedictiónibus dulcédinis:

posuisti in cápite ejus corónam de lápide pretióso. ℣. Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi. Allelúja, allelúja. ℣. Fac nos innócuam, Joseph, decúrrere vitam: sitque tuo semper tuta patrocínio. Allelúja.

ness: Thou hast set on his head a crown of precious stones. ℣. He asked life of Thee and Thou hast given him length of days for ever and ever. Alleluia, alleluia. ℣. Grant, O Joseph, that ever secure under thy patronage, we may pass our lives without guilt. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 3, 21-23

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Factum est autem cum baptizarétur omnis pópulis, et Jesu baptizato, et oránte, apertum est cælum: et descéndit Spíritus Sanctus corporáli spécie sicut colúmba in ipsum: et vox de cælo facta est: Tu es Fílius meus diléctus, in te complácui mihi. Et ipse Jesus erat incípiens quasi annórum trigínta, ut putabátur, fílius Joseph.

✠ Continuation of the Holy Gospel according to St. Luke.

At that time, it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon Him: and a voice came from heaven: Thou art My beloved Son, in Thee, I am well pleased. And Jesus Himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph.

Creed, page 765.

Offertory. Ps. 147, 12-13

Lauda, Jerúsalem, Dóminum: quóniam confortávit seras portárum tuárum: benedíxit fíliis tuis in te. (*T. P.* Allelúja, allelúja.)

Praise the Lord, O Jerusalem, because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee. (*P. T.* Alleluia, alleluia.)

Offertory Prayers, page 767.

Secret

Sanctíssimæ Genitrícis tuæ Sponsi patrocínio suffúlti, rogámus, Dómine, cleméntiam tuam: ut corda nostra fácias terréna cuncta despícere, ac te verum Deum

Supported by the patronage of the spouse of Thy most holy Mother, we ask Thy clemency, O Lord, to make our hearts despise all earthly things and with perfect charity

love Thee, the true God. Who livest.

perfécta caritáte dilígere: Qui vivis.

Preface No. 12, page 815.

Communion. Matt. 1, 16

But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ. (*P. T.* Alleluia, alleluia.)

Jacob autem génuit Joseph virum Maríæ, de qua natus est Jesus, qui vocátur Christus. (*T. P.* allelúja, allelúja.)

Postcommunion

REFRESHED at the fountain of divine blessing, we beseech Thee, O Lord, our God, as Thou dost make us to rejoice in the protection of blessed Joseph, so to make us also, by his merits and intercession, partakers of his heavenly glory. Through our Lord.

DIVÍNI múneris fonte refécti, quæsumus, Dómine Deus noster: ut, sicut nos facis beáti Joseph protectióne gaudére; ita ejus méritis et intercessióne, cæléstis glóriæ fácias esse partícipes. Per Dóminum.

Concluding Prayers, page 793.

Wednesday before the Fourth Sunday after Easter
Octave of the Solemnity of St. Joseph, *(White)*
Double Major

Mass of the feast, page 997, with the commemoration of the occurring feast.

May 1—Sts. Philip and James, Apostles *(Red)*
Double of the Second Class

The Beginning of Mass, page 756.

Introit. 2 Esdr. 9, 27

IN THE time of their tribulation they cried to Thee, O Lord, and Thou heardest them from heaven, alleluia, alleluia. *Ps. 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory.

CLAMAVÉRUNT ad te, Dómine, in témpore afflictiónis suæ, et tu de cœlo exaudísti eos, allelúja, allelúja. *Ps. 32, 1.* Exsultáte, justi, in Dómino: rectos decet collaudátio. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost gladden us with the annual solem-

DEUS, qui nos ánnua Apostolórum tuórum

Philíppi et Jacóbi solemnitáte lætíficas: præsta, quæsumus; ut, quorum gaudémus méritis, instruámur exémplis. Per Dóminum.

nity of Thine apostles, Philip and James, grant, we beseech Thee, that we may learn from the examples of those in whose merits we rejoice. Through our Lord.

In Votive Masses out of Paschal-time only, the following Lesson instead of the prescribed one below is said.

Lesson. Eph. 4, 7-13

Léctio Epístolæ beati, Pauli Apóstoli ad Ephésios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

FRATRES: Unicuíque nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum captívam duxit captivitátem: dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferióres partes terræ? Qui descéndit, ipse est et qui ascéndit super omnes cœlos, ut impléret ómnia. Et ipse dedit quosdam quidem, Apóstolos, quosdam autem Prophétas, álios vero Evangelístas, álios autem pastóres, et doctóres, ad consummatiónem sanctórum in opus ministérii, in ædificatiónem córporis Christi: donec occurrámus omnes in unitátem fídei, et agnitiónis Fílii Dei, in virum perféctum, in mensúram ætátis plenitúdinis Christi.

BRETHREN, to every one of us is given grace according to the measure of the giving of Christ. Wherefore he saith, Ascending on high, he led captivity captive; he gave gifts to men. Now, that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

Lesson. Wis. 5, 1-5

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

STABUNT justi in magna constántia advérsus eos, qui se angustiavérunt, et qui

THE just shall stand with great constancy against those that have afflicted them,

and taken away their labors. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit, These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints.

abstulérunt labóres eórum. Vidéntes turbabúntur timóre horríbili, et mirabúntur in subitatióne insperátæ salútis, dicéntes intra se, pœniténtiam agéntes et præ angústia, spíritus geméntes: Hi sunt, quos habúimus aliquándo in derísum, et in similitúdinem impropérii. Nos insensáti vitam illórum æstimabámus insániam, et finem illórum sine honóre: ecce quómodo computáti sunt inter fílios Dei, et inter sanctos sors illórum est.

Out of Paschal-time the following Alleluias are replaced by the Gradual. After Septuagesima, by the Tract.

Alleluia, alleluia. ℣. *Ps. 88, 6.* The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. ℣. *John 14, 9.* So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth My Father also. Alleluia.

Allelúja, allelúja. ℣. *Ps. 88, 6.* Confitebúntur cœli mirabília tua, Dómine: étenim veritátem tuam in ecclésia sanctórum Allelúja. ℣. *Joann. 14, 9.* Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem meum. Allelúja.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth; they shall remember Thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee, therefore shall people praise thee. Alleluia, alleluia. ℣. *John 14, 9.* So long a time have I been with you, and have you not known Me? Philip, he that seeth Me seeth My Father also. Alleluia.

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi. Allelúja, allelúja. ℣. *Joann. 14, 9.* Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me videt et Patrem meum. Allelúja.

Tract. Ps. 125, 5, 6

They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall

Qui séminant in lácrimis in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem

vénient cum exsultatióne, portántes manípulos suos.

come with joyfulness, carrying their sheaves.

Munda Cor Meum, page 763.

Gospel. John 14, 1-13

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Dixit Jesus discípulis suis: Non turbétur cor vestrum. Créditis in Deum, et in me crédite. In domo Patris mei mansiónes multæ sunt. Si quo minus dixissem vobis: Quia vado paráre vobis locum. Et si abíero, et præparávero vobis locum: íterum vénio, et accípiam vos ad meípsum, ut ubi sum ego, et vos sitis. Et quo ego vado scitis, et viam scitis. Dicit ei Thomas: Dómine, nescímus quo vadis: et quómodo póssumus viam scire? Dicit ei Jesus: Ego sum via, véritas, et vita; nemo venit ad Patrem, nisi per me. Si cognovissétis me, et Patrem meum útique cognovissétis: et ámodo cognoscétis eum, et vidístis eum. Dicit ei Philíppus: Dómine, osténde nobis Patrem, et súfficit nobis. Dicit ei Jesus: Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem. Quómodo tu dicis: Osténde nobis Patrem? Non créditis, quia ego in Patre, et Pater in me est? Verba, quæ ego loquor vobis, a meípso non loquor. Pater autem in me manens, ipse facit ópera. Non créditis, quia ego in Patre, et Pater in me est? Alióquin propter ópera ipsa crédite. Amen, amen dico vobis, qui credit in me, ópera quæ

✠ Continuation of the Holy Gospel according to St. John.

At that time, Jesus said to His disciples: Let not your heart be troubled: you believe in God, believe also in Me. In My Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to Myself, that where I am you also may be. And whither I go you know, and the way you know. Thomas saith to Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith to him, I am the way, and the truth, and the life. No man cometh to the Father, but by Me. If you had known Me, you would without doubt have known My Father also: and from henceforth you shall know Him; and you have seen Him. Philip saith to Him, Lord, show us the Father, and it is enough for us. Jesus saith to him, So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth the Father also. How sayest thou, Show us the Father? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you, I speak not of Myself. But the Father Who abideth in Me, He doeth

the works. Believe you not that I am in the Father, and the Father in Me? Otherwise, believe for the very works' sake. Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do; and greater than these shall he do. Because I go to the Father: and whatsoever you shall ask the Father in My name, that will I do.

ego fácio, et ipse fáciet, et majóra horum fáciet: quia ego ad Patrem vado. Et quodcúmque petiéritis Patrem in nómine meo, hoc fáciam.

Creed, page 765.

Out of Paschal-time only, the second Offertory is said instead of the following one.

Offertory. Ps. 88, 6

The heavens shall confess Thy wonders, O Lord; and Thy truth, in the church of the saints, alleluia, alleluia.

Confitebúntur cœli mirabília tua, Dómine: et veritátem tuam in Ecclésia sanctórum, allelúja, allelúja.

Offertory. Ps. 18, 15

Their sound went forth into all the earth; and their words to the ends of the world.

In omnem terram exívit sonus eórum; et in fines orbis terræ verba eórum

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the offerings which we bring for the feast of Thine Apostles Philip and James, and turn aside all the evils which we deserve. Through our Lord.

MÚNERA, Dómine, quæ pro Apostolórum tuórum Philíppi et Jacóbi solemnitáte deférimus, propítius súscipe: et mala ómnia, quæ merémur, avérte. Per Dóminum.

Preface No. 13, page 816.

Communion. John 14, 9, 10

So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth My Father also, alleluia: believest thou not that I am in the Father, and the Father in Me? alleluia, alleluia.

Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem meum, allelúja: non credis, quia ego in Patre, et Pater in me est? Allelúja, allelúja.

Postcommunion

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be assisted by the prayers of those

QUÆSUMUS, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratióni-

bus adjuvémur. Per Dóminum.

whose feast we celebrate. Through our Lord.

Concluding Prayers, page 793.

May 2—St. Athanasius, Bishop, Confessor, Doctor of the Church *(White)*

Double

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

In médio Ecclésiæ apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ índuit eum, allelúja, allelúja. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

In the midst of the Church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Exáudi, quæsumus, Dómine, preces nostras, quas in beáti Athanásii Confessóris tui atque Pontíficis solemnitáte deférimus: et, qui tibi digne méruit famulári, ejus intercedéntibus méritis, ab ómnibus nos absólve peccátis. Per Dóminum.

Graciously hear our prayers, we beseech Thee, O Lord, which we bring before Thee on the solemnity of blessed Athanasius, Thy confessor and pontiff, and, by the merits and intercession of him who had the grace to serve Thee worthily, absolve us of all our sins. Through our Lord.

Epistle. 2 Cor. 4, 5-14

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Fratres: Non nosmetípsos prædicámus sed Jesum Christum Dóminum nostrum: nos autem servos vestros per Jesum: quóniam Deus, qui dixit de ténebris lucem splendéscere, ipse illúxit in córdibus nostris ad illuminatiónem

Brethren, We preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge

of the glory of God, in the face of Christ Jesus. But we have this treasure in earthen vessels, that the excellency may be of the power of God and not of us. In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not; always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus may be made manifest in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, as it is written, I believed, for which cause I have spoken, we also believe, for which cause we speak also: knowing that He who raised up Jesus will raise up us also with Jesus, and place us with you.

sciéntiæ claritátis Dei, in fácie Christi Jesu. Habémus autem thesáurum istum in vasis fictílibus: ut sublímitas sit virtútis Dei, et non ex nobis. In ómnibus tribulatiónem pátimur, sed non angustiámur: aporiámur, sed non destitúimur: persecutiónem pátimur, sed non derelínquimur: dejícimur, sed non perímus: semper mortificatiónem Jesu in córpore nostro circumferéntes, ut et vita Jesu manifestétur in corpóribus nostris. Semper enim nos, qui vívimus, in mortem trádimur propter Jesum: ut et vita Jesu manifestétur in carne nostra mortáli. Ergo mors in nobis operátur, vita autem in vobis. Habéntes autem eúmdem spíritum fídei, sicut scriptum est: Crédidi, propter quod locútus sum: et nos crédimus, propter quod et lóquimur: sciéntes, quóniam qui suscitávit Jesum, et nos cum Jesu suscitábit, et constítuet vobíscum.

In Votive Masses out of Paschal-time the following Alleluias are replaced by the Gradual.

Alleluia, alleluia. ℣. *Ps. 109, 4.* Thou art a priest for ever, according to the order of Melchisedech. Alleluia. ℣. *James 1, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Allelúja, allelúja. ℣. *Ps. 109, 4.* Tu es sacérdos in ætérnum secúndum órdinem Melchísedech. Allelúja. ℣. *Jac. 1, 12.* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúja.

Gradual. Eccl. 44, 16

Behold a great priest, who in his days pleased God. ℣. *Eccl. 44, 20.* There was not any found like to him, who kept the law of the Most High. Al-

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. *Eccl. 44, 20.* Non est invéntus símilis illi, qui conserváret legem Excélsi. Allelúja, alle-

lúja. ℣. *Jac. 1, 12.* Beátus vir qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúja.

leluia, alleluia. ℣. *James 1, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 23-28

✠ Sequéntia sancti Evangélii secúndum Matthæum.

In illo témpore: Dixit Jesus discípulis suis: Cum persequéntur vos in civitáte ista, fúgite in áliam. Amen dico vobis, non consummábitis civitátes Israël, donec véniat Fílius hóminis. Non est discípulus super magístrum, nec servus super Dóminum suum. Súfficit discípulo, ut sit sicut magíster ejus: et servo, sicut dóminus ejus. Si patremfamílias Beélzebub vocavérunt: quanto magis domésticos ejus? Ne ergo timuéritis eos. Nihil enim est opértum, quod non revelábitur: et occúltum, quod non sciétur. Quod dico vobis in ténebris, dícite in lúmine: et quod in aure audítis, prædicáte super tecta. Et nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere: sed pótius timéte eum, qui potest ánimam et corpus pérdere in gehénnam.

✠ Continuation of the Holy Gospel according to St. Matthew.

At that time, Jesus said to His disciples, When they shall persecute you in this city, flee to another. Amen, I say to you, you shall not finish all the cities of Israel till the Son of man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? Therefore fear them not; for nothing is covered that shall not be revealed; nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body into hell.

Creed, page 765.

Offertory. Ps. 88, 24, 22

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxili-

I have found David my servant: with my holy oil I have anointed him; for my arm

shall help him, and my hand shall strengthen him, alleluia.

ábitur ei, et bráchium meum confortábit eum, allelúja.

Offertory Prayers, page 767.

Secret

MAY the annual solemnity of St. Athanasius, Thy confessor, commend us to Thy loving-kindness, we beseech Thee, O Lord, that, by this office of pious atonement, a blessed reward may follow him, and he may obtain for us the gifts of Thy grace. Through our Lord.

SANCTI Athanásii Confessóris tui atque Pontíficis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos: ut, per hæc piæ placatiónis offícia, et illum beáta retribútio comitétur, et nobis grátiæ tuæ dona concíliet. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 10, 27

That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the housetops, alleluia.

Quod dico vobis in ténebris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, prædicáte super tecta, allelúja.

Postcommunion

O GOD, the rewarder of faithful souls, grant that, by the prayers of blessed Athanasius, Thy confessor and bishop, whose august festival we celebrate, we may obtain pardon. Through our Lord.

DEUS, fidélium remunerátor animárum: præsta; ut beáti Athanásii Confessóris tui atque Pontíficis, cujus venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

Concluding Prayers, page 793.

May 3—The Finding of the Holy Cross, *(Red)*

Double of the Second Class

Sts. Alexander, Eventius, Theodulus and Juvenal, Martyrs

If this feast is transferred beyond the Paschal season, the Mass below is celebrated, but the alleluia after the Introit and Communion, and the commemoration of Sts. Alexander and Companions are omitted, and the Gradual will be that of the feast of the Exaltation of the Holy Cross, September 14, page 1196.

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

Nos autem gloriári opórtet in cruce Dómini nostri Jesu Christi in quo est salus, vita, et resurréctio nostra per quem salváti, et liberáti sumus, allelúja, allelúja. *Ps. 66, 2.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. ℣. Glória Patri.

But it behooves us to glory in the cross of our Lord Jesus Christ: in Whom is our salvation, life, and resurrection: by Whom we are saved and delivered, alleluia, alleluia. *Ps. 66, 2.* May God have mercy on us and bless us: May He cause the light of His countenance to shine upon us, and may He have mercy on us. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui in præclára salutíferæ Crucis Inventióne, passiónis tuæ mirácula suscitásti: concéde; ut vitális ligni prétio, ætérnæ vitæ suffrágia consequámur: Qui vivis.

O God, Who, in the glorious finding of the cross of our salvation, didst renew the miracles of Thy passion, grant that, by the price of that life-giving wood, we may obtain the privilege of eternal life. Who livest.

Commemoration of Sts. Alexander and Companions, in low Masses only.

Prayer

Præsta, quæsumus, omnípotens Deus: ut, qui sanctórum tuórum Alexándri, Evéntii, Theodúli, atque Juvenális natalítia cólimus; a cunctis malis imminéntibus eórum intercessiónibus liberémur. Per Dóminum.

Grant, we beseech Thee, O almighty God, that, venerating the natal feast of Thy saints, Alexander, Eventius, Theodulus, and Juvenal, we may, by their intercessions, be delivered from all the evils that threaten us. Through our Lord.

Epistle. Philipp. 2, 5-11

Léctio Epístolæ beáti Pauli Apóstoli ad Philippénses.

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

Fratres: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in

Brethren, Let this mind be in you, which was also in Christ Jesus; who, being in

the form of God, thought it not robbery to be equal with God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (*Here all kneel down*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Alleluia, alleluia. ℣. *Ps. 95, 10.* Say ye among the gentiles, that the Lord hath reigned from the wood. Alleluia. ℣. Sweet the wood, sweet the nails, sweet the load that hangs thereon, to bear up the King and Lord of heaven, no tree was worthy, save thou, O holy cross. Alleluia.

forma Dei esset, non rapínam arbitrátus est esse se æquálem Deo: sed semetípsum exinanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit illi nomen, quod est super omne nomen: *(hic genuflectitur)* ut in nómine Jesu omne genu flectátur cœléstium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

Allelúja, allelúja. ℣. *Ps. 95, 10.* Dícite in géntibus, quia Dóminus regnávit a ligno. Allelúja. ℣. Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuísti digna sustinére Regem cœlórum, et Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 3, 1-15

✠ Continuation of the Holy Gospel according to St. John.

At that time, There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night; and said to Him, Rabbi, we know that Thou art come, a teacher from God; for no man can do these signs which Thou dost, unless God be with him. Jesus answered and said to him, Amen, amen, I say to thee, unless a

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Erat homo ex Pharisæis, Nicodémus nómine, princeps Judæórum. Hic venit ad Jesum nocte, et dixit ei: Rabbi, scimus quia a Deo venísti magíster, nemo enim potest hæc signa fácere, quæ tu facis, nisi fúerit Deus cum eo. Respóndit Jesus, et dixit ei: Amen, amen dico tibi nisi quis renátus fúerit dénuo, non potest vidére reg-

num Dei. Dicit ad eum Nicodémus: Quómodo potest homo nasci, cum sit senex? numquid potest in ventrem matris suæ iteráto introíre, et renásci? Respóndit Jesus: Amen, amen dico tibi, nisi quis renátus fúerit ex aqua, et Spíritu Sancto, non potest introíre in regnum Dei. Quod natum est ex carne, caro est: et quod natum est ex spíritu, spíritus est. Non miréris quia dixi tibi: opórtet vos nasci dénuo. Spíritus ubi vult spirat, et vocem ejus audis, sed nescis unde véniat, aut quo vadat: sic est omnis, qui natus est ex spíritu. Respóndit Nicodémus, et dixit ei: Quómodo possunt hæc fíeri? Respóndit Jesus, et dixit ei: Tu es magister in Israël, et hæc ignóras? Amen, amen dico tibi, quia quod scimus lóquimur, et quod vídimus testámur, et testimónium nostrum non accípitis. Si terréna dixi vobis, et non créditis: quómodo, si díxero vobis cœléstia, credétis? Et nemo ascéndit in cœlum nisi qui descéndit de cœlo, Fílius hóminis, qui est in cœlo. Et sicut Móyses exaltávit serpéntum in desérto; ita exaltári opórtet Fílium hóminis: ut omnis qui credit in ipsum, non péreat, sed hábeat vitam ætérnam.

man be born again, he can not see the kingdom of God. Nicodemus said to Him, How can a man be born again, when he is old? Can he enter a second time into his mother's womb, and be born again? Jesus answered, Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Wonder not that I said to thee, You must be born again. The Spirit breatheth where He will; and thou hearest His voice, but thou knowest not whence He cometh, nor whither He goeth; so is every one that is born of the Spirit. Nicodemus answered and said to Him, How can these things be done? Jesus answered, and said to him, Art thou a master in Israel, and knowest not these things? Amen, amen, I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not; how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but He that descended from heaven, the Son of man Who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up; that whosoever believeth in Him may not perish but may have life everlasting.

Creed, page 765.

Offertory. Ps. 117, 16, 17

Dextera Dómini fecit virtútem. déxtera Dómini exal-

The right hand of the Lord hath wrought strength, the

right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord, alleluia.

távit me: non móriar, sed vivam, et narrábo ópera Dómini, allelúja.

Offertory Prayers, page 767.

Secret

Look with favor, O Lord, upon the sacrifice which we immolate to Thee, that it may preserve us from the horrors of war and, through the banner of the holy cross of Thy Son, may establish us in the security of Thy protection, to trample under foot the snares of the enemy's power. Through the same.

Sacrifícium, Dómine, quod tibi immolámus placátus inténde: ut ab omni nos éruat bellórum nequítia, et per vexíllum sanctæ Crucis Fílii tui, ad conteréndas potestátis advérsæ insídias, nos in tuæ protectiónis securitáte constítuat. Per eúmdem Dóminum.

Commemoration of Sts. Alexander and Companions, in low Masses only.

Secret

Let plenteous benediction, we beseech Thee, O Lord, descend upon these sacrifices, both to work Thy merciful sanctification in us and to bring us joy in the solemnity of Thy saints. Through our Lord.

Super has hóstias, quæsumus, Dómine, benedíctio copiósa descéndat: quæ et sanctificatiónem nobis cleménter operétur, et de Sanctórum nos solemnitáte lætíficet. Per Dóminum.

Preface No. 4, page 803.

Communion

By the sign of the cross, deliver us from our enemies, O Thou our God, alleluia.

Per signum Crucis de inimícis nostris líbera nos, Deus noster, allelúja.

Postcommunion

Filled with heavenly food, and refreshed with the spiritual cup, we beseech Thee, O almighty God, that Thou defend us from the malice of

Repléti alimónia cœlésti, et spirituáli póculo recreáti, quæsumus, omnípotens Deus: ut ab hoste maligno deféndas, quos per lignum sanc-

tæ Crucis Fílii tui, arma justítiæ pro salúte mundi, triumpháre jussísti. Per eúmdem Dóminum.

the enemy, as Thou hast bidden us triumph by the wood of the holy cross, the armor of justice for the salvation of the world. Through the same

Commemoration of Sts. Alexander and Companions, in low Masses only.

Postcommunion

Refécti participatióne múneris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedéntibus sanctis tuis Alexándro, Evéntio, Theodúlo, et Juvenále, sentiámus effléctum. Per Dóminum.

Refreshed by partaking of Thy sacred gift, we pray, Thee, O Lord, our God, that by the intercessions of Thy saints Alexander, Eventius, Theodulus, and Juvenal, we may experience the effect of that to which we pay our worship. Through our Lord.

Concluding Prayers, page 793.

May 4—St. Monica, Widow *(White)*

Double

Mass, Cognovi, *page 1383, except:*

Prayer

Deus, mæréntium consolátor et in te sperántium salus, qui beátæ Mónicæ pias lácrymas in conversióne fílii sui Augustíni misericórditer suscepísti: da nobis utriusque intervéntu, peccáta nostra deploráre, et grátiæ tuæ indulgéntiam invénire. Per Dóminum.

O God, the consoler of them that mourn and the health of them that hope in Thee, Who didst show Thine acceptance of blessed Monica's pious tears in the conversion of her son Augustine, grant us, by the intercession of them both, to deplore our sins and find the mercy of Thy grace. Through our Lord.

Epistle, Honor widows, *page 1388.*
Gospel, At that time Jesus went into a city, *page 691.*

May 5—St. Pius V, *Pope, Confessor (White)*

Double

Mass, Si diligis me, *page 1302, except:*

Prayer

Deus, qui ad conteréndos Ecclésiæ tuæ hostes, et

O God, Who didst vouchsafe to choose blessed Pius

Thy chief bishop for the crushing of the enemies of Thy Church and the restoration of divine worship, make us to be defended by his watchful care and so to adhere to Thy service that, all the contrivances of our enemies being overcome, we may rejoice in everlasting peace. Through our Lord.

ad divínum cultum reparándum, beátum Pium Pontíficem máximum elígere dignátus es: fac nos ipsíus deféndi præsídiis, et ita tuis inhærére obséquiis: ut ómnium hóstium superátis insídiis, perpétua pace lætémur. Per Dóminum.

May 6—St. John before the Latin Gate, *(Red)*

Double Major

Mass, Protexisti, *page 1328, except:*

Prayer

O GOD, Who beholdest that our own ill deeds disquiet us on every side, grant, we beseech Thee, that the glorious intercession of blessed John, Thine apostle and evangelist, may be our protection. Through our Lord.

DEUS, qui cónspicis quia nos úndique mala nostra pertúrbant: præsta, quæsumus; ut beáti Joánnis Apóstoli tui et Evangelístæ intercéssio gloriósa nos prótegat. Per Dóminum.

Alleluia, alleluia. ℣. *Ps. 91, 13.* The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Alleluia. ℣. *Osee 14, 6.* The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Allelúja, allelúja. ℣. *Ps. 91, 13.* Justus ut palma florébit: sicut cedrus Líbani multiplicabitur. ℣. *Osee, 14, 6.* Justus germinábit sicut lilium: et florébit in ætérnum ante Dóminum. Allelúja.

Gospel. Matt. 20, 20-23

✠ Continuation of the Holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

AT THAT time, the mother of the sons of Zebedee came to Jesus with her sons, worshipping, and asking something of Him. Who said to her: What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy

IN ILLO témpore: Accéssit ad Jesum mater filiórum Zebedæi cum fíliis suis, adórans, et petens áliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sédeant hi duo fílii mei, unus ad déxteram tuam, et unus ad sinístram in

regno tuo. Respóndens autem Jesus, dixit: Nescítis quid petátis. Potéstis bíbere cálicem, quem ego bibitúrus sum? Dicunt ei: Póssumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad dexteram meam, vel sinístram, non est meum dare vobis, sed quibus parátum est a Patre meo.

right hand, and the other on Thy left, in Thy kingdom. And Jesus answering, said: You know not what you ask, can you drink the chalice that I shall drink? They say to Him: We can. He saith to them: My chalice indeed you shall drink; but to sit on my right or left hand is not Mine to give to you, but to them for whom it is prepared by My Father.

Creed, page 765.

Secret

MUNÉRIBUS nostris, quæsumus, Dómine, precibúsque suscéptis: et cœléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

RECEIVING our gifts and prayers, we beseech Thee, O Lord, do Thou cleanse us with Thy heavenly mysteries and mercifully hear us. Through our Lord.

Preface No. 13, page 816.

Postcommunion

REFÉCTI, Dómine, pane cœléstí: ad vitam, quæsumus, nutriámur ætérnam. Per Dóminum.

REFRESHED with the bread of heaven, we beseech Thee, O Lord, that we may be nourished unto everlasting life. Through our Lord.

Concluding Prayers, page 793.

May 7—St. Stanislaus, Bishop, Martyr *(Red)*

Double

Mass, Protexisti, *page 1328, except:*

Prayer

DEUS, pro cujus honóre gloriósus Póntifex Stanisláus gládiis impiórium occúbuit: præsta, quæsumus: ut omnes, qui ejus implórant auxílium, petitiónis suæ salutárem consequántur efféctum. Per Dóminum.

O GOD, for Whose honor Stanislaus, the glorious bishop, fell by the sword of the impious, grant, we beseech Thee, that all who implore his aid may obtain the salutary effect of their petition. Through our Lord.

Secret, Sanctify, O Lord, *from Mass,* Sacerdotes, *page 1308.* *Postcommunion,* May this communion, *from Mass,* Sacerdotes, *page 1308.*

May 8—Apparition of St. Michael the Archangel.

(White)

Double Major

Mass, Benedicite, *as on Sept. 29, page 1213.*

May 9—St. Gregory Nazianzen, Bishop, Confessor, Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344, except Epistle is that contained at the end of that Mass,* The just man.

May 10—St. Antoninus, Bishop, Confessor *(White)*

Double

Mass, Statuit ei, *page 1337, except:*

Prayer

MAY we be assisted, O Lord, by the merits of St. Antoninus, Thy confessor and bishop, that, as we declare Thee wonderful in him, so we may glory in Thy mercy toward us. Through our Lord.

SANCTI Antoníni, Dómine, Confessóris tui atque Pontíficis, méritis adjuvémur: ut, sicut te in illo mirábilem prædicámus, ita in nos misericórdem fuísse gloriémur. Per Dóminum.

Prayer, Secret and Postcommunion of Sts. Gordian and Epimachus.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who venerate the festival of Thy blessed martyrs Gordian and Epimachus, may be helped by their intercession with Thee. Through our Lord.

DA QUÆSUMUS, omnípotens Deus: ut, qui beatórum Mártyrum tuórum Gordiáni et Epimáchi solémnia cólimus eórum apud te intercessiónibus adjuvémur. Per Dóminum.

Secret

GRACIOUSLY receive, O Lord, the sacrifices dedicated to the merits of Thy blessed

HÓSTIAS tibi, Dómine, beatórum Mártyrum tuórum Gordiáni et Epímachi di-

cátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

martyrs, Gordian and Epimachus, and grant that they may profit for our everlasting assistance. Through our Lord.

Postcommunion

Quæsumus, omnípotens Deus: ut, qui cœléstia aliménta percépimus, intercedéntibus sanctis Martyribus tuis Gordiáno et Epímácho, per hæc contra ómnia advérsa muniámur. Per Dóminum.

We beseech Thee, O almighty God, that we, who have partaken of heavenly nourishment, may, by the intercession of Thy holy martyrs, Gordian and Epimachus, be thereby fortified against all adverse influences. Through our Lord.

May 12—Sts. Nereus, Achilleus, Domitilla and Pancras, Martyrs *(Red)*

Semi-double

The Beginning of Mass, page 756.

Introit. Ps. 32, 18-20

Ecce óculi Dómini super timéntes eum, sperántes in misericórdia ejus, allelúja: ut erípiat a morte ánimas eórum: quóniam adjútor, et protéctor noster est, allelúja. *Ps. 32, 1.* Exsultáte, justi, in Dómino: rectos decet collaudátio. ℣. Glória Patri.

Behold the eyes of the Lord are on them that fear Him, hoping in His mercy, alleluia: to deliver their souls from death; for He is our helper and protector, alleluia, alleluia. *Ps. 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Semper nos, Dómine, Mártyrum tuórum Nérei, Achillei, Domitíllæ atque Pancrátii fóveat, quæsumus, beáta solémnitas: et tuo dignos reddat obséquio. Per Dóminum.

Let the blessed solemnity of Thy martyrs, Nereus, Achilleus, Domitilla, and Pancras, ever comfort us, we beseech Thee, O Lord, and render us worthy of Thy service. Through our Lord.

Lesson from the Mass, Protexisti, *page 1330.*

Allelúja, allelúja. ℣. Hæc est vera fratérnitas: quæ vicit

Alleluia, alleluia. ℣. This is a true brotherhood, which hath

overcome the sins of the world: it hath followed Christ, laying hold upon the heavenly kingdom. Alleluia. ℣. The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

mundi crímina, Christum secúta est, ínclyta tenens regna cœlestia. Allelúja. ℣. Te Mártyrum candidátus laudat exércitus, Dómine. Allelúja.

Munda Cor Meum, page 763.

Offertory. Ps. 88, 6

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Confitebúntur cœli mirabília tua, Dómine, et veritátem tuam in ecclésia sanctórum, allelúja, allelúja.

Offertory Prayers, page 767.

Secret

LET the confession of Thy holy martyrs, Nereus, Achilleus, Domitilla, and Pancras, be pleasing unto Thee, we beseech, O Lord, both to commend our offerings and ever to implore Thy pardon for us. Through our Lord.

SANCTÓRUM Mártyrum tuórum, quæsumus, Dómine, Nérei, Achíllei, Domitíllæ atque Pancrátii sit tibi grata conféssio: quæ et múnera nostra comméndet, et tuam nobis indulgéntiam semper implóret. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 32, 1

Rejoice, ye just in the Lord, alleluia: praise becometh the upright, alleluia.

Gaudéte, justi, in Dómino, allelúja: rectos decet collaudátio, allelúja.

Postcommunion

WE BESEECH Thee, O Lord, that by the supplications of Thy blessed martyrs, Nereus, Achilleus, Domitilla, and Pancras, the holy sacraments which we have received may profit us for the increase of Thy favor. Through our Lord.

QUÆSUMUS, Dómine: ut beatórum Mártyrum tuórum Nérei, Achíllei, Domitíllæ atque Pancrátii deprecatiónibus, sacraménta sancta quæ súmpsimus, ad tuæ nobis profíciant placatiónis augméntum. Per Dóminum.

Concluding Prayers, page 793.

May 13—St. Robert Bellarmine, Bishop, Confessor, Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344, except:*

Prayer

DEUS, qui ad errórum insídias repelléndas et Apostólicæ Sedis jura propugnánda beátum Robértum, Pontíficem tuum atque Doctórem, mira eruditióne et virtúte decorásti: ejus méritis et intercessióne concéde; ut nos in veritátis amóre crescámus, et errántium corda ad Ecclésiæ tuæ rédeant unitátem. Per Dóminum.

O GOD, who didst adorn blessed Robert, Thy Bishop and Doctor, with marvelous learning and virtue to expose the deceptions of error and to defend the rights of the Apostolic See, grant that, by his merits and intercession, love for the truth may increase in us and the souls of the erring may return to the unity of Thy Church. Through our Lord.

Epistle as on feast of St. Thomas Aquinas, page 938.

Allelúja, allelúja. ℣. *Dan. 12, 3.* Qui docti fúerint, fulgébunt quasi splendor firmaménti. Allelúja. ℣. Qui ad justítiam erúdiant multos, quasi stellæ in perpétuas æternitátes. Allelúja.

Alleluia, alleluia. ℣. *Dan. 12, 3.* They that are learned shall shine as the brightness of the firmament. Alleluia. ℣. They that instruct many to justice, as stars for all eternity. Alleluia.

In Votive Masses outside of Paschal-time is said:

Gradual. Ecclus. 44, 16

Ecce sacérdos magnus, qui in diébus suis plácuit Deo et invéntus est justus. ℣. *Eccl. 44, 20.* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Behold a great priest, who in his days pleased God and was found just. ℣. *Eccl. 44, 20.* There was not any found like to him, who kept the law of the Most High.

Allelúja, allelúja. ℣. *Dan. 12, 3.* Qui docti fúerint, fulgébunt quasi splendor firmaménti. Allelúja.

Alleluia, alleluia. *Dan. 12, 3.* They that are learned shall shine as the brightness of the firmament. Alleluia.

Tract. Ps. 91, 2, 3, 5

Bonum est confitéri Dómino, et psállere nómini tuo Altíssime. ℣. Ad annuntiándum mane misericórdiam tu-

It is good to give praise to the Lord, and to sing to Thy name, O Most High. ℣. To show forth Thy mercy in the morn-

ing, and Thy truth in the night. ℣. For Thou hast given me, O Lord, a delight in Thy doings, and in the works of Thy hands I shall rejoice.

am, et veritátem tuam per noctem. ℣. Quia delectásti me, Dómine, in factúra tua, et in opéribus mánuum túarum exsultábo.

Creed, page 765.

Offertory. Ps. 72, 28

It is good for me to adhere to my God, to put my hope in my Lord, that I may declare all Thy praises in the gates of the daughter of Sion. Alleluia.

Mihi autem adhærére Deo bonum est, pónere in Dómino Deo spem meam: ut annúntiem omnes prædicatiónes tuas in portis fíliæ Sion. Allelúja.

Offertory Prayers, page 767.

Secret

We offer this sacrifice unto Thee, O Lord, for an odor of sweetness; grant that, taught by the instruction and example of blessed Robert, we may with enlarged heart run the way of Thy commandments. Through our Lord.

Hóstias tibi, Dómine, in odórem suavitátis offérimus; et præsta ut beáti Robérti mónitis et exemplis edócti, per sémitam mandatórum tuórum dilatáto corde currámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 5, 14

You are the light of the world: so let your light shine before all men that they may see your good works and glorify your Father Who is in heaven. Alleluia.

Vos estis lux mundi: sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum qui in cælis est. Allelúja.

Postcommunion

May the sacraments which we have received, O Lord, our God, inflame us with that fire of love which ardently consumed blessed Robert and led him to spend himself continually for Thy Church. Through our Lord.

Sacraménta, quæ súmpsimus, Dómine, Deus noster, in nobis fóveant caritátis ardórem: quo beátus Robértus veheménter accénsus, pro Ecclésia tua se júgiter impendébat. Per Dóminum.

Concluding Prayers, page 793.

May 14—St. Boniface, Martyr *(Red)*

Simple

Mass, Protexisti, *page 1328, except:*

Prayer

Da, quæsumus, omnípotens Deus: ut, qui beáti Bonifátii Mártyris tui solémnia cólimus, ejus apud te intercessiónibus adjuvémur. Per Dóminum.

Grant, we beseech Thee, O almighty God, that, keeping the festival of Thy blessed martyr, Boniface, we may be helped by his intercession with Thee. Through our Lord.

Secret

Munéribus nostris quæsumus Dómine precibúsque suscéptis: et cœléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Receive, we beseech Thee, O Lord, our offerings and prayers: cleanse us by virtue of these heavenly mysteries and graciously hear us. Through our Lord.

Postcommunion

Refécti participatióne múneris sacri, quæsumus Dómine Deus noster: ut cujus exséquimur cultum, intercedénte beáto Bonifátio. Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

Our strength renewed from having shared in Thy Sacred Gift, we beseech Thee, O Lord our God, that by the intercession of Blessed Boniface, Thy Martyr and Bishop, we may ever feel the mighty power of the Sacrament we worship. Through our Lord.

May 15—St. John Baptist de la Salle, Confessor *(White)*

Double

Mass, Os justi, *page 1349, except:*

Prayer

Deus, qui ad christiánam páuperum eruditiónem, et ad juvéntam in via veritátis firmándam, sanctum Joánnem Baptístam Confessórem excitásti, et novam per eum in Ecclésia famíliam collegísti: concéde propítius; ut

O God, Who, for the Christian instruction of the poor, and the strengthening of the young in the way of truth, didst raise up St. John Baptist, the confessor, and, through him, didst gather a new family within Thy Church, mercifully

grant that, by his intercession and example, fervent in zeal for Thy glory and the salvation of souls, we may be enabled to become sharers of his crown in heaven. Through our Lord.

ejus intercessióne et exémplo, stúdio glóriæ tuæ in animárum salúte fervéntes, ejus in cœlis corónæ partícipes fíeri valeámus. Per Dóminum.

Gospel. Matt. 18, 1-5

✠ Continuation of the Holy Gospel according to St. Matthew.

At that time, the disciples came to Jesus saying: Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them and said: Amen I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name receiveth Me.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

In illo témpore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno cœlórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cœlórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cœlórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit.

May 16—St. Ubaldus, Bishop, Confessor *(White)*

Semi-double

Mass, Statuit ei, *page 1337, except:*

Prayer

Be pleased to bestow upon us Thine assistance, we beseech Thee, O Lord, and, by the intercession of blessed Ubaldus, Thy confessor and bishop, stretch forth over us the right hand of Thy mercy against all the craft of the devil. Through our Lord.

Auxilium tuum nobis, Dómine, quæsumus, placátus impénde: et, intercessióne beáti Ubáldi Confessóris tui atque Pontíficis, contra omnes diáboli nequítias déxteram super nos tuæ propitiatiónis exténde. Per Dóminum.

May 17—St. Paschal Baylon, Confessor *(White)*

Double

Mass, Os justi, *page 1349, except:*

Prayer

Deus, qui beátum Pascháiem Confessórem tuum mirífica erga córporis et sánguinis tui sacra mystéria dilectióne decorásti: concéde propítius; ut, quam ille ex hoc divíno convívio spíritus percépit pinguédinem, eámdem et nos percípere mereámur: Qui vivis.

O God, Who didst adorn blessed Paschal, Thy confessor, with a wonderful love for the sacred mysteries of Thy body and blood, mercifully grant that we, too, may be worthy to feel the same unction of the spirit which he received from this divine banquet. Who livest.

May 18—St. Venantius, Martyr *(Red)*

Double

Mass, Protexisti, *page 1328; if this feast is celebrated after the Paschal season the Mass will be* In virtute, *page 1309, and the Gospel from the Mass,* Statuit, *page 1304, with the proper prayers, as follows:*

Prayer

Deus, qui hunc diem beáti Venántii Mártyris tui triúmpho consecrásti: exáudi preces pópuli tui, et præsta; ut, qui ejus mérita venerámur, fídei constántiam imitémur. Per Dóminum.

O God, Who hast consecrated this day to the triumph of blessed Venantius, Thy martyr, harken to the prayers of Thy people, and grant that we, who venerate his merits, may imitate the constancy of his faith. Through our Lord.

Secret

Hanc oblatiónem, omnípotens Deus, beáti Venántii mérita tibi reddant accéptam: ut, ipsíus subsídiis adjúti, glóriæ ejus consórtes efficiámur. Per Dóminum.

May the merits of blessed Venantius render this oblation acceptable to Thee, O almighty God, that, being assisted by his help, we may be made sharers of his glory. Through our Lord.

Postcommunion

Súmpsimus, Dómine, ætérnæ vitæ sacraménta, te humíliter deprecántes: ut, beáto Venántio Mártyre tuo

We have partaken, O Lord, of the sacrament of eternal life, humbly beseeching Thee, that by the prayer of

blessed Venantius in our behalf it may gain for us pardon and grace. Through our Lord.

pro nobis deprecánte, véniam nobis concílient, et grátiam. Per Dóminum.

May 19—St. Peter Celestine, Pope, Confessor

(White)

Double

Mass, Si diligis me, *page 1302, except Prayer as below:*

St. Pudentiana, Virgin *(White)*

Prayer

O God, Who didst raise blessed Peter Celestine to the sublime height of the pontificate, and didst teach him to prefer humility to that dignity, mercifully grant that we may have the grace by his example to disdain all the things of the world, and the happiness to attain the rewards promised to the humble. Through our Lord.

Deus, qui beátum Petrum Cœlestínum ad summi pontificátus ápicem sublimásti, quique illum humilitáti postpónere docuísti: concéde propítius; ut ejus exémplo cuncta mundi despícere, et ad promíssa humílibus præmia perveníre felíciter mereámur. Per Dóminum.

Commemoration of St. Pudentiana. Prayer, Secret and Postcommunion from the Mass, Dilexisti, *page 1370.*

May 20—St. Bernardine of Siena, Confessor

(White)

Semi-double

Mass, Os justi, *page 1349, except:*

Prayer

O Lord Jesus, Who didst bestow on blessed Bernardine, Thy confessor, a singular love of Thy holy name, by his merits and intercession, we beseech Thee, graciously pour upon us the spirit of the love of Thee. Who livest.

Dómine Jesu, qui beáto Bernardíno, Confessóri tuo, exímium sancti nóminis tui amórem tribuísti: ejus, quæsumus, méritis et intercessióne, spíritum nobis tuæ dilectiónis benígnus infúnde: Qui vivis.

Second Prayer, Concede nos, *and accompanying Secret and Postcommunion of our Blessed Lady, page 824. Third for the Church or Pope, page 825.*

Gospel of the Common of Holy Abbots, At that time Peter said to Jesus, *page 1358.*

May 25—St. Gregory VII, Pope, Conf. *(White)*
Double
St. Urban I, Pope, Martyr *(White)*

Mass, Si díligis me, *page 1302, except:*

Prayer

Deus, in te sperántium fortitúdo, qui beátum Gregórium, Confessórem tuum atque Pontíficem, pro tuénda Ecclésiæ libertáte, virtúte constántiæ roborásti: da nobis, ejus exémplo et intercessióne, ómnia adversántia fórtiter superáre. Per Dóminum.

O God, the strength of them that trust in Thee, Who didst fortify blessed Gregory, Thy Confessor and Pontiff, with the virtue of constancy, for the defense of the liberty of the Church, grant us by his example and intercession courageously to overcome all adversities. Through our Lord.

Commemoration of St. Urban.

Prayer

Deus, qui Ecclésiam tuam in apostólicæ petræ soliditáte fundátam, ab infernárum éruis terróre portárum: præsta, quæsumus, ut intercedénte beáto Urbáno Mártyre tuo atque Summo Pontífice, in tua veritáte persístens; contínua securitáte muniátur. Per Dóminum.

O God, Who didst establish Thy church upon the most firm foundation of an apostolic rock in order to deliver her from the dreadful powers of hell, grant her, we beseech Thee, that through the intercession of the blessed Urban, Thy Martyr and Supreme Pontiff, she may adhere always to Thy truth so as to enjoy at all times a sure defense. Through our Lord.

Secret

Múnera, quæ tibi, Dómine, lætántes offérimus, súscipe benígnus, et præsta: ut intercedénte beáto Urbano Ecclésia tua et fídei integritáte lætétur, et témporum tranquillitáte semper exúltet Per Dóminum.

Receive, O Lord, in Thy loving kindness the joyful offering of our gifts, and through the intercession of blessed Urban grant that Thy Church may enjoy integrity of faith and rejoice in the tranquillity of peaceful times. Through our Lord.

Postcommunion

Multíplica, quǽsumus Dómine, in Ecclésia tua spíritum grátiæ, quem dedísti: ut beáti Urbani Mártyris tui atque Summi Pontí-

Increase, we beseech Thee, O Lord, in Thy Church the spirit of grace Thou hast given her: that through the prayers of the blessed Urban Thy Mar-

tyr and Supreme Pontiff, the flock may never fail in obedience to their shepherd nor the shepherd in the faithful care of his flock. Through our Lord.

ficis deprecatióne, nec pastóri obediéntia gregis nec gregi desit cura pastóris. Per Dóminum.

May 26—St. Philip Neri, Confessor *(White)*

Double

St. Eleutherius, Pope, Martyr

The Beginning of Mass, page 756.

Introit. Rom. 5, 5

The charity of God is poured forth in our hearts, by His Spirit dwelling within us. *Ps. 102, 1.* Bless the Lord, O my soul; and let all that is within me bless His holy name. ℣. Glory.

Cáritas Dei diffúsa est in córdibus nostris, per inhabitántem Spíritum ejus in nobis. *Ps. 102, 1.* Bénedic, ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst exalt blessed Philip, Thy confessor, with the glory of Thy saints, mercifully grant that we, who are gladdened by his feast, may profit by the example of his virtues. Through our Lord.

Deus, qui beátum Philíppum Confessórem tuum, Sanctórum tuórum glória sublimásti: concéde propítius; ut cujus solemnitáte lætámur, ejus virtútum proficiámus exémplo. Per Dóminum.

Commemoration of St. Eleutherius. Prayer from the Mass, Si diligis me, *page 1302.*

Lesson. Wis. 7, 7-14

Lesson from the Book of Wisdom.

Léctio líbri Sapiéntiæ.

I wished, and understanding was given me; and I called, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect

Optávi, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illíus: nec comparávi illi lápidem pretiósum: quóniam omne aurum in comparatióne illíus, aréna est exígua, et tamquam lutum æstimábitur

argéntum in conspéctu illíus. Super salútem et spéciem diléxi illam et propósui pro luce habére illam: quóniam inextinguíbile est lumen illíus. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illíus, et lætátus sum in ómnibus: quóniam antecedébat me ista sapiéntia et ignorábam quóniam horum ómnium mater est. Quam sine fictióne dídici, et sine invídia commúnico, et honestátem illíus non abscóndo. Infinitus enim thesáurus est homínibus quo qui usi sunt, partícipes facti sunt, amicítiæ Dei, propter disciplínæ dona commendáti.

to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light cannot be put out. Now all good things came to me together with her, and innumerable riches through her hands. And I rejoiced in them all; for this wisdom went before me, and I knew not that she was the mother of them all: which I have learned without guile, and communicate without envy, and her riches I hide not; for she is an infinite treasure to men, which they that use become the friends of God, being commended for the gifts of discipline.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. Ps. 33, 12, 6

Venite, fílii, audite me: timórem Dómini docébo vos. ℣. Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur. Allelúja, allelúja. ℣. *Thren. 1, 13.* De excélso misit ignem in óssibus meis, et erudívit me. Allelúja.

Come, children, harken to me: I will teach you the fear of the Lord. ℣. Come ye to Him, and be enlightened: and your faces shall not be confounded. Alleluia, alleluia. ℣. *Lam. 1, 13* From above He hath sent a fire into my bones, and hath instructed me. Alleluia.

Greater Alleluia

Allelúja, allelúja. ℣. *Thren. 1, 13.* De excélso misit ignem in óssibus meis, et erúdivit me. Allelúja. ℣. *Ps. 38.* Concáluit cor meum intra me: et in meditatione mea exardéscet ignis. Allelúja.

Alleluia, alleluia. ℣. *Lam. 1, 13.* From above He hath sent a fire into my bones, and hath instructed me. Alleluia. ℣. *Ps. 38.* My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

Gospel, Let your loins be girt, *from the Mass* Os justi, *page 1351.*

Munda Cor Meum, page 763.

Offertory. Ps. 118, 32

I have run the way of Thy commandments, when Thou didst enlarge my heart.

Viam mandatórum tuórum cucúrri cum dilatásti cor meum.

Secret

LOOK with satisfaction, we beseech Thee, O Lord, upon the sacrifices here before Thee, and grant that the Holy Spirit may kindle within us that fire with which He miraculously penetrated the heart of blessed Philip. Through . . . in the unity of the same.

SACRIFICIIS præséntibus, quæsumus, Dómine, inténde placátus: et præsta; ut illo nos igne Spíritus Sanctus inflámmet, quo beáti Philíppi cor mirabíliter penetrávit. Per Dóminum . . . in unitate ejúsdem.

Commemoration of St. Eleutherius. Second Secret from Mass Si díligis me, *page 1302*

Preface No. 13, page 816.

Communion. Ps. 83, 3

My heart and my flesh have rejoiced in the living God. (*P. T.* Alleluia).

Cor meum et caro mea exsultavérunt in Deum vivum. (*T. P.* Allelúja).

Postcommunion

REGALED with heavenly delights, O Lord, we pray Thee, that, by the merits of blessed Philip, Thy confessor, and after his example, we may ever seek those things by which we truly live. Through our Lord.

CŒLÉSTIBUS, Dómine, pasti delíciis: quæsumus; ut beáti Philíppi Confessóris tui méritis et imitatióne, semper eádem, per quæ veráciter vívimus, appetámus. Per Dóminum.

Commemoration of St. Eleutherius. Second Postcommunion from Mass Si díligis me, *page 1302.*

Concluding Prayers, page 793.

May 27—St. Bede, Confessor, Doctor of the Church

(White)

Double

Mass, In medio, *page 1344, except Prayer as below:*

St. John I, Pope, Martyr *(Red)*

Mass Si díligis me, *page 1302.*

Prayer

O GOD, Who dost enlighten Thy Church with the

DEUS, qui Ecclésiam tuam beáti Bedæ Confessóris

tui atqúe Doctóris eruditióne clarífficas: concéde propítius fámulis tuis; ejus semper illustrári sapiéntia et méritis adjuvári. Per Dóminum.

learning of blessed Bede, Thy confessor and doctor, mercifully grant Thy servants ever to be illuminated by his wisdom and assisted by his merits. Through our Lord.

Commemoration of St. John the Pope, Prayer, Secret and Postcommunion from the Mass Si diligis me, *page 1302; Preface No. 13, page 816.*

May 28—St. Augustine of Canterbury, Bishop, Confessor *(White)*

Double

Mass, Sacerdotes tui, *page 1341, except:*

Prayer

Deus, qui Anglórum gentes prædicatióne et miráculis beáti Augustíni Confessóris tui atque Pontíficis, veræ fídei luce illustráre dignátus es: concéde; ut, ipso interveniénte, errántium corda ad veritátis tuæ rédeant unitátem, et nos in tua simus voluntáte concórdes. Per Dóminum.

O God, Who didst vouchsafe to illumine the English people with the light of the true faith by the preaching and miracles of blessed Augustine, Thy confessor and bishop, grant that, by his intercession, the hearts of those who err may return to the unity of the truth and that we may be of one mind in Thy will. Through our Lord.

Epistle. 1 Thess. 2, 2-9

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

Fratres: Fidúciam habúimus in Deo nostro loqui ad vos Evangélium Dei in multa sollicitúdine. Exhortátio enim nostra non de erróre, neque de immundítia, neque in dolo, sed sicut probáti sumus a Deo, ut crederétur nobis Evangélium: ita lóquimur, non quasi homi-

Brethren, we had confidence in our God to speak unto you the gospel of God in much carefulness. For our exhortation was not of error, nor of uncleanness, nor in deceit. But as we were approved by God that the gospel should be committed to us: even so we speak, not as pleas-

ing men, but God, Who proveth our hearts. For neither have we used at any time the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness: nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children: so desirous of you, we would gladly impart unto you not only the gospel of God, but also our own souls; because you were become most dear unto us. For, you remember, brethren, our labor and toil: working night and day lest we should be chargeable to any of you, we preached unto you the gospel of God.

nibus placéntes, sed Deo qui probat corda nostra. Neque enim aliquándo fúimus in sermóne adulatiónis, sicut scitis: neque in occasióne avarítiæ: Deus testis est: nec quæréntes ab homínibus glóriam, neque a vobis, neque ab aliis; cum possémus vobis óneri esse ut Christi Apóstoli; sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat fílios suos. Ita desiderántes vos, cupide volebámus trádere vobis non solum Evangélium Dei, sed étiam ánimas nostras: quóniam caríssimi nobis facti estis. Mémores enim estis, fratres, labóris nostri, et fatigatiónis: nocte ac die operántes, ne quem vestrum gravarémus, prædicávimus in vobis Evangélium Dei.

Gospel, At that time, the Lord appointed, *as on feast of St. Mark, page 989.*

Secret

WE OFFER sacrifice unto Thee, O Lord, on the solemnity of blessed Augustine, Thy bishop and confessor, humbly beseeching that the sheep which have gone astray may return to the one fold and be nourished with this food of salvation. Through our Lord.

SACRIFÍCIUM tibi offérimus, Dómine, in solemnitáte beáti Augustíni Pontíficis et Confessóris tui, humíliter deprecántes: ut oves, quæ periérunt, ad unum ovíle revérsæ hoc salutári pábulo nutriántur. Per Dóminum.

Postcommunion

REFRESHED with the victim of salvation, we supplicate Thee, O Lord, that, through the intercessory patronage of blessed Augustine, it may always and everywhere be offered to Thy name. Through our Lord.

HÓSTIA salutári refécti: te, Dómine, súpplices exorámus; ut éadem, beáti Augustíni interveniénte suffrágio, in omni loco nómini tuo júgiter immolétur. Per Dóminum.

May 29—St. Mary Magdalen dei Pazzi, Virgin

(White)

Semi-double

Mass, Dilexisti, *page 1370, except:*

Prayer

Deus, virginitátis amátor, qui beátam Maríam Magdalénam Vírginem, tuo amóre succénsam, cœléstibus donis decorásti: da; ut, quam festíva celebritáte venerámur, puritáte et caritáte imitémur. Per Dóminum.

O God, Who lovest chastity, and didst adorn blessed Mary Magdalen, the virgin, with heavenly gifts, grant that in purity and charity we may imitate her whom we venerate with this festive celebration. Through our Lord.

May 30—St. Felix I, Pope, Martyr *(Red)*

Simple

Mass, Si diligis me, *page 1302.*

May 31 - Feast of the Blessed Virgin Mary, Queen

Page 1298g

Commemoration of St. Petronilla, Virgin, Page 1370

June 1-St. Angela Merici, Virgin *(White)*

Double

Mass, Dilexisti, *Page 1370, except:*

Prayer

Deus, qui novum per beátam Angelam sacrárum vírginum collégium in Ecclésia tua floréscere voluísti; da nobis, ejus intercessióne, angélicis móribus vívere; ut, terrénis ómnibus abdicátis, gáudiis pérfrui mereámur ætérnis. Per Dóminum.

O God, Who hast willed that, through blessed Angela, a new family of consecrated virgins should flourish in Thy Church, grant us, through her intercession, to lead an angelic life, that, putting aside all earthly joys, we may deserve to attain those that are eternal. Through our Lord.

Secret

Hóstia, Dómine, quam tibi beátæ Angelæ memóriam recoléntes offérimus, et nostræ pravitátis véniam

May the victim which we offer Thee, O Lord, venerating the memory of blessed Angela, both obtain the pardon

of our evil deeds and win for us the gifts of Thy grace. Through our Lord.

implóret, et grátiæ tuæ nobis dona concíliet. Per Dóminum.

Postcommunion

REFRESHED with heavenly food, O Lord, we humbly beg Thee, that, by the prayers and example of blessed Angela, being cleansed of every stain, we may be pleasing to Thee both in body and in soul. Through our Lord.

CŒLÉSTI alimónia refécti, súpplices te, Dómine, deprecámur: ut beátæ Angelæ précibus et exémplo, ab omni labe mundáti et córpore tibi placeámus et mente. Per Dóminum.

June 2—Sts. Marcellinus, Peter and Erasmus, Martyrs *(Red)*

Simple

For the Mass to be said in Paschal-time, in place of the following see directions at the end of this Mass.

Introit of the Mass of the Holy Forty Martyrs, page 940.

Prayer

O GOD, Who dost gladden us with the annual feast of Thy blessed martyrs, Marcellinus, Peter, and Erasmus, grant, we beseech Thee, that as we rejoice in their virtues, we may be quickened by their example. Through our Lord.

DEUS, qui nos ánnua beatórum Mártyrum tuórum Marcellíni, Petri atque Erásmi solemnitáte lætíficas: præsta, quæsumus; ut, quorum gaudémus méritis, accendámur exémplis. Per Dóminum.

Epistle of the Fourth Sunday after Pentecost, page 653.

Gradual. Ps. 33, 18, 19

The just cried, and the Lord heard them, and delivered them out of all their troubles. ℣. The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

Clamavérunt justi, et Dóminus exaudívit eos: et ex ómnibus tribulatiónibus eórum liberávit eos. ℣. Juxta est Dóminus his, qui tribuláto sunt corde: et húmiles spíritu salvábit.

Alleluia, alleluia. ℣. *John 15, 16.* I have chosen you out of the world, that ye should go,

Allelúja, allelúja. *Joan 15, 16.* ℣. Ego vos elégi de mundo, ut eátis et fructum afferátis;

et fructus vester máneat. Allelúja.

and bring forth fruit, and that your fruit should endure. Alleluia.

Gospel, When you shall hear of wars, *from the Mass* Intret, *page 1319.*

Offertory. Ps. 31, 11

Lætámini in Dómino, et exsultáte, justi: et gloriámini, omnes recti corde.

Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.

Secret

HÆC hóstia, quæsumus, Dómine, quam sanctórum Mártyrum tuórum natalítia recenséntes offérimus: et víncula nostræ pravitátis absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

MAY this sacrifice, which we offer in commemoration of Thy holy martyrs, O Lord, both loose the bonds of our base instincts and win us the gifts of Thy mercy. Through our Lord.

Communion. Wis. 3, 1-3

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

The souls of the just are in the hand of God, and the torment of malice shall not touch them; in the sight of the unwise they seemed to die, but they are in peace.

Postcommunion

SACRO múnere satiáti, súpplices te Dómine deprecámur: ut quod débitæ servitútis celebrámus offício, salvatiónis tuæ sentiámus augméntum. Per Dóminum.

REGALED with Thy sacred gift, we beseech Thee, O Lord, that what we celebrate in the fulfilment of our bounden service, we may feel as the increase of Thy salvation. Through our Lord.

If this feast is celebrated in Paschal-time, the Mass (in place of the aforegoing) is Sancti tui, *page 1333, with Prayer, Epistle, Secret and Postcommunion as in the foregoing Mass, but the Gradual is omitted and the following verse is added to the alleluia verse:*

℣. Pretiósa in conspéctu Dómini mors sanctórum ejus. Allelúja.

℣. Precious in the sight of the Lord is the death of His saints. Alleluia.

June 4—St. Francis Caracciolo, Confessor *(White)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 21, 1, 5; 68, 10

MY HEART is become like wax melting in the midst of my bowels: for the zeal of Thy house hath eaten me up. (*P. T.* Alleluia, alleluia.) *Ps. 72, 1.* How good is God to Israel: to them are of a right heart. ℣. Glory.

FACTUM est cor meum tamquam cera liquéscens in médio ventris mei: quóniam zelus domus tuæ comédit me (*T. P.* Allelúja, alleúja.) *Ps. 72, 1.* Quam bonus Israel Deus: his, qui recto sunt corde. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst adorn blessed Francis, as the founder of a new order, with the spirit of prayer and the love of penance, grant Thy servants to make such progress in imitating him that, by prayer without ceasing, and by bringing the body into subjection, they may deserve to attain heavenly glory. Through our Lord.

DEUS, qui beátum Francíscum, novi órdinis institutórem, orándi stúdio et pœniténtiæ amóre decorásti: da fámulis tuis in ejus imitatióne ita profícere; ut, semper orántes et corpus in servitútem redigéntes, ad cæléstem glóriam perveníre mereántur. Per Dóminum.

Lesson. Wis. 4, 7-14

Lesson from the Book of Wisdom.

THE just man, if he be prevented with death, shall be in rest. For venerable age is not that of long time, nor counted by the number of years; but the understanding of a man is gray hairs. And a spotless life is old age. He pleased God and was beloved, and living among sinners he was translated. He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth

Léctio líbri Sapiéntiæ.

JUSTUS, si morte præoccupátus fúerit, in refrigério erit. Senéctus enim venerábilis est non diutúrna, neque annórum número computáta: cani autem sunt sensus hóminis, et ætas senectútis vita immaculáta. Placens Deo factus est diléctus, et vivens inter peccatóres translátus est. Raptus est ne malítia mutáret intelléctum ejus, aut ne fíctio decíperet ánimam illíus. Fascinátio enim nugacitátis obscúrat bona, et in-

constántia concupiscéntiæ transvértit sensum sine malítia. Consummátus in brevi explévit témpora multa, plácita enim erat Deo ánima illíus: propter hoc properávit edúcere illum de médio iniquitátum.

good things, and the wandering of concupiscence overturneth the innocent mind. Being made perfect in a short space, he fulfilled a long time. For his soul pleased God: therefore He hastened to bring him out of the midst of iniquities.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. Ps. 41, 2

Quemádmodum desíderat cervus ad fontes aquárum: ita desíderat ánima mea ad te, Deus. ℣. *Ps. 41, 3.* Sitívit ánima mea ad Deum fortem vivum.

As the hart panteth after the fountains of waters, so my soul panteth after Thee, O God. ℣. *Ps. 41, 3.* My soul hath thirsted after the strong living God.

Allelúja, allelúja. ℣. *Ps. 72, 26.* Defécit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in ætérnum. Allelúja.

Alleluia, alleluia. ℣. *Ps. 72, 26.* My flesh and my heart hath fainted away. Thou art the God of my heart, and the God that is my portion forever. Alleluia.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 64, 5.* Beátus quem elegísti, et assumpsísti: inhabitábit in átriis tuis. Allelúja. ℣. *Ps.* 111, 9. Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi. Allelúja.

Alleluia, alleluia. ℣. *Ps. 64, 5.* Blessed is he whom Thou hast chosen and taken to Thee; he shall dwell in Thy courts. Alleluia. ℣. *Ps. 111, 9.* He hath distributed, He hath given to the poor, His justice remaineth for ever and ever. Alleluia.

Munda Cor Meum, page 763.

Gospel, Let your loins be girt, *from the Mass* Os justi, *page 1351.*

Offertory. Ps. 91, 13

Justus ut palma florébit; sicut cedrus Líbani multiplicábitur. (*T. P.* Allelúja.)

The just man shall flourish like the palm-tree, he shall grow up like the cedar of Libanus. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

DA NOBIS, clementissime Jesu: ut præclára beáti Francísci mérita recolén-

GRANT us, O most merciful Jesus, that, while celebrating the noble virtues of

blessed Francis, we, being enkindled with the same fire of charity that burned within him, may be able to stand worthily about Thy sacred table. Who livest.

tes, eódem nos, ac ille, caritátis igne succénsi, digne in circúitu sacræ hujus mensæ tuæ esse valeámus: Qui vivis.

Preface for Weekdays, page 775.

Communion. Ps. 30, 20

O how great is the multitude of Thy sweetness, O Lord, which Thou hast hidden from them that fear Thee! (*P. T.* Alleluia.)

Quam magna multitúdo dulcédinis tuæ, Dómine, quam abscondísti timéntibus te! (*T. P.* Allelúja.)

Postcommunion

LET the happy memory of the most holy sacrifice, which we have this day offered to Thy majesty on the solemn feast of blessed Francis, ever endure in our minds together with its fruits. Through our Lord.

SACROSÁNCTI sacrifícii, quæsumus, Dómine, quod hódie in solemnitáte beáti Francísci tuæ obtúlimus majestáti, grata semper in méntibus nostris memória persevéret, et fructus. Per Dóminum.

Concluding Prayers, page 793.

June 5—St. Boniface, Bishop, Martyr *(Red)*

Double

The Beginning of Mass, page 756.

Introit. Is. 65, 19, 23

I WILL rejoice in Jerusalem, and joy in My people, and the voice of weeping shall no more be heard in her, nor the voice of crying. My elect shall not labor in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their posterity with them. (*P.T.* Alleluia, alleluia.) *Ps. 43, 2.* We have heard, O God, with our ears: our

EXSULTÁBO in Jerúsalem, et gaudébo in pópulo meo: et non audiétur in eo ultra vox fletus et vox clamóris. Eléсti mei non laborábunt frustra, neque generábunt in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis. (*T. P.* Allelúja, allelúja.) *Ps. 43, 2.* Deus, áuribus nostris audívimus: patres nostri nar-

ravérunt opus, quod operátus es in diébus eórum. ℣. Glória Patri.

fathers have declared to us the work Thou hast wrought in their days. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui, multitúdinem populórum, beáti Bonifátii Mártyris tui atque Pontíficis zelo, ad agnitiónem tui nóminis vocáre dignátus es: concéde propítius; ut, cujus solémnia cólimus, étiam patrocínia sentiámus. Per Dóminum.

O God, Who didst vouchsafe to call a multitude of peoples to the knowledge of Thy name by means of the zeal of blessed Boniface, Thy martyr and bishop, mercifully grant that, as we venerate his festival, we may experience the benefits of his protection. Through our Lord.

Lesson, Let us now praise, *from the Mass of the Seven Holy Founders, February 12, page 919.*

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. 1 Peter 4, 13-14

Communicántes Christi passiónibus gaudéte, ut in revelatióne glóriæ ejus gaudeátis exsultántes. ℣. Si exprobrámini in nómine Christi, beáti éritis: quóniam quod est honóris, glóriæ, et virtútis Dei, et qui est ejus Spíritus, super vos requiéscet. Allelúja, allelúja. ℣. *Is. 66, 12.* Declinábo super eum quasi flúvium pacis, et quasi torréntem inundántem glóriam. Allelúja.

Partaking of the sufferings of Christ, rejoice, that when His glory shall be revealed, you may also be glad with exceeding joy. ℣. If you be reproached for the name of Christ, you shall be blessed: for that which is of the honor, glory, and power of God, and that which is His spirit resteth upon you. Alleluia, alleluia. *Is. 66, 12.* I will bring upon him as it were a river of peace, and as an overflowing torrent the glory. Alleluia.

Greater Alleluia

Allelúja, allelúja. ℣. *Is. 66, 10-14.* Lætámini cum Jerúsalem, et exsultáte in ea omnes, qui dilígitis Dóminum. Allelúja. ℣. Vidébitis, et gaudébit cor vestrum: cognoscétur manus Dómini servis ejus. Allelúja.

Alleluia, alleluia. ℣. *Is. 66, 10, 14.* Rejoice with Jerusalem, and be glad with her, all you that love the Lord. Alleluia. ℣. You shall see, and your heart shall rejoice, the hand of the Lord shall be known to His servants. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus seeing, *from the Mass of All Saints, page 1267.*

Creed, page 765.

Offertory. Ps. 15, 78

I will bless the Lord Who hath given me understanding: I set the Lord always in my sight; for He is at my right hand, that I be not moved. (*P.T.* Alleluia.)

Benedícam Dóminum, qui tríbuit mihi intelléctum: providébam Deum in conspéctu meo semper, quóniam a dextris est mihi ne commóvear. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

LET Thy plenteous blessing descend upon these offerings, O Lord, both mercifully to work our sanctification and to make us rejoice in the solemnity of St. Boniface, Thy martyr and bishop. Through our Lord.

SUPER has hóstias, Dómine, quæsumus, benedíctio copiósa descéndat: quæ et sanctíficatiónem nostram misericórditer operétur: et de sancti Bonifátii Mártyris, tui atque Pontíficis fáciat solemnitáte gaudére. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Apoc. 3, 21

To Him that shall overcome, I will give to sit with Me in My throne: as I also have overcome, and am set down with My Father in His throne. (*P.T.* Alleluia.)

Qui vícerit, dabo ei sedére mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno ejus. (*T. P.* Allelúja.)

Postcommunion

SANCTIFIED, O Lord, by this saving mystery, we beseech Thee that the loving prayer of St. Boniface, Thy martyr and bishop, by whose patronage Thou hast given us to be governed, may never be wanting. Through our Lord.

SANCTIFICÁTI, Dómine, salutári mystério: quæsumus; ut nobis sancti Bonifátii Mártyris tui atque Pontíficis pia non desit orátio, cujus nos donásti patrocínio gubernári. Per Dóminum.

Concluding Prayers, page 793.

June 6—St. Norbert, Bishop, Confessor *(White)*

Double

Mass, Statuit ei, *page 1337, except:*

Prayer

Deus, qui beátum Norbértum, Confessórem tuum atque Pontíficem, verbi tui præcónem exímium effecísti, et per eum Ecclésiam tuam nova prole fecundásti: præsta, quæsumus; ut, ejúsdem suffragántibus méritis, quod ore simul et ópere dócuit, te adjuvánte, exercére valeámus. Per Dóminum.

O God, Who didst make blessed Norbert, Thy confessor and bishop, an excelling preacher of Thy word, and through him didst cause Thy Church to bring forth a new progeny, grant, we beseech Thee, that, by the intercession of his merits, we may have the strength, with Thine assistance, to practice what he, both by word and work, hath taught us. Through our Lord.

June 9—Sts. Primus and Felician, Martyrs *(Red)*

Simple

Introit from the Mass, Sapientiam, *page 1321 (for direction when this Mass is said in Paschal-time see note at end of this Mass).*

Prayer

Hac nos, quæsumus, Dómine, sanctórum Mártyrum tuórum Primi et Feliciáni semper festa sectári: quorum suffrágiis protectiónis tuæ dona sentiámus. Per Dóminum.

Grant us, we beseech Thee, O Lord, ever to observe worthily the festival of Thy holy martyrs, Primus and Felician, by whose intercession may we experience the gifts of Thy protection. Through our Lord.

Lesson from the Mass, Sapientiam, *page 1322.*

Gradual. Ps. 88, 6, 2

Confitebuntur cæli mirabília tua, Dómine: étenim veritátem tuam, in ecclésia sanctórum. ℣. Misericórdias tuas, Dómine, in ætérnum cantábo: in generatióne et progénie.

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints. ℣. Thy mercy, O Lord, I will sing forever, to generation and generation.

Allelúja, allelúja. ℣. Hæc est vera fratérnitas, quæ vicit mundi crímina: Christum se-

Alleluia, alleluia. ℣. This is the true brotherhood which overcame the wickedness of

the world; it followed Christ, attaining the noble kingdom of heaven. Alleluia.

cúta est, ínclyta tenens regna cælestia. Allelúja.

Gospel, I praise Thee, O Father, *from the Mass of St. Paul, Hermit, page 865.*

Offertory. Ps. 67, 36

God is wonderful in His saints: the God of Israel is He Who will give power and strength to His people: blessed be God. Alleluia.

Mirábilis Deus in sanctis suis: Deus Israël, ipse dabit virtútem, et fortitúdinem plebi suæ: benedíctus Deus, allelúja.

Secret

MAY the offering be acceptable to Thee, O Lord, which is to be consecrated on the festival of the precious martyrdom, that it may both purify us of our sins and commend to Thee the prayers of Thy servants. Through our Lord.

FIAT tibi, quæsumus, Dómine, hóstia sacránda placábilis, pretiósi celebritáte martyrii: quæ et peccáta nostra puríficet, et tuórum tibi vota concíliet famulórum. Per Dóminum.

Communion. John 15, 16

I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain.

Ego vos elégi de mundo, ut eátis, et fructum afferátis: et fructus vester máneat.

Postcommunion

WE BESEECH Thee, O almighty God, that the solemnity of Thy holy martyrs, Primus and Felician, celebrated with heavenly mysteries, may gain for us the pardon of Thy mercy. Through our Lord.

QUÆSUMUS, ómnipotens Deus: ut sanctórum Mártyrum tuórum Primi et Feliciáni cæléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiónis acquírat. Per Dóminum.

When this feast is celebrated in Paschal-time, the Mass is Sancti tui, *page 1333, with Prayer, Secret, Postcommunion and Gospel as in the aforegoing Mass. The Gradual is omitted and the following is added to the Alleluia verse:*

The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

Te Mártyrum candidátus Laudat exércitus, Dómine. Allelúja.

June 10—St. Margaret, Queen of Scotland, Widow

(White)

Double Major

Mass, Cognovi, *page 1383, except:*

Prayer

Deus, qui beátam Margarítam regínam exímia in páuperes caritáte mirábilem effecísti: da; ut ejus intercessióne et exémplo, tua in córdibus nostris cáritas júgiter augeátur. Per Dóminum.

O God, Who didst make blessed Queen Margaret wonderful by her great charity toward the poor, grant that, by her intercession and example, Thy charity may be continually increased in our hearts. Through our Lord.

June 11—St. Barnabas, Apostle *(Red)*

Double Major

Should the feast of St. Barnabas be kept in Paschal-time, the Mass will be that of St. Mark's feast, April 25, page 987, with the Prayers, Epistle and Gospel as in this Mass.

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me, tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me and known me: Thou hast known my sitting down and my rising up. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui nos beáti Bárnabæ Apóstoli tui méritis et intercessióne lætíficas: concéde propítius; ut, qui tua per eum benefícia póscimus, dono tuæ grátiæ consequámur. Per Dóminum.

O God, Who dost make us joyful with the merits and intercession of blessed Barnabas, Thine apostle, mercifully grant that we, who ask Thy benefits through him, may obtain them by the gift of Thy grace. Through our Lord.

Lesson. Acts 16, 21-26; 13, 2-3

Lesson from the Acts of the Apostles.

In those days, A great number of believers at Antioch were converted to the Lord; and the tidings came to the ears of the Church that was at Jerusalem touching these things, and they sent Barnabas as far as Antioch: Who, when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord: for he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord. And Barnabas went to Tarsus, to seek Saul; whom, when he had found, he brought to Antioch. And they conversed there in the Church a whole year; and they taught a great multitude; so that at Antioch the disciples were first named Christians. Now there were in the Church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them, Separate me Saul and Barnabas, for the work whereunto I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away.

Léctio Áctuum Apostolórum.

In diébus illis: Multus númerus credéntium Antiochíæ convérsus est ad Dóminum. Pervénit autem sermo ad aures ecclésiæ, quæ erat Jerosólymis, super istis: et misérunt Bárnabam usque ad Antiochíam. Qui cum pervenísset, et vidísset grátiam Dei, gavísus est: et hortabátur omnes in propósito cordis permanére in Dõmino: quia erat vir bonus, et plenus Spíritu Sancto, et fide. Et appósita est multa turba Dómino. Proféctus est autem Bárnabas Tarsum, ut quæreret Saulum: quem cum invenísset, perdúxit Antiochíam. Et annum totum conversáti sunt ibi in ecclésia: et docuérunt turbam multam, ita ut cognominaréntur primum Antiochíæ discípuli, Christiáni. Erant autem in ecclésia, quæ erat Antiochíæ, prophétæ et doctóres, in quibus Bárnabas et Simon, qui vocabátur Niger, et Lúcius Cyrenénsis, et Mánahen, qui erat Heródis Tetrárchæ collactáneus, et Saulus. Ministrántibus autem illis Dómino, et jejunántibus, dixit illis Spíritus Sanctus: Segregáte mihi Saulum, et Bárnabam in opus, ad quod assúmpsi eos. Tunc jejunántes et orántes, imponentésque eis manus, dimisérunt illos.

Gradual. Ps. 18, 5, 2

Their sound went forth into all the earth; and their words

In omnem terram exívit sonus eórum: et in fines orbis

terræ verba eórum. ℣. Cœli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.

to the ends of the world. ℣. The heavens show forth the glory of God; and the firmament declareth the work of His hands.

Allelúja, allelúja. ℣. *Joan. 15, 16.* Ego vos elégi de mundo, ut eátis, et fructum afferátis, et fructus vester máneat. Allelúja.

Alleluia, alleluia. ℣. *John 15, 16.* I have chosen you out of the world, that you should go, and should bring forth fruit; and your fruit should remain. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 16-22

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus discípulis suis: Ecce ego mitto vos sicut oves in médio lupórum. Estóte ergo prudéntes sicut serpéntes et simplices sicut colúmbæ. Cavéte autem ab homínibus. Tradent enim vos in concíliis et in synagógis suis flagellábunt vos: et ad præsides, et ad reges ducémini propter me in testimónium illis, et géntibus. Cum autem tradent vos, nolíte cogitáre quómodo, aut quid loquámini: dábitur enim vobis in illa hora quid loquámini. Non enim vos estis qui loquímini, sed Spíritus Patris vestri, qui lóquitur in vobis. Tradet autem frater fratrem in mortem, et pater fílium: et insúrgent fílii in paréntes et morte eos affícient: et éritis ódio ómnibus propter nomen meum: qui autem perseveráverit usque in finem, hic salvus erit.

At that time, Jesus said to His disciples, Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. But beware of men; for they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings, for My sake, for a testimony to them and to the gentiles. But when they shall deliver you up, take no thought how, or what, to speak; for it shall be given you in that hour what to speak; for it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against the parents, and shall put them to death; and you shall be hated by all men for My name's sake: but he that shall persevere to the end, he shall be saved.

Creed, page 765.

Offertory. Ps. 44, 17-18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations.

Constitues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine, in omni progénie et generatióne.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord, the gifts offered to Thee, and, by the intercession of blessed Barnabas, Thine apostle, cleanse us through them from the stains of our sins. Through our Lord.

MÚNERA, Dómine, obláta sanctífica, et intercedénte beáto Bárnaba Apóstolo tuo, nos per hæc a peccatórum nostrórum máculis emúnda. Per Dóminum.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You who have followed Me, shall sit on seats, judging the twelve tribes of Israel.

Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël.

Postcommunion

WE HUMBLY beseech Thee, O almighty God, that, through the intercession of blessed Barnabas, Thine apostle, Thou grant us, whom Thou dost refresh with Thy sacraments, to serve Thee worthily with behavior pleasing in Thy sight. Through our Lord.

SÚPPLICES te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedénte beáto Bárnaba Apóstolo tuo, tibi étiam plácitis móribus, dignánter tríbuas deservíre. Per Dóminum.

Concluding Prayers, page 793.

June 12—St. John of St. Facundus, Conf. *(White)*

Double

Sts. Basilides, Cyrinus, Nabor and Nazarius,

Martyrs *(Red)*

Mass, Os justi, *page 1349, except:*

Prayer

O GOD, the author of peace, and lover of charity, Who

DEUS, auctor pacis et amátor caritátis, qui beá-

tum Joánnem Confessórem tuum mirífica dissidéntes componéndi grátia decorásti: ejus méritis et intercessióne concéde; ut, in tua caritáte firmáti, nullis a te tentatiónibus separémur. Per Dóminum.

didst adorn blessed John, Thy confessor, with wonderful grace for the reconciliation of quarrels, grant, by his merits and intercession, that, being firmly established in Thy charity, we may not be separated from Thee by any temptations. Through our Lord.

Commemoration of the Holy Martyrs.

Prayer

Sanctórum Mártyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii, quæsumus, Dómine, natalítia nobis votiva respléndeant: et, quod illis cóntulit excelléntia sempitérna frúctibus nostræ devotiónis accréscat. Per Dóminum.

May the natal festival of Thy martyrs Basilides, Cyrinus, Nabor, and Nazarius, be glorious for us, we beseech Thee, O Lord, and may that which eternal goodness hath conferred on them increase in the fruits of our devotion. Through our Lord.

Secret

Pro sanctórum tuórum Basílidis, Cyríni, Náboris atque Nazárii, sánguine venerándo, hóstias tibi, Dómine, solémniter immolámus, tua mirabilia pertractántes: per quem talis est perfécta victória. Per Dóminum.

We offer The solemn sacrifices, O Lord, in honor of the blood of Thy saints, Basilides, Cyrinus, Nabor, and Nazarius, commemorating Thy wondrous works, that through Thee such a victory was accomplished. Through our Lord.

Postcommunion

Semper, Dómine, sanctórum Mártyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii solémnia celebrántes: præsta, quæsumus; ut eórum patrocínia júgiter sentiámus. Per Dóminum.

Ever celebrating the feast of Thy holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, grant, we beseech Thee, O Lord, that we may continually experience the blessing of their patronage. Through our Lord.

June 13—St. Anthony of Padua, Confessor, Doctor of the Church *(White)*

Double

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

IN THE midst of the Church the Lord opened his mouth; and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Ps. 91, 2.* It is good to give praise to the Lord, and to sing to Thy name, O Most High. ℣. Glory.

IN MÉDIO Ecclésiæ apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

MAY the votive solemnity of Thy blessed confessor and doctor, Anthony, gladden Thy Church, O God, that it may ever be fortified with spiritual aids and deserve eternal joys. Through our Lord.

ECCLÉSIAM tuam, Deus, beáti Antónii Confessoris tui atque Doctóris solémnitas votíva lætíficet: ut spirituálibus semper muniátur auxíliis, et gáudiis pérfrui mereátur ætérnis. Per Dóminum.

Epistle, Dearly beloved, I charge thee, *from the Mass* In medio, *page 1345.*

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart; and his steps shall not be supplanted.

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ípsius; et non supplantabúntur gressus ejus.

Alleluia, alleluia. ℣. *Ecclus. 45, 9.* The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia.

Allelúja, allelúja. ℣. *Eccli. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúja.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Greater Alleluia

Alleluia, alleluia. ℣. *Ecclus. 45, 9.* The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia. *Osee 14, 6.* The just shall spring as the lily; and shall flourish forever before the Lord. Alleluia.

Allelúja, allelúja. ℣. *Eccli. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúja. ℣. *Osee 14, 6.* Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel, from the Mass In medio, *page 1346.*

Offertory. Ps. 91, 13

Justus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur. (*T. P.* Allelúja.)

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

Præsens oblátio fiat, Dómine, pópulo tuo salutáris: pro quo dignátus es Patri tuo te vivéntem hóstiam immoláre: Qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas Deus, per ómnia sæcula sæculórum.

May the present offering, O Lord, be made salutary unto Thy people, for whom Thou didst vouchsafe to offer Thyself, a living victim, to the Father, Who, with the same God the Father and the Holy Spirit, livest and reignest, God for ever and ever.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

Fidélis servus et prudens, quem constítuit dóminus super famíliam suam: ut det illis in témpore trítici mensúram. (*T. P.* Allelúja.)

A faithful and wise steward, whom the Lord set over His family; to give them their measure of wheat in due season. (*P. T.* Alleluia.)

Postcommunion

Divínis, Dómine, munéribus satiáti: quæsumus; ut beáti Antónii Confessóris tui atque Doctóris méritis et intercessióne, salutáris sacrifícii sentiámus efféctum. Per Dóminum.

Filled with Thy divine gifts, O Lord, we beseech Thee, that, by the merits and intercession of blessed Anthony, Thy confessor and doctor, we may experience the effect of the sacrifice of salvation. Through our Lord.

Concluding Prayers, page 793.

June 14—St. Basil, Bishop, Confessor, Doctor of the Church *(White)*

Double

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

In médio Ecclésiæ apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere

In the midst of the Church the Lord opened his mouth; and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Ps. 91, 2.* It is

good to give praise to the Lord, and to sing to Thy name, O Most High. ℣. Glory.

nómini tuo, Altíssime. ℣. Glória Patri.

Prayer from Mass Sacerdotes tui, *page 1341.*

Epistle from Mass In medio, *page 1345.*

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart; and his steps shall not be supplanted.

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus; et non supplantabúntur gressus ejus.

Alleluia, alleluia. ℣. *Ps. 88, 21.* I have found David My servant: with My holy oil I have anointed him. Alleluia.

Allelúja, allelúja. ℣. *Ps. 88, 21.* Invéni David servum meum: óleo sancto meo unxi eum. Allelúja.

Gospel. Luke 14, 26-33

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangélii secúndum Lucam.

AT THAT time, Jesus said to the multitudes, If any man come to Me, and hate not his father, and mother, and wife, and children, and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not carry his cross, and come after Me, can not be My disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying. This man began to build, and was not able to finish? Or what king about to go and make war against another king, doth not first sit down and think whether he be able

IN ILLO témpore: Dixit Jesus turbis: Si quis venit ad me, et non odit patrem suum et matrem, et uxórem, et fílios, et fratres, et soróres, adhuc autem et ánimam suam, non potest meus esse discípulus. Et qui non bájulat crucem suam, et venit post me, non potest meus esse discípulus. Quis enim ex vobis volens turrim ædificare, non prius sedens cómputat sumptus qui necessárii sunt, si hábeat ad perficiéndum, ne, posteáquam posúerit fundaméntum, et non potúerit perfícere, omnes, qui vident, incípiant illúdere ei, dicéntes: Quia hic homo cœpit ædificáre, et non pótuit consummáre? Aut quis rex itúrus commíttere bellum advérsus álium regem, non sedens prius cógitat, si possit cum decem míllibus occúrrere

ei, qui cum vigínti míllibus venit ad se? Alióquin adhuc illo longe agénte, legatiónem mittens rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renúntiat ómnibus, quæ póssidet, non potest meus esse discípulus. Bonum est sal. Si autem sal evanúerit, in quo condiétur? Neque in terram, neque in sterquilínium útile est, sed foras mittétur. Qui habet aures audiéndi, áudiat.

with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be My disciple. Salt is good: but if the salt shall lose its savor, wherewith shall it be seasoned? It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

Creed, page 765.

Offertory. Ps. 88, 25

Véritas mea et misericórdia mea cum ipso, et in nómine meo exaltábitur cornu ejus.

My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Offertory Prayers, page 767.
Secret from Mass Sacerdotes tui, *page 1343.*

Communion. Luke 12, 42

Fidélis servus et prudens, quem constítuit Dóminus super famíliam suam, ut det illis in témpore trítici mensúram.

A faithful and wise servant, whom the Lord hath set over His family, to give them their measure of wheat in due season.

Postcommunion from Mass Sacerdotes tui, *page 1344.*
Concluding Prayers, page 793.

June 15—Sts. Vitus, Modestus and Crescentia,

Martyrs *(Red)*

Simple

In Paschal-time the Mass Sancti tui, *page 1333, is said in place of this Mass, but with the Prayer, Secret and Postcommunion of this Mass.*

Introit. Ps. 33, 20, 1

Multæ tribulatiónes justórum, et de his ómnibus liberávit eos Dóminus:

Many are the afflictions of the just, and out of all these the Lord hath delivered

them: the Lord keepeth all their bones: not one of them shall be broken. *Ps. 33, 2.* I will bless the Lord at all times: His praise shall be always in my mouth. ℣. Gory.

Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. *Ps. 33, 2.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT unto Thy Church, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, Vitus, Modestus, and Crescentia, to forego the spirit of pride and progress in the humility which is pleasing to Thee, that, contemning base things, it may, with generous charity, practice all those things which are right. Through our Lord.

DA ECCLÉSIÆ tuæ, quæsumus, Dómine, sanctis Martyribus tuis Vito, Modésto atque Crescéntia intercedéntibus, supérbe non sápere, sed tibi plácita humilitáte profícere: ut, prava despíciens, quæcúmque recta sunt, líbera exérceat caritáte. Per Dóminum.

Lesson The souls of the just, *from the Mass Intret, page 1317.*

Gradual. Ps. 149, 5, 1

The saints shall rejoice in glory: they shall be joyful in their beds. ℣. Sing ye to the Lord a new canticle: let His praise be in the church of the saints.

Exsultábunt sancti in glória: lætabúntur in cubílibus suis. ℣. Cantáte Dómino cánticum novum: laus ejus in ecclésia sanctórum.

Alleluia, alleluia. ℣. *Ps. 144, 10, 11.* Thy saints shall bless Thee, O Lord: they shall speak of the glory of Thy kingdom. Alleluia.

Allelúja, allelúja. ℣. *Ps. 144, 10, 11.* Sancti tui, Dómine, benedícent te: glóriam regni tui dicent. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 10, 16-18

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangélii secúndum Lucam.

AT THAT time, Jesus said to His disciples, He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despis-

IN ILLO témpore: Dixit Jesus discípulis suis: Qui vos audit, me audit: et qui vos spernit, me spernit. Qui autem me spernit, spernit

eum qui misit me. Revérsi sunt autem septuaginta duo cum gáudio, dicéntes: Dómine, étiam dæmónia subjiciúntur nobis in nómine tuo. Et ait illis: Vidébam sátanam sicut fulgur de cœlo cadéntem. Ecce dedi vobis potestátem calcándi supra serpéntes et scorpiónes, et super omnem virtútem inimíci: et nihil vobis nocébit. Verúmtamen in hoc nolíte gaudére, quia spíritus vobis subjiciúntur: gaudéte autem, quod nómina vestra scripta sunt in cœlis.

eth Me, despiseth Him that sent Me. And the seventy-two returned with joy, saying, Lord, the devils also are subject to us in Thy name: and He said to them, I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject to you; but rejoice in this, that your names are written in heaven.

Offertory. Ps. 67, 36

Mirábilis Deus in sanctis suis: Deus Israel ipse dabit virtútem et fortitúdinem plebis suæ; benedíctus Deus.

God is wonderful in His saints, the God of Israel is He Who will give power and strength to His people: blessed be God.

Offertory Prayers, page 767.

Secret

Sicut glóriam divínæ poténtiæ múnera pro Sanctis obláta testántur: sic nobis efféctum, Dómine, tuæ salvatiónis impéndant. Per Dóminum.

As the gifts offered for the saints testify the glory of the divine power, so let them bestow upon us, O Lord, the effect of Thy salvation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Wis. 3, 1-3

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seem to die; but they are in peace.

Postcommunion

Repléti, Dómine, benedictióne solémni: quæsumus; ut per intercessiónem

Filled with Thy solemn blessing, we beseech Thee, O Lord, that, by the in-

tercession of Thy holy martyrs, Vitus, Modestus, and Crescentia, the healing power of the sacrament may profit both our bodies and our souls. Through our Lord.

sanctórum Mártyrum tuórum Viti, Modésti et Crescéntiæ, medicína sacraménti et corpóribus nostris prosit, et méntibus. Per Dóminum.

Concluding Prayers, page 793.

June 18—St. Ephrem the Syrian, Deacon, Confessor and Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344, except:*

Prayer

O God Who on Thy Church didst bestow a new glory in the marvelous learning and in the meritorious life of blessed Ephrem, Thy confessor and doctor: humbly we beseech Thee that, through his prayers, she may be shielded by Thine unfailing might against every snare of false teaching and wickedness. Through our Lord.

Deus, qui Ecclésiam tuam beáti Ephræm Confessóris tui et Doctóris mira eruditióne et præcláris vitæ méritis illustráre voluísti: te súpplices exorámus; ut, ipso intercedénte, eam advérsus erróris et pravitátis insídias perénni tua virtúte deféndas. Per Dóminum.

Secret

May the loving prayers of St. Ephrem, Thy confessor and doctor, not be wanting to us, O Lord, to commend our gifts and ever to obtain pardon for us. Through our Lord.

Sancti Ephræm Confessóris tui, atque Doctóris, nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Postcommunion

That Thy sacrifices may give us health, O Lord, may blessed Ephrem, confessor and illustrious doctor, we beseech Thee, act as our intercessor. Through our Lord.

Ut nobis, Dómine, tua sacrifícia dent salútem: beátus Ephræm Conféssor tuus et Doctor Egrégius, quæsumus, precátor accédat. Per Dóminum.

The Same Day—Sts. Mark and Marcellianus Martyrs

Simple

Introit from Mass Salus autem, *page 1325.*

Prayer

Præsta, quæsumus, omnípotens Deus, ut, qui sanctórum Mártyrum tuórum Marci et Marcelliáni natalítia cólimus; a cunctis malis imminéntibus eórum intercessiónibus liberémur. Per Dóminum.

Grant, we beseech Thee, O almighty God, that we, who observe the natal feast of Thy martyrs, Mark and Marcellianus, may by their intercession be delivered from all the evils that threaten us. Through our Lord.

Epistle from Mass of Whit-Saturday, page 623.

Gradual. Wis. 3, 1-3

Justórum ánimæ in manu Dei sunt; et non tanget illos torméntum malítiæ. ℣. Visi sunt óculis insipiéntium mori: illi autem sunt in pace. Allelúja, allelúja. ℣. Hæc est vera fratérnitas, quæ nunquam pótuit violári certámine: qui effúso, sánguine secúti sunt Dóminum. Allelúja.

The souls of the just are in the hand of God; and the torment of malice shall not touch them. ℣. In the sight of the unwise they seemed to die: but they are in peace. Alleluia, alleluia. ℣. This is the true brotherhood, which could never be broken by any discord: shedding together their blood, these saints followed their Lord. Alleluia.

Gospel. Luke 11, 47-51

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dicébat Jesus Scribis et Pharisæis: Væ vobis, qui ædificátis monuménta Prophetárum: patres autem vestri occidérunt illos. Profécto testificámini quod consentítis opéribus patrum vestrórum: quóniam ipsi quidem eos occidérunt, vos autem ædificátis eórum sepúlcra. Proptérea et sapiéntia Dei dixit: Mittam ad illos Prophétas, et Apóstolos, et ex illis occídent, et persequéntur: ut inquirátur sanguis ómnium Prophetárum, qui effúsus est a constitutióne mundi a generatióne ista, a sánguine Abel,

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus said to the Scribes and Pharisees, Woe to you who build the monuments of the prophets: and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres. For this cause also the wisdom of God said, I will send to them prophets and apostles, and some of them they will kill and persecute. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of

Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation.

usque ad sánguinem Zachariæ, qui périit inter altáre et ædem. Ita dico vobis, requirétur ab hac generatióne.

Offertory from the feast of Holy Innocents, page 156.

Secret

SANCTIFY, O Lord, the gifts dedicated to Thee, and through the same, and by the intercession of Thy holy martyrs, Mark and Marcellianus, look upon us with favor. Through our Lord.

MÚNERA tibi, Dómine, dicáta sanctífica: et, intercedéntibus sanctis Martyribus tuis Marco et Marcelliáno, per eádam nos placátus inténde. Per Dóminum.

Communion from Mass of Monday, first week in Lent, page 241.

Postcommunion

FILLED with the offering of salvation, we humbly entreat Thee, O Lord, that, by the intercession of the holy martyrs, Mark and Marcellianus, we may be renewed by the effect of that which gladdens us with its taste. Through our Lord.

SALUTÁRIS tui, Dómine, múnere satiáti, súpplices exorámus: ut, cujus lætámur gustu, intercedéntibus sanctis Martyribus tuis Marco et Marcelliáno, renovémur efféctu. Per Dóminum.

Concluding Prayers, page 793.

June 19—St. Juliana Falconieri, Virgin *(White)*

Double

Sts. Gervase and Protase, Martyrs *(Red)*

Mass, Dilexisti, *page 1370, except:*

Prayer

O GOD, Who didst vouchsafe miraculously to restore blessed Juliana, Thy virgin, with the precious body of Thy Son, when she suffered with a mortal sickness, grant, we beseech Thee, that, by her merits interceding for us, we, too, being refreshed and

DEUS, qui beátam Juliánam Vírginem tuam extrémo morbo laborántem, pretióso Fílii tui córpore mirabíliter recreáre dignátus es: concéde, quæsumus; ut, ejus intercedéntibus méritis, nos quoque eódem in mortis agóne refécti ac roboráti, ad cœlé-

stem pátriam perducámur. Per eúmdem Dóminum.

strengthened by the same in the agony of death, may be brought to our heavenly country. Through the same.

Commemoration of Sts. Gervase and Protase with the Prayer, Secret and Postcommunion of the Mass Salus autem, *page 1325.*

June 20—St. Silverius, Pope, Martyr *(Red)*

Simple

Mass, Si diligis me, *page 1302, except:*

Prayer

GREGEM tuum, Pastor, ætérne, placátus inténde: et per beátum Sylvérium Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi: quem totíus Ecclésiæ præstitísti esse pastórum. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Silverius Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church.

June 21—St. Aloysius, Confessor *(White)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 8, 6

MINUÍSTI eum paulo minus ab Angelis: glória et honóre coronásti eum. *Ps. 148, 2.* Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. ℣. Glória Patri.

THOU hast made him a little less than the angels: Thou hast crowned him with glory and honor. *Ps. 148, 2.* Praise ye the Lord, all His angels: praise ye Him, all His hosts. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, the dispenser of heavenly gifts, Who in the angelic youth Aloysius didst combine wonderful innocence of life with penance, grant to his merits and prayers that we, who have not followed him in his innocence, may imitate his penance. Through our Lord.

Cœléstium donórum distribútor, Deus, qui in angélico júvene Aloísio miram vitæ innocéntiam pari cum pœniténtia sociásti: ejus méritis et précibus concéde; ut, innocéntem non secúti, pœniténtem imitémur. Per Dóminum.

Lesson. Ecclus. 31, 8-11

Lesson from the Book of Wisdom.

Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them: therefore are his goods established in the Lord.

Léctio líbri Sapiéntiæ.

Beatus vir, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória ætérna: qui pótuit tránsgredi, et non est transréssus: fácere mala, et non fecit: ideo stabilíta sunt bona illíus in Dómino.

Gradual. Ps. 70, 5, 6

My hope, O Lord, from my youth: by Thee have I been confirmed from the womb; from my mother's womb Thou art my protector. ℣. *Ps. 40, 13.* But Thou hast upheld me by reason of my innocence, and hast established me in Thy sight forever.

Dómine, spes mea a juventúte mea: in te confirmátus sum ex útero: de ventre matris meæ tu es protéctor meus. ℣. *Ps. 40, 13.* Me autem propter innocéntiam suscepísti: et confirmásti me in conspéctu tuo in ætérnum.

Alleluia, alleluia. ℣. *Ps. 64, 5.* Blessed is he whom Thou hast chosen, and taken to Thee: he shall dwell in Thy courts. Alleluia.

Allelúja, allelúja. ℣. *Ps. 64, 5.* Beátus quem elegísti et assumpsísti: inhabitábit in átriis tuis. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 22, 29-40

✠ Sequéntia sancti Evangélii secúndum Matthæum.

In illo témpore: Respóndens Jesus, ait Sadducæis: Errátis, nesciéntes Scriptúras, neque virtútem Dei. In resurrectióne enim neque nubent, neque nubéntur: sed erunt sicut Angeli Dei in cœlo. De resurrectióne autem mortuórum non legístis quod dictum est a Deo dicénte vobis: Ego sum Deus Abraham, et Deus Isaac, et Deus Jacob? Non est Deus mortuórum, sed vivéntium. Et audiéntes turbæ, mirabántur in doctrína ejus. Pharisæi autem audiéntes quod siléntium imposuísset Sadducæis, convenérunt in unum: et interrogávit eum unus ex eis legis doctor, tentans eum: Magíster, quod est mandátum magnum in lege? Ait illi Jesus: Díliges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum, et primum mandátum. Secúndum autem símile est huic: Díliges próximum tuum, sicut teípsum. In his duóbus mandátis univérsa lex pendet, et prophétæ.

✠ Continuation of the holy Gospel according to St. Matthew.

At that time, Jesus answering, said to the Sadducees: You err, not knowing the Scriptures, nor the power of God. For in the resurrection they shall neither marry nor be married: but shall be as the angels of God in heaven. And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. And the multitudes hearing it were in admiration of His doctrine. But the pharisees, hearing that He had silenced the Sadducees, came together: and one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets.

Offertory. Ps. 23, 3, 4

Quis ascéndet in montem Dómini, aut quis stabit in loco sancto ejus? Innocens mánibus, et mundo corde.

Who shall ascend into the mountain of the Lord? or who shall stand in His holy place? the innocent in hands, and clean of heart.

Offertory Prayers, page 767.

Secret

MAKE us, O Lord, to sit down to Thy heavenly banquet clothed in the wedding-garment which the pious preparation and constant tears of blessed Aloysius adorned with priceless pearls. Through our Lord.

CŒLÉSTI convívio fac nos, Dómine, nuptiáli veste indutos accúmbere: quam beáti Aloísii pia præparátio, et juges lácrymæ inæstimabílibus ornábant margarítis. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 77, 24, 25

He gave them the bread of heaven: man ate the bread of angels.

Panem cœli dedit eis: panem Angelórum manducávit homo.

Postcommunion

GRANT, O Lord, that we, who have been fed with the bread of angels, may also live angelic lives, and after the example of him whom we this day venerate, pass our days in incessant giving of thanks. Through our Lord.

ANGELÓRUM esca nutrítos, angélicis étiam, Dómine, da móribus vívere: et ejus, quem hódie cólimus, exémplo, in gratiárum semper actióne manére. Per Dóminum.

Concluding Prayers, page 793.

June 22—St. Paulinus, Bishop, Confessor *(White)*

Double

The Beginning of Mass, page 756.

Introit from Mass Sacerdotes tui, *page 1341.*

Prayer

O GOD, Who hast promised to those who leave all in this world for Thee a hundred-fold in the world to come and life everlasting, mercifully grant that, following closely in the footsteps of the holy bishop, Paulinus, we may have the grace to despise earthly things and desire only heavenly. Who livest.

DEUS, qui ómnia pro te in hoc sæculo relinquéntibus, céntuplum in futúro et vitam ætérnam promisísti: concéde propítius; ut sancti Pontíficis Paulíni vestígiis inhæréntes, valeámus terréna despícere, et sola cœléstia desideráre. Qui vivis.

Epistle. 2 Cor. 8, 9-15

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

FRATRES: Scitis grátiam Dómini nostri Jesu Christi, quóniam propter vos egénus factus est, cum esset dives, ut illíus inópia vos dívites essétis. Et consílium in hoc do: hoc enim vobis útile est, qui non solum fácere, sed et velle cœpístis ab anno prióre: nunc vero et facto perfícite: ut quemádmodum promptus est ánimus voluntátis, ita sit et perficiéndi ex eo quod habétis. Si enim volúntas prompta est, secúndum id quod habet, accépta est, non secúndum id quod non habet. Non enim ut áliis sit remíssio, vobis autem tribulátio, sed ex æqualitáte. In præsénti témpore véstra abundántia illórum inópiam súppleat: ut et illórum abundántia vestræ inópiæ sit suppleméntum, ut fiat æquálitas, sicut scriptum est: Qui multum, non abundávit: et qui módicum, non minorávit.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

BRETHREN: Ye know the grace of Our Lord Jesus Christ, that being rich He became poor for your sakes; that through His poverty ye might be rich. And herein, I give my counsel: for this is profitable for you, who have begun not only to do, but also to be willing, a year ago; now therefore perform it also in deed: that as your mind is forward to be willing, so it may be also to perform, out of that which ye have. For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not. For I mean not that others should be eased, and you burthened, but by an equality. In this present time let your abundance supply their want, that their abundance also may supply your want; that there may be an equality, as it is written: He that had much had nothing over; and he that had little had no want.

Gradual. Eccl. 44, 16

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. *Eccl. 44, 20.* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Allelúja, allelúja. ℣. *Ps. 109, 4.* Tu es sacérdos in ætérnum secúndum órdinem Melchísedech. Allelúja.

Behold a great priest, who in his days pleased God. ℣. *Eccl. 44, 20.* There was not any found like to him, who kept the law of the Most High.

Alleluia, alleluia. ℣. *Ps. 109, 4.* Thou are a priest forever according to the order of Melchisedech. Alleluia.

Gospel Fear not, little flock, *from the Mass* Justus ut palma. *page 1354.*

Offertory from Mass Statuit ei, *page 1340.*

Secret

GRANT us, O Lord, to join the sacrifice of perfect charity with the oblation of the altar, after the example of the holy bishop Paulinus, and, by zeal for good works, to deserve everlasting mercy. Through our Lord.

DA NOBIS, Dómine, perféctæ caritátis sacrifícium exémplo sancti Pontíficis Paulíni, cum altáris oblatióne conjúngere: et beneficéntiæ stúdio sempitérnam misericórdiam promeréri. Per Dóminum.

Preface for Weekdays, page 775.

Communion from Mass Statuit ei, *page 1340.*

Postcommunion

GRANT us, O Lord, by these holy things that sentiment of piety and humility which Thy holy bishop Paulinus drew from the same divine source, and by his intercession benignly pour the riches of Thy grace upon all who call upon Thee. Through our Lord.

TRÍBUE nobis per hæc sancto, Dómine, illum pietátis et humilitátis affèctum, quem ex hoc divíno fonte hausit sanctus Póntifex tuus Paulínus: et ipsíus intercessióne, in omnes, qui te deprecántur, grátiæ tuæ divítias benígnus effúnde. Per Dóminum.

Concluding Prayers, page 793.

June 23—The Vigil of the Nativity of St. John the Baptist, *(Purple)*

The Beginning of Mass, page 756.

Introit. Luke 1, 13, 15, 14

FEAR not, Zachary; thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and he shall be great before the Lord, and he shall be filled with the Holy Ghost even from his mother's womb; and many shall rejoice at his birth. *Ps. 20, 2.* In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. ℣. Glory.

NE TÍMEAS, Zacharía exaudíta est orátio tua: et Elísabeth uxor tua páriet tibi fílium, et vocábis nomen ejus Joánnem: et erit magnus coram Dómino: et Spíritu sancto replébitur adhuc ex útero matris suæ: et multi in nativitáte ejus gaudébunt. ℣. *Ps. 20, 2.* Dómine, in virtúte tua lætábitur rex: et super salutáre tuum exsultábit veheménter. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus, omnípotens Deus, ut família tua per viam salútis incédat; et beáti Joánnis Præcursóris hortaménta sectándo, ad eum quem prædíxit, secúra pervéniat, Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum.

GRANT, we beseech Thee, O almighty God, that Thy household may walk in the way of salvation and, by following the exhortations of blessed John the Precursor, may safely come unto Him Whom he foretold, even Our Lord Jesus Christ, Thy Son, Who with Thee.

Second Prayer of our Blessed Lady Concede nos, *page 824, third Prayer for the Church, page 825, or for the Pope, page 826.*

Lesson. Jer. 1, 4-10

Léctio Jeremíæ Prophétæ.

Lesson from Jeremias the Prophet.

IN DIÉBUS illis: Factum est verbum Dómini ad me, dicens: Priúsquam te formárem in útero, novi te: et ántequam exires de vulva, sanctificávi te et prophétam in géntibus dedi te. Et dixi: A, a, a, Dómine Deus: ecce néscio loqui, quia puer ego sum. Et dixit Dóminus ad me: Noli dicere: Puer sum: quóniam ad ómnia, quæ mittam te, ibis: et univérsa, quæcúmque mandávero tibi, loquéris. Ne timeas a fácie eórum: quia tecum ego sum, ut éruam te, dicit Dóminus. Et misit Dóminus manum suam, et tétigit os meum: et dixit Dóminus ad me: Ecce dedi verba mea in ore tuo: ecce constítui te hódie super gentes, et super regna, ut evéllas, et déstruas, et dispérdas, et dissipes, et ædífices, et plantes: dicit Dóminus omnípotens.

IN THOSE days the word of the Lord came to me, saying, Before I formed thee in the bowels of thy mother, I knew thee; and before thou camest forth out of the womb I sanctified thee, and made thee a prophet unto the nations. And I said, Ah, ah, ah, Lord God; behold I can not speak; for I am a child. And the Lord said to me, Say not, I am a child: for thou shalt go to all that I shall send thee; and whatever I shall command thee, thou shalt speak. Be not afraid at their presence; for I am with thee to deliver thee, saith the Lord. And the Lord put forth His hand, and touched my mouth: and the Lord said to me, Behold I have given My words in thy mouth: lo, I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant; saith the Lord almighty.

Gradual. John 1, 6, 7

There was a man sent from God, whose name was John. ℣. This man came to bear witness of the light, to prepare unto the Lord a perfect people.

Fuit homo missus a Deo, cui nomen erat Joánnes. ℣. Hic venit ut testimónium perhibéret de lúmine, paráre Dómino plebem perféctam.

Munda Cor Meum, page 763.

Gospel. Luke 1, 5-17

✠ Beginning of the holy Gospel according to St. Luke.

✠ Inítium sancti Evangélii secúndum Lucam.

THERE was, in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia: and his wife was of the daughters of Aaron, and her name Elizabeth: and they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function, in the order of his course, before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord; and all the multitude of the people was praying without at the hour of incense: and there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him; but the angel said to him, Fear not, Zachary, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and thou shalt have joy and gladness, and many shall rejoice at his nativity. For he

FUIT in diébus Heródis, regis Judææ, sacérdos quidam nómine Zacharías, de vice Abía, et uxor illíus de filiábus Aaron, et nomen ejus Elísabeth. Erant autem justi ambo ante Deum, incedéntes in ómnibus mandátis, et justificatiónibus Dómini sine queréla, et non erat illis filius, eo quod esset Elísabeth stérilis, et ambo processíssent in diébus suis. Factum est autem, cum sacerdótio fungerétur in órdine vicis suæ ante Deum, secúndum consuetúdinem sacerdótii, sorte éxiit, ut incénsum póneret ingréssus in templum Dómini: et omnis multitúdo pópuli erat orans foris hora incénsi. Appáruit autem illi Angelus Dómini, stans a dextris altáris incénsi. Et Zacharías turbátus est, videns, et timor írruit super eum. Ait autem ad illum Angelus; Ne tímeas, Zacharía quóniam exaudita est deprecátio tua: et uxor tuo Elísabeth páriet tibi fílium, et vocábis nomen ejus Joánnem: et erit gáudium tibi, et exsultátio, et multi in nativitáte ejus gaudébunt: erit enim magnus coram Dómino: et vinum et síceram non bibet et Spíritu Sancto replébitur

adhuc ex útero matris suæ: et multos filiórum Israël convértet ad Dóminum Deum ipsórum: et ipse præcédet ante illum in spíritu, et virtúte Eliæ: ut convértat corda patrum in filios et incrédulos ad prudéntium justórum, paráre Dómino plebem perféctam.

shall be great before the Lord; and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God; and he shall go before Him in the spirit and power of Elias, that he may turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just to prepare unto the Lord a perfect people.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

MÚNERA, Dómine, obláta sanctífica: et, intercedénte beáto Joánne Baptísta, nos per hæc a peccatórum nostrórum máculis emúnda. Per Dóminum.

SANCTIFY, O Lord, the gifts we offer, and, by the intercession of blessed John the Baptist, cleanse us through them from the stains of our sins. Through our Lord.

Second Secret of our Blessed Lady, By Thy mercy, *page 825, third for the Church, page 825, or for the Pope, page 826.*

Preface for Weekdays, page 775.

Communion. Ps. 20, 6

Magna est glória ejus in salutári tuo: glóriam et magnam decórem impónes super eum, Dómine.

His glory is great in Thy salvation; glory and great beauty shalt Thou lay upon him, O Lord.

Postcommunion

BEÁTI Joánnis Baptístæ nos, Dómine, præclára comitétur orátio: et quem ventúrum esse prædixit, poscat nobis fore placátum, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

MAY the glorious intercession of blessed John the Baptist go with us, O Lord, and may he obtain for us the mercy of Him Whose coming he foretold, even Our Lord Jesus Christ, Thy Son, Who with Thee.

Second Postcommunion of our Blessed Lady, Grant, O Lord, *page 825, for the Church, page 825, or for the Pope, page 826.*

Concluding Prayers, page 793.



June 24—The Nativity of St. John the Baptist,

(White)

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Is. 49, 1, 2

THE Lord hath called me by my name from the womb of my mother, and He hath made my mouth like a sharp sword; in the shadow of His hand He hath protected me, and hath made me as a chosen arrow. *Ps. 91, 2.* It is good to give praise to the Lord, and to sing to Thy name, O Most High. ℣. Glory.

DE VENTRE matris meæ vocávit me Dóminus nómine meo: et pósuit os meum ut gládium acútum: sub teguménto manus suæ protexit me, et pósuit me quasi sagíttam eléctam. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast made this day honorable to us on account of the birth of blessed John, grant Thy people the grace of spiritual joys, and direct the minds of all the faithful in the way of everlasting salvation. Through our Lord.

DEUS, qui præséntem diem honorábilem nobis in beáti Joánnis nativitáte fecísti: da pópulis tuis spirituálium grátiam gaudiórum; et ómnium fidélium mentes dírige in viam salútis ætérnæ. Per Dóminum.

Lesson. Is. 49, 1-3, 5-7

Lesson from Isaias the Prophet.

Léctio Isaíæ Prophétæ.

GIVE ear, ye islands, and harken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother He hath been mindful of my name. And He hath made my mouth like a sharp sword; in the shadow

AUDÍTE, ínsulæ, et atténdite, pópuli de longe: Dóminus ab útero vocávit me, de ventre matris meæ recordátus est nóminis mei. Et pósuit os meum quasi gládium acútum: in umbra manus suæ protéxit me, et pó-

suit me sicut sagíttam eléctam: in phàretra sua abscóndit me. Et dixit mihi: Servus meus es tu, Israël, quia in te gloriábor. Et nunc dicit Dóminus, formans me ex útero servum sibi: Ecce dedi te in lucem géntium, ut sis salus mea usque ad extrémum terræ. Reges vidébunt, et consúrgent príncipes, et adorábunt propter Dóminum, et sanctum Israël, qui elégit te.

of His hand He hath protected me, and hath made me as a chosen arrow; in His quiver He hath hidden me. And He said to me, Thou art My servant Israel, for in thee will I glory. And now saith the Lord that formed me from the womb to be His servant, Behold I have given thee to be the light of the gentiles, that thou mayest be My salvation even to the farthest part of the earth. Kings shall see, and princes shall rise up, and adore for the Lord's sake, and for the Holy One of Israel, Who hath chosen thee.

Gradual. Jer. 1, 5, 9

Priúsquam te formárem in útero, novi te: et ántequam exires de ventre, sanctificávi te. ℣. Misit Dóminus manum suam, et tétigit os meum, et dixit mihi.

Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee. ℣. The Lord put forth His hand, and touched my mouth: and said to me.

Allelúja allelúja. ℣. *Luc. 1, 76.* Tu, puer prophéta Altíssimi vocáberis: præíbis ante Dóminum paráre vias ejus. Allelúja.

Alleluia, alleluia. ℣. *Luke 1, 76.* Thou, child, shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare His ways. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 57-68

✠ Sequéntia sancti Evangélii secúndum Lucam.

Elisabeth implétum est tempus pariéndi, et péperit fílium. Et audiérunt vicíni, et cognáti ejus, quia magnificávit Dóminus misericórdiam suam cum illa, et congratulabántur ei. Et factum est in die octávo, venérunt circumcídere púerum, et vocábant eum nómine patris sui Zacharíam. Et respóndens mater

✠ Continuation of the holy Gospel according to St. Luke.

Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbors and kinsfolk heard that the Lord had showed His great mercy towards her, and they congratulated with her. And it came to pass, that on the eighth day they came to circumcise the child, and they

called him by his father's name, Zachary. And his mother answering, said Not so, but he shall be called John. And they said to her, There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying, John is his name: and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbors; and all these things were noised abroad over all the hill country of Judea; and all they that had heard them, laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying, Blessed be the Lord God of Israel; because He hath visited, and wrought the redemption of His people.

ejus dixit: Nequáquam, sed vocábitur Joánnes. Et dixérunt ad illam: Quia nemo est in cognatióne tua, qui vocétur hoc nómine. Innuébant autem patri ejus, quem vellet vocári eum. Et póstulans pugillárem, scripsit, dicens: Joánnes est nomen ejus. Et miráti sunt univérsi. Apértum est autem illico os ejus, et lingua ejus, et loquebátur benedícens Deum. Et factus est timor super omnes vicínos eórum: et super ómnia montána Judææ divulgabántur ómnia verba hæc: et posuérunt omnes, qui audíerant in corde suo, dicéntes: Quis, putas puer iste erit? Etenim manus Dómini erat cum illo. Et Zacharías pater ejus replétus est Spíritu Sancto, et prophetávit, dicens: Benedíctus Dóminus Deus Israël, quia visitávit et fecit redemptiónem plebis suæ.

The Nicene Creed, *by ancient custom, is not said in the Mass of St. John the Baptist, unless it is celebrated in a church dedicated to St. John the Baptist, or unless the feast falls on a Sunday or other day for which the saying of it is appointed.*

Offertory. Ps. 91, 13

The just man shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.

Justus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

Offertory Prayers, page 767.

Secret

WE HEAP Thine altars with gifts, O Lord, celebrating with fitting honor the nativity of him who heralded the coming of the Saviour, and pointed Him out when He

TUA, Dómine, munéribus altária cumulámus: illíus nativitátem honóre débito celebrántes qui Salvatórem mundi et cécinit adfutúrum, et adésse monstrávit,

Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

had come, Our Lord Jesus Christ, Thy Son. Who with Thee.

Preface for Weekdays, page 775.

Communion. Luke 1, 76

Tu, puer, prophéta Altíssimi vocáberis: præíbus enim ante fáciem Dómini paráre vias ejus.

Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare His ways.

Postcommunion

Sumat Ecclésia tua, Deus, beáti Joánnis Baptístæ generatióne lætítiam: per quem suæ regeneratiónis cognóvit auctórem, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

May Thy Church, O God, be joyful at the birth of blessed John the Baptist, through whom she knew the Author of her regeneration, Our Lord Jesus Christ, Thy Son. Who with Thee.

During the octave a commemoration of St. John the Baptist in every Mass that is said, except on June 27 and 29.

Concluding Prayers, page 793.

June 25—St. William, Abbot *(White)*

Double

Mass, Os justi meditábitur, *page 1356, except:*

Prayer

Deus, qui infírmitáti nostræ, ad teréndam salútis viam in Sanctis tuis exémplum et præsídium collocásti: da nobis, ita beáti Guliélmi Abbátis mérita venerári: ut ejúsdem excipiámus suffrágia, et vestígia prosequámur. Per Dóminum.

O God, Who hast set for us in Thy saints an example and a help to our weakness, to assist us to tread the path of salvation, grant us so to venerate the virtues of the blessed abbot William, that we may share in his prayers and follow in his footsteps. Through our Lord.

Commemoration of St. John the Baptist, page 1064.

June 26—Sts. John and Paul, Martyrs *(Red)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 33, 20, 21

Multæ tribulatiónes justórum, et de his ómni-

Many were the afflictions of the just, and out of

all these the Lord delivered them: the Lord keepeth all their bones, not one of them shall be broken. *Ps. 33, 2.* I will bless the Lord at all times: His praise shall be ever in my mouth. ℣. Glory.

bus liberávit eos Dóminus: Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. *Ps. 33, 2.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

We beseech Thee, O almighty God, that the double joy of this day's festival, which proceedeth from the glory of blessed John and Paul, kindred through the one faith and the one martyrdom, may take possession of us. Through our Lord.

Quæsumus omnípotens Deus: ut nos gemináta lætítia hodiérnæ festivitátis excípiat, quæ de beatórum Joánnis et Pauli glorificatióne procédit; quos éadem fides et pássio vere fecit esse germános. Per Dóminum.

Commemoration of St. John the Baptist, page 1064.
Lesson, These are men, *page 1097.*

Gradual. Ps. 132, 1, 2

Behold how good and how pleasant it is for brethren to dwell together in unity. ℣. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Ecce quam bonum, et quam júcundum, habitáre fratres in unum. ℣. Sicut unguéntum in cápite, quod descéndit in barbam, barbam Aaron.

Alleluia, alleluia. ℣. This is the true brotherhood which overcame the wickedness of the world: it followed Christ, attaining the noble kingdom of heaven. Alleluia.

Allelúja, allelúja. ℣. Hæc est vera fratérnitas quæ vicit mundi crímina: Christum secúta est, ínclyta tenens regna cæléstia. Allelúja.

Munda Cor Meum, page 763.
Gospel, Beware ye, *page 1326.*

Offertory. Ps. 5, 12, 13

All they that love Thy name shall glory in Thee, for Thou, O Lord, wilt bless the just: O

Gloriabúntur in te omnes, qui díligunt nomen tuum, quóniam tu, Dómine, bene-

dices justo: Dómine, ut scuto bonæ voluntátis tuæ coronásti nos.

Lord, Thou hast crowned us, as with a shield of Thy good will.

Offertory Prayers, page 767.

Secret

Hóstias tibi, Dómine, sanctórum Mártyrum tuórum Joánnis et Pauli dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Graciously receive, O Lord, the sacrifices consecrated to Thee for the merits of Thy saints, John and Paul, and grant that they may profit for our everlasting help. Through our Lord.

Commemoration of St. John the Baptist, page 1066.

Preface for Weekdays, page 775.

Communion. Wis. 3, 4, 6

Et si coram homínibus torménta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

Though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath proved them, and as a holocaust He hath received them.

Postcommunion

Súmpsimus, Dómine, sanctórum Mártyrum tuórum Joánnis et Pauli solémnia celebrántes, sacraménta cœléstia: præsta, quæsumus; ut, quod temporáliter gérimus, ætérnis gáudiis consequámur. Per Dóminum.

We have partaken of Thy heavenly sacrament, O Lord, celebrating the feast of Thy holy martyrs John and Paul; grant, we beseech Thee, that what we do in this life may have its consequences in everlasting joys. Through our Lord.

Commemoration of St. John the Baptist, page 1067.

Concluding Prayers, page 793.

June 28—St. Irenaeus, Bishop, Martyr *(Red)*

Double

Vigil of the Feasts of Sts. Peter and Paul, *(Purple)*

The Beginning of Mass, page 756.

Introit. Mal. 2, 6

Lex veritátis fuit in ore ejus, et iníquitas non est invénta in lábiis ejus: in

The law of truth was in his mouth, and iniquity was not found in his lips: he walked

with me in peace and in equity, and turned many away from iniquity. *Ps. 77, 1.* With them that hated peace I was peaceful, when I spake unto them, they fought against me without cause. ℣. Glory.

pace, et in æquitáte ambulávit mecum, et multos avértit ab iniquitáte. *Ps. 77, 1.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst vouchsafe unto blessed Irenæus, Thy martyr and bishop; by his strenuous teaching of the truth, utterly to confute heresies, and happily to establish peace in Thy Church: unto us Thy people, grant, we beseech Thee, to be steadfast in the practice of our holy religion, and in all our days to enjoy that peace which is from Thee. Through our Lord.

Deus, qui beáto Irenæo Mártyri tuo atque Pontífici tribuísti, ut et veritáte doctrínæ expugnáret hæreses, et pacem Ecclésiæ felíciter confirmáret: da, quæsumus, plebi tuæ in sancta religióne constántiam: et pacem tuam nostris concéde tempóribus. Per Dóminum.

Commemoration of the Octave of St. John the Baptist, page 1064, and of the Vigil of the Apostles, as follows:

Prayer

Grant, we beseech Thee, O almighty God, that Thou permit us not to be shaken by any fears, whom Thou hast solidly established upon the rock of the apostolic confession. Through Our Lord.

Præsta, quæsumus, omnípotens Deus: ut nullis non permíttas perturbatiónibus cóncuti; quos in apostólicæ confessiónis petra solidásti. Per Dóminum.

Epistle. 2 Tim. 3, 14-17; 4, 1-5

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

Dearly Beloved: Continue thou in those things which thou hast learned and which have been committed to thee: knowing of Whom thou hast learned them; and because from thy infancy thou

Carissime: Pérmane in iis, quæ didicísti, et crédita sunt tibi: sciens a quo didíceris; et quia ab infántia sacras lítteras nosti, quæ te possunt instrúere ad salútem, per fidem, quæ est

in Christo Jesu. Omnis Scriptúra divínitus inspiráta útilis est ad docéndum, ad arguéndum ad corripiéndum, ad erudiéndum in jusítia: ut perféctus sit homo Dei, ad omne opus bonum instrúctus. Testíficor coram Deo, et Jesu Christo, qui judicatúrus est vivos et mórtuos per advéntum ipsíus, et regnum ejus: prædica verbum, insta opportúne, importúne: árgue, óbsecra, íncrepa in omni patiéntia, et doctrina. Erit enim tempus, cum sanam doctrinam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritáte quidem auditum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evangelístæ, ministérium tuum imple.

hast known the Holy Scriptures, which can instruct thee to salvation by the faith which is in Jesus Christ. All Scripture, inspired by God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work. I charge thee, before God and Jesus Christ, Who shall judge the living and the dead by His coming, and His kingdom: Preach the word: be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they shall not endure sound doctrine: but according to their own desires, they will heap to themselves teachers having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labor in all things, do the work of an evangelist, fulfil thy ministry.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract; in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 121, 8

Propter fratres meos, et próximus meos loquébar pacem de te. ℣. *Ps. 36, 37.* Custódi innocéntiam, et vide æquitátem: quóniam sunt relíquiæ hómini pacífico.

For my brethren and companions' sake, I spake peace concerning thee. ℣. *Ps. 36, 37.* Keep innocence and behold justice, for the prosperity of the peaceable man continues.

Lesser Alleluia

Allelúja, allelúja. ℣. *Eccli. 6, 35.* In multitúdine presbyterórum prudéntium sta, et sapiéntiæ illórum ex corde conjúngere, ut omnem narratiónem Dei possis audíre. Allelúja.

Alleluia, alleluia. ℣. *Ecclus. Ps. 6, 35.* Stand in the multitude of the ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayest hear every discourse of God. Alleluia.

Tract. Ps. 36, 23, 30, 31

With the Lord shall the steps of a man be directed, and he shall like well his way. ℣. The mouth of the just shall meditate wisdom: and his tongue shall speak judgment. ℣. The law of his God is in his heart, and his steps shall not be supplanted.

Apud Dóminum gressus hóminis dirigéntur: et viam ejus volet. ℣. Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 36, 37.* Keep innocence and behold justice, for the prosperity of the peaceable man continues. Alleluia. ℣. *Ecclus. 6, 35.* Stand in the multitude of the ancients that are wise, and join thyself from thy heart to their wisdom that thou mayest hear every discourse of God. Alleluia.

Allelúja, allelúja. ℣. *Ps. 36, 37.* Custódi innocéntiam et vide æquitátem: quóniam sunt relíquiæ homíni pacífico. Allelúja. ℣. *Eccli 6, 35.* In multitúdine presbyterórum prudéntium sta, et sapiéntiæ illórum ex corde conjúngere, ut omnem narratiónem Dei possis audíre. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 28-33

✠ Continuation of the holy Gospel according to St. Matthew.

At that time: Jesus said to His disciples: Fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing, and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Every one therefore that shall confess Me before men, I will also confess him before My Father Who is

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

In illo témpore: Dixit Jesus discípulis suis: Nolíte timére eos qui occídunt corpus, ánimam autem non possunt occídere; sed pótius timéte eum qui potest et ánimam et corpus pérdere in gehénnam. Nonne duo pásseres asse véneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capílli cápitis omnes numeráti sunt. Nolíte ergo timére: multis passéribus melióres estis vos. Omnis ergo qui confitébitur me coram homínibus, confitébor et

ego eum coram Patre meo, qui in cœlis est. Qui autem negáverit me coram homínibus, negábo et ego eum coram Patre meo, qui in cœlis est.

in heaven. But he that shall deny Me before men, I will also deny him before My Father Who is in heaven.

Offertory. Ecclus. 24, 44

Doctrínam quasi antelucánum illúmino ómnibus, et enarrábo illam usque ad longínquum.

I make my doctrine to shine forth to all as the morning light, and I will declare it afar off.

Offertory Prayers, page 767.

Secret

Deus, qui credéntes in te pópulos nullis sinis cóncuti terróribus: dignáre preces et hóstias tibi plebis, suscípere; ut pax a tua pietáte concéssa, Christianórum fines ab nomi hoste fáciat esse secúros. Per Dóminum.

O God, Who suffererest not the nations that believe in Thee to be shaken by any fear, deign, we beseech Thee, to receive the prayers and sacrifices of the people consecrated to Thee, that peace, the gift of Thy loving-kindness, may render Christian countries safe from every enemy. Through our Lord.

Commemoration of St. John the Baptist, page 1066, and of the Vigil as follows:

Secret

Munus pópuli tui quæsumus Dómine, apostolica intercessióne sanctifíca: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

Sanctify the gift of Thy people, we beseech Thee, O Lord, by the apostolic intercession, and cleanse us from the stains of our sins. Througn our Lord.

Preface for Weekdays, page 775.

Communion. Ecclus. 24, 47

Vidéte quóniam non soli mihi laborávi, sed ómnibus exquiréntibus veritátem.

See ye, that I have not labored for myself only, but for all that seek out the truth.

Postcommunion

Deus, auctor pacis et amátor, quem nosse, vívere, cui servíre, regnáre

O God, the author and lover of peace, to know Whom is to live, and to serve Whom

is to reign, protect us Thy suppliants from all assaults, that we, who trust in Thy defense, by the intercession of blessed Irenæus, Thy martyr and bishop, may not fear the arms of any of our foes. Through our Lord.

est: prótege ab ómnibus impugnatiónibus súpplices tuos: ut, qui in defensióne tua confídimus, beáti Irenæi Mártyris tui atque Pontíficis intercessióne, nullíus hostilitátis arma timeámus. Per Dóminum.

Commemoration of St. John the Baptist, page 1067, and of the Vigil as follows:

Postcommunion

KEEP from all adversity, O Lord, by the apostolic intercessions, those whom Thou hast filled with heavenly nourishment. Through our Lord.

QUOS cœlésti, Dómine, aliménto satiásti: apostólicis intercessiónibus ab omni adversitáte custódi. Per Dóminum.

But in place of the Gospel of St. John is read the Gospel of the Vigil as in the following Mass.

Concluding Prayers, page 793.

Vigil of Sts. Peter and Paul, *(Purple)*

The Beginning of Mass, page 756.

Introit. John 21, 18, 19

THE Lord said to Peter: When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not: and this He said, signifying by what death he should glorify God. *Ps. 18, 1.* The heavens show forth the glory of God: and the firmament declareth the work of His hands. ℣. Glory.

DICIT Dóminus Petro: Cum esses júnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténdes manus tuas, et álius te cinget, et ducet quo tu non vis: hoc autem dixit, signíficans qua morte clarificatúrus esset Deum. *Ps. 18, 1.* Cœli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer, Grant, we beseech Thee, *page 1070, as in preceding Mass. Second Prayer of St. Irenæus, page 1070; the third of St. John the Baptist, page 1064.*

Lesson. Acts 3, 1-10

Léctio Áctuum Apostólorum.

In diébus illis: Petrus et Joánnes ascendébant in templum ad horam oratiónis nonam. Et quidam vir, qui erat claudus ex útero matris suæ, bajulabátur: quem ponébant quotídie ad portam templi, quæ dícitur Speciósa, ut péteret eleemósynam ab introeúntibus in templum. Is, cum vidísset Petrum et Joánnem incipiéntes introíre in templum, rogábat ut eleemósynam accíperet. Intuens autem in eum Petrus cum Joánne, dixit: Réspice in nos. At ille intendébat in eos, sperans se áliquid acceptúrum ab eis. Petrus autem dixit: Argéntum et aurum non est mihi: quod autem hábeo, hoc tibi do: In nómine Jesu Christi Nazaréni surge, et ámbula. Et apprehénsa manu ejus déxtera, allevávit eum, et prótinus consolidátæ sunt bases ejus, et plantæ. Et exsíliens stetit, et ambulábat: et intrávit cum illis in templum, ámbulans, et exsíliens, et laudans Deum. Et vidit omnis pópulus eum ambulántem, et laudántem Deum. Cognoscébant autem illum, quod ipse erat, qui ad eleemósynam sedébat ad Speciósam portam templi: et impléti sunt stupóre et éxtasi in eo, quod contígerat illi.

Lesson from the Acts of the Apostles.

In those days, Peter and John went up into the temple, at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. But Peter, with John, fastening his eyes upon him, said: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. But Peter said: Silver and gold I have none, but what I have I give thee: In the name of Jesus Christ of Nazareth, arise and walk. And taking him by the right hand, he lifted him up: and forthwith his feet and soles received strength. And he leaping up, stood and walked: and went in with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

Gospel. Ps. 18, 5, 2

In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum. ℣. Cœli

Their sound went forth into all the earth: and their words to the ends of the world. ℣.

The heavens show forth the glory of God: and the firmament declareth the works of His hands.

enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.

Munda Cor Meum, page 763.

Gospel. John 21, 15-19

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

At that time, Jesus said to Simon Peter, Simon, son of John, lovest thou Me more than these? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed my lambs. He saith to him again, Simon, son of John, lovest thou Me? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed My lambs. He saith to him the third time, Simon, son of John, lovest thou Me? Peter was grieved, because He said to him the third time, Lovest thou Me? And he said to Him, Lord, Thou knowest all things: Thou knowest that I love Thee. He said to him, Feed My sheep. Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this He said signifying by what death he should glorify God.

In illo témpore: Dixit Jesus Simóni Petro: Simon Joánnis, díligis me plus his? Dicit ei: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei íterum: Simon Joánnis, díligis me? Ait illi: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tértio: Simon Joánnis, amas me? Contristátus est Petrus, quia dixit ei tértio, Amas me? et dixit ei: Dómine, tu ómnia nosti: tu scis quia amo te. Dixit ei: Pasce oves meas. Amen, amen dico tibi: cum esses júnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténdes manus tuas, et álius te cinget, et ducet quo tu non vis. Hoc autem dixit, significans qua morte clarificatúrus esset Deum.

Offertory. Ps. 138, 17

To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Offertory Prayers, page 767.

Secret, Sanctify, the gift, *as in preceding Mass, page 1073. The second of St Irenæus, page 1073; the third of St. John the Baptist, page 1066.*

Preface for Weekdays, page 775.

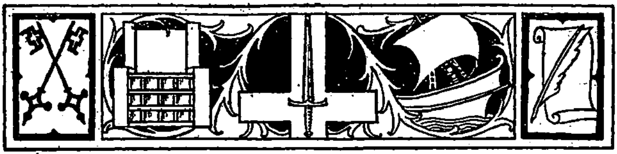
Communion. John 21

Simon Joánnis, díligis me plus his? Dómine, tu ómnia nosti tu scis, Domine, quia amo te.

Simon son of John, lovest thou Me more than these? Lord, Thou knowest all things, Thou knowest, Lord, that I love Thee.

Postcommunion, Keep from all adversity, *as in preceding Mass, page 1074. The second of St. Irenæus, page 1073; the third of St. John the Baptist, page 1067.*

Concluding Prayers, page 793.



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June 29—The Holy Apostles, Sts. Peter and Paul,

(Red)

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Acts 12, 11

NUNC scio vere, quia misit Dóminus Angelum suum: et erípuit me de manu Heródis, et de omni exspectatióne plebis Judæórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

NOW I know in very deed, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui hodiérnam diem Apostolórum tuórum Petri et Pauli martyrio consecrásti: da Ecclésiæ tuæ, eórum in ómnibus sequi præ-

O GOD, Who hast consecrated this day to the martyrdom of Thine apostles Peter and Paul, grant to Thy Church in all things to follow their

teaching from whom it received the right ordering of religion in the beginning. Through our Lord.

céptum; per quos religiónis sumpsit exórdium. Per Dóminum.

Lesson. Acts 12, 1-11

Lesson from the Acts of the Apostles.

IN THOSE days, Herod the king stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison: and behold an angel of the Lord stood by him, and a light shined in the room and he striking Peter on the side, raised him up, saying, Arise quickly; and the chains fell off from his hands: and the angel said to him, Gird thyself and put on thy sandals; and he did so: and he said to him, Cast thy garment about thee and follow me: and going out he followed him: and he knew not that it was true which was done by the angel; but he thought he saw a vision. And passing

Léctio Áctuum Apostolórum.

IN DIEBUS illis: Misit Herodes rex manus, ut afflígeret quosdam de ecclésia. Occídit autem Jacóbum fratrem Joánnis gládio. Videns autem quia placéret Judæis, appósuit ut apprehénderet et Petrum erant autem dies Azymórum. Quem cum apprehendísset, misit in cárcerem, tradens quátuor quaterniónibus mílitum custodiéndum, volens post Pascha prodúcere eum pópulo. Et Petrus quidem servabátur in cárcere. Orátio autem fiébat sine intermissióne ab Ecclésia ad Deum pro eo. Cum autem productúrus eum esset Heródes, in ipsa nocte erat Petrus dórmiens inter duos mílites, vinctus caténis duábus: et custódes ante óstium custodiébant cárcerem. Et ecce Angelus Dómini ástitit: et lumen refúlsit in habitáculo: percussóque látere Petri, excitávit eum, dicens: Surge velóciter. Et cecidérunt caténæ de mánibus ejus. Dixit autem Angelus ad eum: Præcíngere, et cálcea te cáligas tuas. Et fecit sic. Et dixit illi: Circúmda tibi vestiméntum tuum, et séquere me. Et éxiens sequebátur eum, et nesciébat quia verum est, quod fiébat per Angelum: existimábat autem se visum vidére. Transeúntes

autem primam et secúndam custódiam, venérunt ad portam férream, quæ ducit ad civitátem: quæ ultro apérta est eis. Et exeúntes processérunt vicum unum: et contínuo discéssit Angelus ab eo. Et Petrus ad se revérsus, dixit: Nunc scio vere, quia misit Dóminus Angelum suum, et erípuit me de manu Heródis, et de omni exspectatióne plebis Judæórum.

through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through one street, and immediately the angel departed from him. And Peter coming to himself, said, Now I know in very deed that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Gradual. *Ps. 44, 17, 18*

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Allelúja, allelúja. ℣. *Matt. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. Allelúja.

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. ℣. Instead of Thy fathers, sons are born to Thee; therefore shall people praise Thee.

Alleluia, alleluia. ℣. *Matt. 16, 18.* Thou art Peter, and upon this rock I will build My Church Alleluia.

Munda Cor Meum, page 763.
Gospel, Jesus came, *page 871.*

Creed, page 765.

Offertory. *Ps. 44, 17, 18*

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine, in omni progénie et generatióne.

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations.

Offertory Prayers, page 767.

Secret

Hóstias, Dómine, quas nómini tuo sacrándas offérimus, apostólica prosequátur orátio: per quam nos expiári tríbuas, et defféndi. Per Dóminum.

May the prayer of Thine apostles, O Lord, accompany the sacrifices which we offer to be consecrated to Thy name, and through it do Thou grant us to be pardoned and defended. Through our Lord.

Preface No. 13, page 816, is said or sung daily during the octave.

Communion. Matt. 16, 18, 19

Thou art Peter: and upon this rock I will build My Church.

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam.

Postcommunion

PRESERVE, O Lord, from all dangers, by the intercession of Thine apostles, those whom Thou hast filled with heavenly nourishment. Through our Lord.

QUOS cœlésti, Dómine, aliménto satiásti: apostólicis intercessiónibus ab omni adversitáte custódi. Per Dóminum.

Concluding Prayers, page 793.

During the octave (except on days of great solemnity) a commemoration of the Apostles is made in every Mass that is said.

June 30—Commemoration of St. Paul, Apostle,

(Red)

Double Major

The Beginning of Mass, page 756.

Introit. 2 Tim. 1, 12

I KNOW Whom I have believed, and I am certain that He is able to keep that which I have committed to Him against that day; being a just judge. *Ps. 138, 1, 2.* Lord, Thou hast proved me and known me: Thou has known my sitting down, and my rising up. ℣. Glory.

SCIO cui crédidi, et certus sum, quia potens est depósitum meum serváre in illum diem, justus judex. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam et resurrectiónem meam. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst teach the multitude of the nations by the preaching of the blessed apostle, Paul, grant us, we beseech Thee, that, venerating his natal day, we may experience the benefits of his intercession with Thee. Through our Lord.

DEUS, qui multitúdinem géntium beáti Pauli Apóstoli prædicatióne docuísti: da nobis, quæsumus; ut, cujus natalítia cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

Commemoration of St. Peter.

Prayer

Deus, qui beáto Petro Apóstolo tuo, collátis clávibus regni cœléstis, ligándi atque solvéndi pontifícium tradidísti: concéde; ut intercessiónis ejus auxílio, a peccatórum nostrórum néxibus liberémur.

O God, Who, in conferring upon blessed Peter, Thine apostle, the keys of the heavenly kingdom, didst commit to him the priestly power of binding and loosing, grant that, by the help of his intercession, we may be delivered from the bonds of our sin.

Commemoration of St. John the Baptist, page 1064.

Epistle. 1 Gal. 1, 11-20

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas.

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

Fratres: Notum vobis fácio Evangélium quod evangelizátum est a me, quia non est secúndum hóminem: neque enim ego ab hómine accépi illud, neque dídici, sed per revelatiónem Jesu Christi. Audístis enim conversatiónem meam aliquándo in Judaísmo: quóniam supra modum persequébar Ecclésiam Dei, et expugnábam illam, et proficiébam in Judaísmo supra multos coætáneos meos in génere meo, abundántius æmulátor existens paternárum meárum traditiónum. Cum autem plácuit ei, qui me segregávit ex útero matris meæ, et vocávit per grátiam suam ut reveláret Fílium suum in me, ut evangelizárem illum in géntibus: contínuo non acquiévi carni et sánguini, neque veni Jerosólymam ad antecessóres meos Apóstolos: sed ábii in Arábiam: et íterum revérsus sum Damáscum: deínde post annos tres veni Jerosólymam vidére Petrum, et mansi apud

Brethren, I give you to understand that the gospel which was preached by me, is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ. For you have heard of my conversation in time past in the Jews' religion: how that beyond measure I persecuted the Church of God, and wasted it; and I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers. But when it pleased Him, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem to the apostles who were before me: but I went into Arabia, and again I returned to Damascus. Then, after three years, I went to Jerusalem to see Peter, and I tarried with

him fifteen days; but other of the apostles I saw none; saving James the brother of the Lord. Now the things which I write to you, behold before God I lie not.

eum diébus quíndecim: álium autem Apostolórum vidi neminem, nisi Jacobum fratrem Dómini. Quæ autem scribo vobis, ecce coram Deo, quia non méntior.

Gradual. Gal. 2, 8, 9

He who wrought in Peter to the apostleship, wrought in me also among the gentiles, and they knew the grace of God, which was given to me. ℣. The grace of God in me hath not been void; but His grace always remaineth in me.

Qui operátus est Petro in apostolátum, operátus est et mihi inter gentes: et cognovérunt grátiam Dei, quæ data est mihi. ℣. Grátia Dei in me vácua non fuit: sed grátia ejus semper in me manet.

Alleluia, alleluia. ℣. Holy apostle Paul, preacher of truth, and doctor of the Genties, intercede for us. Alleluia.

Allelúja, allelúja. ℣. Sancte Pauli Apostoli prædicator veritátis, et doctor géntium intercéde pro nobis. Allelúja.

Munda Cor Meum, page 763.

Gospel, Jesus said, *page 1043.*

Creed, page 765.

Offertory. Ps. 138, 17

To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened.

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Offertory Prayers, page 767.

Secret

MOVED by the prayers of Thine apostle, Paul, O Lord, do Thou sanctify the gifts of Thy people, that what is pleasing to Thee, Who hast ordained it, may be the more pleasing by the patronage of his supplication. Through our Lord.

APÓSTOLI tui Pauli précibus, Dómine, plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

Commemoration of St. Peter.

Secret

SANCTIFY, O Lord, the offerings of Thy people, by the

ECCLÉSIÆ tuæ, quæsumus Dómine, preces et hós-

tias beáti Petri Apóstoli comméndet orátio: ut quod pro illíus glória celebrámus, nobis prosit ad véniam.

prayer of Thine apostle Peter, that those things which are pleasing to Thee by Thine own institution may become the more pleasing by the favor of his intercession.

Commemoration of St. John the Baptist, page 1066.

Preface No. 13, page 816.

Communion. Matt. 17, 28

Amen dico vobis, quod vos, qui reliquístis ómnia, et secúti estis me, céntuplum accipiétis, et vitam ætérnam possidébitis.

Amen I say to you, that you who have left all things, and have followed Me, shall receive an hundredfold, and shall possess life everlasting.

Postcommunion

PERCÉPTIS, Dómine, sacraméntis, beáto Paulo Apóstolo tuo interveniénte, deprecámur: ut, quæ pro illíus celebráta sunt glória, nobis profíciant ad medélam. Per Dóminum.

HAVING partaken of Thy sacraments, O Lord, we implore Thee, that what we have celebrated in honor of blessed Paul, Thine apostle, may, by his intercession, avail us as a healing remedy. Through our Lord.

Commemoration of St. Peter.

Postcommunion

LÆTÍFICET nos, Dómine, munus oblátum: ut sicut in Apóstolo tuo Petro te mirábilem prædicámus, sic per illum tuæ sumámus indulgéntiæ largitátem.

MAY the gift we have offered fill our hearts with joy, O Lord, that, as we declare Thee wonderful in Thine apostle Peter, so through him we may receive the abundance of Thy pardon.

Commemoration of St. John the Baptist, page 1067.

Concluding Prayers, page 793.

July 1—The Most Precious Blood of Our Lord

(Red)

Double of the First Class

The Beginning of Mass, page 756.

Introit. Apoc. 5, 9, 10

REDEMÍSTI nos, Dómine, in sánguine tuo, ex

THOU hast redeemed us, O Lord, in Thy blood, out of

every tribe and tongue, and people, and nation, and hast made us to our God a kingdom. *Ps. 88, 2.* The mercies of the Lord I will sing forever: I will show forth Thy truth with my mouth to generation and generation. ℣. Glory.

omni tribu, et lingua, et pópulo, et natióne: et fecísti nos Deo nostro regnum. *Ps. 88, 2.* Misericórdias Dómini in ætérnum cantábo: in generatiónem et generatiónem annuntiábo veritátem tuam in ore meo. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Almighty, eternal God, Who hast appointed Thine only-begotten Son to be the Redeemer of the world, and hast willed to be appeased by His blood, grant us, we beseech Thee, so incessantly to worship the price of our salvation, and to be so defended by its power from the ills of this life on earth, that we may enjoy its everlasting fruit in heaven. Through the same.

Omnípotens sempitérne Deus, qui unigénitum Fílium tuum mundi Redemptórem constituísti, ac ejus Sánguine placári voluísti: concéde, quæsumus, salútis nostræ prétium (solémni cultu) ita venerári, atque a præséntis vitæ malis ejus virtúte deféndi in terris; ut fructu perpétuo lætémur in cœlis. Per eúmdem Dóminum.

Commemoration of the Octave-day of St. John Baptist in Low Masses only. Prayer, page 1064.

Epistle, Christ being come, *from the Mass on Passion Sunday, page 360.*

In Votive Masses, from Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschaltime the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. 1 John 5, 6-8

This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. ℣. There are three Who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood; and these three are one.

Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sánguine. ℣. Tres sunt, qui testimónium dant in cœlo: Pater, Verbum, et Spíritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, aqua, et sanguis: et hi tres unum sunt.

Lesser Alleluia

Allelúja, allelúja. *V. 1 John 5, 9.* Si testimónium hóminum accípimus, testimónium Dei majus est. Allelúja.

Alleluia, alleluia. ℣. *1 John, 5, 9.* If we receive the testimony of men, the testimony of God is greater. Alleluia.

Tract. Ephes. 1, 6-8

Gratificávit nos Deus in dilécto Fílio suo, in quo habémus redemptiónem per sánguinem ejus. ℣. Remissiónem peccatórum, secúndum divítias grátiæ ejus quæ superabundávit in nobis. ℣. *Rom. 3, 24, 25.* Justificáti gratis per grátiam ipsíus, per redemptiónem, quæ est in Christo Jesu. ℣. Quem propósuit Deus propitiatiónem per fidem in sánguine ipsíus.

God hath graced us in His beloved Son: in Whom we have redemption through His blood. ℣. The remission of sins, according to the riches of His grace, which hath superabounded in us. ℣. *Rom. 3, 24, 25.* Being justified freely by His grace, through the redemption, which is in Christ Jesus. ℣. Whom God hath set forth to be a propitiation through faith in His blood.

Greater Alleluia

Allelúja, allelúja. ℣. *Apoc. 5, 9.* Dignus es, Dómine, accípere librum et aperíre signácula ejus: quóniam occísus es, et redemísti nos Deo in sánguine tuo. Allelúja. ℣. *Exod. 12, 13.* Erit autem sanguis vobis in signum; et vidébo sánguinem, et transíbo vos: nec erit in vobis plaga dispérdens. Allelúja.

Alleluia, alleluia. ℣. *Apoc. 5, 9.* Worthy art Thou, O Lord, to take the book, and to open the seals thereof: because Thou wast slain, and hast redeemed us to God in Thy blood. Alleluia. ℣. *Exod. 2, 13.* And the blood shall be to you for a sign: and I shall see the blood and pass over you; and the plague shall not be on you to destroy you. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 19, 30-35

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Cum accepísset Jesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Judæi ergo (quóniam Parascéve erat) ut non remanérent in cruce córpora

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus, when He had taken the vinegar, said: It is consummated. And bowing His head He gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not re-

main upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum venίssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus.

Creed, page 765.

Offertory. 1 Cor. 10, 16

The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

Calix benedictiónis, cui benedícimus, nonne communicátio sánguinis Christi est? et panis, quem frángimus, nonne participátio córporis Dómini est?

Offertory Prayers, page 767.

Secret

THROUGH these divine mysteries, we beseech Thee may we draw near to Jesus, the mediator of the New Testament, and renew upon Thine altars, O Lord of virtues, the sprinkling of the blood, which speaketh more eloquently than that of Abel. Through the same.

PER HÆC divína mystéria, ad novi quæsumus, testaménti mediatórem Jesum accedámus: et super altária tua, Dómine virtútum, aspersiónem sánguinis mélius loquéntem, quam Abel, innovémus. Per eúmdem Dóminum.

Commemoration of Octave-day of St. John the Baptist in Low Masses only. Secret, page 1066.

Preface No. 4, page 803.

Communion. Heb. 9, 28

Christ was offered once to exhaust the sins of many; the

Christus semel oblátus est ad multórum exhauriénda

peccáta: secúndo sine peccáto apparébit exspectántibus se in salútem.

second time He shall appear without sin to them that expect Him, unto salvation.

Postcommunion

AD SACRAM, Dómine, mensam admíssi, háusimus aquas in gáudio de fóntibus Salvatóris: sanguis ejus fiat nobis, quæsumus, fons aqua in vitam ætérnam saliéntis: Qui tecum.

ADMITTED to the sacred table, O Lord, we have drawn water in gladness from the fountain of the Saviour; may His blood, we beseech Thee, become unto us a well of water springing up unto everlasting life. Who with Thee.

Commemoration of Octave-day of St. John the Baptist in Low Masses only. Postcommunion, page 1067.

Concluding Prayers, page 793.

July 2—The Visitation of Our Blessed Lady,

(White)

Double of the Second Class

Sts. Processus and Martinian, Martyrs

The Beginning of Mass, page 756.

Introit

SALVE, sancta parens, eníxa puérpera Regem: qui cœlum, terrámque regit in sǽcula sæculórum. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. ℣. Glória Patri.

HAIL, holy Mother, who in childbirth didst bring forth the King Who ruleth heaven and earth, world without end. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works unto the King. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

FÁMULIS tuis, quæsumus, Dómine, cœléstis grátiæ munus impertíre: ut, quibus beátæ Vírginis partus éxstitit salútis exórdium: Visitatiónis ejus votíva solémnitas, pacis tríbuat increméntum. Per Dóminum.

IMPART unto Thy servants, we beseech Thee, O Lord, the gift of heavenly grace, that to us, to whom the childbirth of the Blessed Virgin hath been the beginning of salvation, the votive solemnity of her visitation may bring an increase of peace. Through our Lord.

In low Masses commemoration of Sts. Processus and Martinian as follows:

Prayer

O God, Who dost encompass us and protect us by the glorious testimony of Thy martyrs, Processus and Martinian, grant us to profit by imitating them and to rejoice by their intercession. Through our Lord.

Deus, qui nos sanctórum Mártyrum tuórum Procéssi et Martiniáni gloriósis confessiónibus circúmdas et prótegis: da nobis et eórum imitatióne profícere, et intercessióne gaudére. Per Dóminum.

Lesson. Cant. 2, 8-14

Lesson from the Book of Wisdom.

Behold He cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold He standeth behind our wall; looking through the windows, looking through the lattices. Behold, my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one; and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise my love, my beautiful one; and come. My dove in the clefts of the rock, in the hollow places of the wall, show Me thy face, let thy voice sound in My ear; for thy voice is sweet, and thy face comely.

Léctio libri Sapiéntiæ.

Ecce iste venit sáliens in móntibus, transíliens colles: símilis est diléctus meus cápreæ, hinnulóque cervórum. En ipse stat post paríetem nostrum, respíciens per fenéstras, prospíciens per cancéllos. En diléctus meus lóquitur mihi: Surge, própera, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuérunt in terra nostra, tempus putatiónis advénit: vox túrturis audíta est in terra nostra: ficus prótulit grossos suos: víneæ floréntes dedérunt odórem suum. Surge, amíca mea, speciósa mea, et veni: colúmba mea in foramínibus petræ, in cavérna macériæ, osténde mihi fáciem tuam, sonet vox tua in áuribus meis: vox enim tua dulcis, et fácies tua decóra.

Gradual

Blessed and venerable art thou, O Virgin Mary, who without spot wast found the Mother of the Saviour. ℣. O Virgin

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris, invénta es Mater Salvatóris. ℣. Virgo Dei Géni-

trix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Mother of God, He, Whom the whole world can not contain, hath shut Himself within thy womb, becoming man.

Allelúja, allelúja. ℣. Felix es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justítiæ, Christus Deus noster. Allelúja.

Alleluia, alleluia. ℣. Happy art thou, O sacred Virgin Mary, and most worthy of all praise, for out of thee hath risen the sun of justice, Christ, our God. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 39-47

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Exsúrgens María ábiit in montána cum festinatióne in civitátem Juda: et intrávit in domum Zacharíæ, et salutávit Elísabeth. Et factum est, ut audívit salutatiónem Maríæ Elísabeth, exsultávit infans in útero ejus: et repléta est Spíritu Sancto Elísabeth, et exclamávit voce magna et dixit: Benedícta tu inter mulíeres, et benedíctus fructus ventris tui. Et unde hoc mihi, ut véniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatiónis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidísti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magníficat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Mary rising up, went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said, My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

Creed, page 765.

Offertory

Beáta es, Virgo María, quæ ómnium portásti Creatórem:

Blessed art thou, O Virgin Mary, who didst bear the Cre-

ator of all things; thou didst bring forth Him Who made thee, and remainest a virgin forever.

genuísti qui te fecit, et in ætérnum pérmanes virgo.

Offertory Prayers, page 767.

Secret

Let the humanity of Thine only-begotten Son succor us, O Lord, that He, Who, born of a virgin, did not diminish, but consecrated, the virginity of His mother, may, on this solemn festival of her visitation, deliver us from our sins and make our offering acceptable, even Jesus Christ our Lord, Who with Thee liveth.

Unigéniti tui, Dómine, nobis succúrrat humánitas: ut, qui natus de Vírgine, matris integritátem non mínuit, sed sacrávit; in Visitatiónis ejus solémniis, nostris nos piáculis éxuens, oblatiónem nostram tibi fáciat accéptam Jesus Christus Dóminus noster: Qui tecum.

In Low Masses commemoration of Sts. Processus and Martinian as follows:

Secret

Receive, O Lord, our prayers and offerings, and, that they may be worthy in Thy sight, may we be assisted by the prayers of Thy saints. Through our Lord.

Súscipe, Dómine, preces et múnera: quæ ut tuo sint digna conspéctu, Sanctórum tuórum précibus adjuvémur. Per Dóminum.

Preface No. 11, page 814.

Communion

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Beáta víscera Maríæ Vírginis, quæ portavérunt ætérni Patris Fílium.

Postcommunion

We have received, O Lord, the votive sacrament of this annual solemnity; grant, we beseech Thee, that it may afford us a remedy both for temporal and for eternal life. Through our Lord.

Súmpsimus, Dómine, celebritátis ánnuæ votíva sacraménta: præsta, quæsumus; ut et temporális vitæ nobis remédia præbeant, et ætérnæ. Per Dóminum.

In Low Masses commemoration of Sts. Processus and Martinian as follows:

Postcommunion

CÓRPORIS sacri, et pretiósi sánguinis repléti libámine, quæsumus, Dómine Deus noster: ut, quod pia devotióne gérimus, certa redemptióne capiámus. Per eúmdem Dóminum.

FILLED with the offering of Thy sacred body and Thy precious blood, we beseech Thee, O Lord, that what we do in pious devotion may assure us of redemption. Through the same.

Concluding Prayers, page 793.

July 3—St. Leo II, Pope, Confessor *(White)*

Semi-double

Mass, Si diligis me, *page 1302, except:*

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Leónem Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Leo Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

Second Prayer of Sts. Peter and Paul, page 1077; third of our Blessed Lady, Concede nos, *page 824.*

Secret

OBLÁTIS munéribus, quæsumus Dómine, Ecclésiam tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Second Secret of Sts. Peter and Paul, page 1079; third of our Blessed Lady, By Thy mercy, *page 825.*

Postcommunion

REFECTIÓNE sancta enutrítam gubérna, quæsumus Dómine, tuam placátus Ecclésiam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Second Postcommunion of Sts. Peter and Paul, page 1080; third of our Blessed Lady, Grant, O Lord, *page 825.*

July 4—Of the Octave of the Apostles, Sts. Peter and Paul, *(Red)*

Semi-double

Introit, *Votive Mass of Sts. Peter and Paul, page 1421.*

Prayer

O God, Who hast consecrated this day to the martyrdom of Thine apostles Peter and Paul, grant to Thy Church in all things to follow their teaching by whom it received the right ordering of religion in the beginning. Through our Lord.

Deus, qui hodiérnam diem Apostolórum tuórum Petri et Pauli martyrio consecrásti: da Ecclésiæ tuæ, eórum in ómnibus sequi præcéptum; per quos religiónis sumpsit exórdium. Per Dóminum.

Second Prayer, Concede nos, *of our Blessed Lady, page 824; third for the Church, page 825, or for the Pope, page 826.*

Lesson from the Mass on Whit-Wednesday, page 609.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

Alleluia, alleluia. ℣. *Luke 22, 32.* I have prayed for thee, Peter, that thy faith may not fail; and thou, being once converted, confirm thy brethren. Alleluia.

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Allelúja, allelúja. ℣. *Luke 22, 32.* Rogávi pro te, Petre, ut non defíciat fides tua: et tu aliquándo convérsus, confírma fratres tuos. Allelúja.

Gospel, Peter said to Jesus, *page 1358.*

Offertory from Votive Mass of Sts. Peter and Paul, page 1423.

Secret

May the prayers of Thine apostles, O Lord, ac-

Hóstias, Dómine, quas nómine tuo sacrándas of-

férimus, apostólica prosequátur oratio: per quam nos expiári tríbuas et deféndi. Per Dóminum.

company the sacrifices which we offer to be consecrated to Thy name, through which prayers do Thou grant us to be pardoned and defended. Through our Lord.

Second Secret, By Thy mercy, *of our Blessed Lady, page 825; third for the Church, page 825, or for the Pope, page 826.*

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël.

You who have followed me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion

Quos cœlésti, Dómine aliménto satiásti: apostólicis intercessiónibus ab omni advérsitate custódi. Per Dóminum.

Preserve, O Lord, from all dangers, by the intercession of Thine apostles, those whom Thou hast filled with heavenly nourishment. Through our Lord.

Second Postcommunion, Grant, O Lord, *of our Blessed Lady, page 825; third for the Church, page 825, or for the Pope, page 826.*

July 5—St. Antony Mary Zaccaria, Conf. *(White)*

Double

The Beginning of Mass, page 756.

Introit. 1 Cor. 2, 4

Sermo meus, et prædicátio mea non in persuasibílibus humánæ sapiéntiæ verbis, sed in ostensióne spíritus, et virtútis. *Ps. 110, 1.* Confitébor tibi, Dómine, in toto corde meo, in consílio justórum et congregatióne. ℣. Glória Patri.

My speech and my preaching was not in the persuasive words of human wisdom, but in the showing of spirit and power. *Ps. 110, 1.* I will praise Thee, O Lord, with my whole heart, in the council of the just, and in the congregation. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant us, O Lord God, to learn, in the spirit of Paul the apostle, that transcendent knowledge of Jesus Christ by which blessed Antony Mary, wonderfully instructed, gathered in Thy Church new families of clerics and virgins. Through the same.

Hac nos, Dómine Deus, supereminéntem Jesu Christi sciéntiam, spíritu Pauli Apóstoli edíscere: qua beátus Antónius María mirabíliter erudítus, novas in Ecclésia tua clericórum et vírginum famílias congregávit. Per eúmdem Dóminum.

Commemoration of the octave of the Apostles, page 1092.

Epistle. 1 Tim. 4, 8-16

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

Godliness is profitable to all things, having promise of the life that now is, and of that which is to come. A faithful saying and worthy of all acceptation. For therefore we labor and are reviled, because we hope in the living God, Who is the Saviour of all men, especially of the faithful. These things command and teach. Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity. Till I come, attend unto reading, to exhortation, and to doctrine. Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood. Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all. Take heed to thyself, and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

Píetas ad ómnia útilis est: promissiónem habens vitæ, quæ nunc est, et futúræ. Fidélis sermo, et omni acceptióne dignus. In hoc enim laborámus, et maledícimur, quia sperámus in Deum vivum, qui est Salvátor ómnium hóminum, máxime fidélium. Præcipe hæc, et doce. Nemo adolescéntiam tuam contémnat: sed exémplum esto fidélium in verbo, in conversatióne, in caritáte, in fide, in castitáte. Dum vénio, atténde lectióni, exhortatióni, et doctrinæ. Noli neglígere grátiam, quæ in te est, quæ data est tibi per prophetíam, cum impositióne mánuum presbytérii. Hæc meditáre, in his esto: ut proféctus tuus maniféstus sit ómnibus. Atténde tibi, et doctrínæ, insta in illis. Hoc enim fáciens. et teípsum salvum fácies, et eos qui te áudiunt.

Gradual. Philipp. 1, 8, 9

Testis mihi est Deus, quo modo cúpiam omnes vos in viscéribus Jesu Christi. Et hoc oro, ut cáritas vestra magis ac magis abúndet in sciéntia, et in omni sensu. ℣. Ut probétis potióra, ut sitis sincéri, et sine offénsa in diem Christi.

For God is my witness, how I long after you in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding. ℣. That you may approve the better things, that you may be sincere and without offense unto the day of Jesus Christ.

Allelúja, allelúja. ℣. Repléti fructu justítiæ per Jesum Christum, in glóriam et laudem Dei. Allelúja.

Alleluia, alleluia. ℣. Filled with the fruit of justice through Jesus Christ unto the glory and praise of God. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 10, 15-21

✠ Sequéntia sancti Evangélii secúndum Marcum.

In illo témpore: Dixit Jesus discípulis suis: Quisquis non recéperit regnum Dei velut párvulus, non intrábit in illud. Et compléxans párvulos, et impónens manus super illos, benedicébat eos. Et cum egréssus esset in viam, procúrrens quidam, genu flexo ante eum, rogábat eum: Magíster bone, quid fáciam ut vitam ætérnam percípiam? Jesus autem dixit ei: Quid me dicis bonum? Nemo bonus nisi unus Deus. Præcépta nosti: Ne adúlteres, ne occídas, ne furéris, ne falsum testimónium díxeris, ne fraudem féceris, honóra patrem tuum et matrem. At ille respóndens, ait illi: Magíster, hæc ómnia observávi a juventúte mea. Jesus autem intúitus eum, diléxit eum, et dixit ei: Unum tibi deest: vade, quæcúmque

✠ Continuation of the holy Gospel according to St. Mark.

At that time, Jesus said to His disciples, Whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying His hands upon them, He blessed them. And when He was gone forth into the way, a certain man running up and kneeling before Him, asked Him, Good Master, what shall I do that I may receive life everlasting? And Jesus said to him, Why callest thou Me good? None is good but one, that is God. Thou knowest the commandments: Do not commit adultery, do not steal, bear not false witness, do no fraud, honor thy father and mother. But he answering, said to Him: Master, all these things I have observed from my youth. And Jesus looking on him, loved

him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me

habes vende, et da paupéribus, et habébis thesáurum in cœlo: et veni, séquere me.

Creed, page 765.

Offertory. Ps. 137, 1, 2

I will sing praise to Thee in the sight of the angels; I will adore at Thy holy temple, and give glory to Thy name.

In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo.

Offertory Prayers, page 767.

Secret

May we bring to the table of the heavenly banquet, O Lord, that purity of mind and body with which blessed Antony Mary, in offering this most sacred Victim, was so wonderfully adorned and resplendent. Through our Lord.

Ad mensam cœléstis convívii fac nos, Dómine, eam mentis et córporis puritátem afférre qua beátus Antónius María, hanc sacratíssimam hóstiam ófferens, mirífice ornátus enítuit. Per Dóminum.

Commemoration of the Octave of the Apostles, page 1092.
Preface No. 13, page 816.

Communion. Philipp. 3, 17

Be followers of Me, brethren, and observe them who walk, so as you have our models.

Imitatóres mei estóte, fratres, et observáte eos, qui ita ámbulant, sicut habétis formam nostram.

Postcommunion

By the royal food of heaven with which we have been fed, O Lord Jesus Christ, may our hearts be inflamed with that fire of charity with which blessed Antony Mary carried the banner of the saving Victim to victory against the enemies of Thy Church. Who livest.

Cœlésti dape qua pasti sumus, Dómine Jesu Christe, eo corda nostra caritátis igne flamméscant: quo beátus Antónius María salutáris hóstiæ vexíllum, contra Ecclésiæ tuæ hostes, éxtulit ad victóriam: Qui vivis.

Commemoration of the Octave of the Apostles, page 1093.
Concluding Prayers, page 793.

July 6—The Octave-Day of the Holy Apostles, Sts. Peter and Paul, *(Red)*

Double Major

The Beginning of Mass, page 756.

Introit. Ecclus, 44, 15, 14

SAPIÉNTIAM sanctórum narrent pópuli, et laudes eórum núntiet ecclésia: nómina autem eórum vivent in sæculum sæculi. *Ps. 32, 1.* Exsultáte, justi, in Dómino: rectos decet collaudátio. ℣. Glória Patri.

LET the people show forth the wisdom of the saints, and the Church declare their praise; and their names shall live unto generation and generation. *Ps. 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, cujus déxtera beátum Petrum ambulántem in flúctibus, ne mergerétur, eréxit, et coapóstolum ejus Paulum, tértio naufragántem, de profúndo pélagi liberávit: exáudi nos propítius, et concéde; ut ambórum méritis, æternitátis glóriam consequámur. Qui vivis.

O GOD, Whose right hand raised up blessed Peter, when he walked upon the waves, that he might not sink, and delivered his fellow-apostle Paul, thrice shipwrecked, from the depths of the sea, graciously hear us, and grant that, by the merits of them both, we may reach the glory of eternity. Who livest.

Lesson. Ecclus. 44, 10-15

Léctio libri Sapiéntiæ.

HI VIRI misericórdiæ sunt, quorum pietátes non defuérunt: cum sémine eórum pérmanent bona, hæréditas sancta nepótes eórum, et in testaméntis stetit semen eórum, et fílii eórum propter illos usque in ætérnum manent: semen eórum et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatiónem et ge-

Lesson from the Book of Wisdom.

THESE are men of mercy whose godly deeds have not failed. Good things continue with their seed; their posterity are a holy inheritance, and their seed hath stood in the covenants; and their children for their sakes remain forever: their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the

people show forth their wisdom, and the Church declare their praise.

nerationem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet Ecclésia.

Gradual. Wis. 3, 1-3

The souls of the just are in in the hand of God, and the torment of malice shall not touch them. ℣. In the sight of the unwise they seemed to die, but they are in peace.

Alleluia, alleluia. ℣. Luke *22, 28-30.* You are they who have continued with Me in My temptations: and I dispose to you a kingdom, that you may sit upon thrones, judging the twelve tribes of Israel. Alleluia.

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ. ℣. Visi sunt óculis insipiéntium mori, illi autem sunt in pace.

Allelúja, allelúja. ℣. *Luc. 22, 28-30.* Vos estis, qui permansistis mecum in tentatiónibus meis: et ego dispóno vobis regnum, ut sedeátis super thronos, judicántes duódecim tribus Israel. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 14, 22-33

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time, Jesus obliged His disciples to go up into the ship, and to go before Him over the water, till He dismissed the people. And having dismissed the multitude, He went up into a mountain to pray; and when it was evening, He was there alone. But the ship in the midst of the sea was tossed with the waves; for the wind was contrary; and in the fourth watch of the night, He came to them walking upon the sea; and they seeing Him walking upon the sea, were troubled saying, It is an apparition: and they cried out for fear. And immediately Jesus spoke to them, saying, Be of good heart; it is I, fear ye not. And Peter making answer, said, Lord, if it be Thou, bid me to come to Thee upon the waters: and He said,

✠ Sequéntia sancti Evangélii secúndum Matthæum.

IN ILLO témpore: Cómpulit Jesus discípulos ascéndere in navículam, et præcédere eum trans fretum, donec dimítteret turbas. Et, dimíssa turba, ascéndit in montem solus oráre. Véspere autem facto solus erat ibi. Navícula autem in médio mari jactabátur flúctibus: erat enim contrárius ventus. Quarta autem vigília noctis, venit ad eos ámbulans super mare. Et vidéntes eum super mare ambulántem, turbáti sunt, dicéntes: Quia phantásma est. Et præ timóre clamavérunt. Statímque Jesus locútus est eis, dicens: Habéte fidúciam: ego sum, nolíte timére. Respóndens autem Petrus dixit: Dómine, si tu es, jube me ad te venire super aquas. At ipse ait: Veni. Et descén-

dens Petrus de navícula, ambulábat super aquam, ut veníret ad Jesum. Videns vero ventum válidum, tímuit: et cum cœpísset mergi, clamávit dicens: Dómine, salvum me fac. Et contínuo Jesus exténdens manum, apprehéndit eum, et ait illi: Módicæ fídei, quare dubitásti? Et cum ascendísset in navículam, cessávit ventus. Qui autem in navícula erant, venérunt, et adoravérunt eum, dicéntes: Vere Fílius Dei es.

Come. And Peter going down out of the ship, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying, Lord, save me. And immediately Jesus, stretching forth His hand, took hold of him, and said to him: O thou of little faith, why dost thou doubt? And when they were come into the ship, the wind ceased; and they that were in the ship, came and adored Him, saying, Indeed Thou art the Son of God.

Creed, page 765.

Offertory. Ps. 149, 5, 6

Exsultábunt sancti in glória, lætabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum.

The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God shall be in their mouth.

Offertory Prayers, page 767.

Secret

OFFÉRIMUS tibi, Dómine, preces et múnera: quæ, ut tuo sint digna conspéctu, Apostolórum tuórum Petri et Pauli précibus adjuvémur. Per Dóminum.

WE OFFER Thee, O Lord, prayers and gifts, and, that they may be worthy in Thy sight, may we be assisted by the prayers of Thine apostles Peter and Paul. Through our Lord.

Preface No. 13, page 816.

Communion. Wis. 3, 1, 2, 3

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

Postcommunion

PRÓTEGE, Dómine, pópulum tuum: et Apostolórum tuórum Petri et Pauli patrocí-

PROTECT Thy people, O Lord, and preserve by never-ending defence those who trust

in the patronage of Thine apostles, Peter and Paul. Through our Lord.

nio confidéntem, perpétua defensióne consérva. Per Dóminum.

Concluding Prayers, page 793.

July 7—Sts. Cyril and Methodius, Bishops, Confessors

(White)

Double

The Beginning of Mass, page 756.

Introit, Mass Sacerdotes tui, *page 1340.*

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, Who didst grant the peoples of Slavonia to come to the knowledge of Thy name through Thy blessed confessors and bishops, Cyril and Methodius, grant that, as we glory in their festival, we may be joined with them in fellowship. Through our Lord.

OMNÍPOTENS sempitérne Deus, qui Slavóniæ gentes per beátos Confessóres tuos atque Pontífices Cyríllum et Methódium ad agnitiónem tui nóminis veníre tribuísti: præsta: ut, quorum festivitáte gloriámur, eórum consórtio copulémur. Per Dóminum.

Epistle, Mass Sacerdotes tui, *page 1341.*

Gradual, Mass Sacerdotes tui, *page 1342.*

Munda Cor Meum, page 763.

Gospel, The Lord appointed, *Mass St. Mark, April 25, page 989.*

Offertory. Ps. 67, 36

God is wonderful in His saints: the God of Israel is He Who will give power and strength to His people: blessed be God.

Mirábilis Deus in sanctis suis: Deus Israel, ipse dabit virtútem, et fortitúdinem plebi suæ: benedíctus Deus.

Offertory Prayers, page 767.

Secret

HAVE regard to our prayers, we beseech Thee, O Lord, and to the oblations of Thy faithful, that they may be pleasing unto Thee on the festival of Thy saints, and may draw down on us the aid of Thy mercy. Through our Lord.

PRECES nostras, quæsumus, Dómine, et tuórum réspice oblatiónes fidélium: ut tibi gratæ sint in tuórum festivitáte Sanctórum, et nobis cónferant tuæ propitiatiónis auxílium. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 10, 27

Quod dico vobis in ténebris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, prædicáte super tecta.

That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the house tops.

Postcommunion

QUÆSUMUS, omnípotens Deus: ut, qui nobis múnera dignáris præbére cœléstia, intercedéntibus sanctis tuis Cyríllo et Methódio, despícere terréna concédas. Per Dóminum.

WE BESEECH Thee, O Almighty God, that Thou, Who dost vouchsafe unto us the heavenly gifts, grant us, by the intercession of Thy saints, Cyril and Methodius, to despise all things earthly. Through our Lord.

Concluding Prayers, page 793.

July 8—St. Elizabeth, Queen of Portugal, Widow

(White)

Semi-double

Mass, Cognovi, *page 1383, except:*

Prayer

CLEMENTÍSSIME Deus, qui beátam Elísabeth regínam, inter céteras egrégias dotes, béllici furóris sedándi prærogatíva decorásti: da nobis, ejus intercessióne; post mortális vitæ, quam supplíciter pétimus, pacem, ad ætérna gáudia perveníre. Per Dóminum.

MOST merciful God, Who, among other noble gifts, didst adorn Elizabeth, the blessed queen, with the gift of allaying the furies of war, grant us, by her intercession, after the peace which we seek in this mortal life, to attain unto everlasting joys. Through our Lord.

July 10—The Holy Seven Brothers, Martyrs, with Sts. Rufina and Secunda, Virgins and Martyrs

(Red)

Semi-double

The Beginning of Mass, page 756.

Introit. Ps. 112, 1, 9

LAUDÁTE, púeri, Dóminum, laudáte nomen Dómini:

PRAISE the Lord, ye children, praise ye the name

of the Lord; Who maketh the barren woman to dwell in a house, the joyful mother of children. *Ps. 112,* 2. Blessed be the name of the Lord, from henceforth, now and forever. ℣. Glory.

qui habitáre facit stérilem in domo, matrem filiórum lætántem. *Ps.* 112, 2. Sit nomen Dómini benedíctum: ex hoc nunc, et usque in sæculum. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that, we, who have known the courage of the glorious martyrs in their confessing Thee, may experience their kindness in interceding for us with Thee. Through our Lord.

PRÆSTA, quæsumus, omnípotens Deus: ut, qui gloriósos Mártyres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum.

Epistle, Mass Cognovi, *page 1384.*

Gradual. Ps. 123, 7, 8

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. ℣. The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Alleluia, alleluia. ℣. This is the true brotherhood, which overcame the wickedness of the world: it followed Christ, attaining the glorious kingdom of heaven. Alleluia.

Anima nostra, sicut passer, erépta est de láqueo venántium. ℣. Láqueus contrítus est, et nos liberáti sumus: adjutórium nostrum in nómine Dómini, qui fecit cælum et terram.

Allelúja, allelúja ℣. Hæc est véra fratérnitas, quæ vicit mundi crímina: Christum secúta est, ínclyta tenens regna cœléstia. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 12, 46-50

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time: As Jesus was speaking to the multitudes, behold His mother and His brethren stood without, seeking to speak to Him; and one said to Him, Behold Thy mother and Thy brethren

✠ Sequéntia sancti Evangélii secúndum Matthæum.

IN ILLO témpore: Loquénte Jesu ad turbas, ecce mater ejus, et fratres stabant foris, quæréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant, quæréntes te. At ipse

respóndens dicénti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et exténdens manum in discípulos suos dixit: Ecce mater mea, et fratres mei. Quicúmque enim fécerit voluntátem Patris mei, qui in cœlis est: ipse meus frater et soror, et mater est.

stand without, seeking Thee. But he answering him that told Him, said, Who is My mother, and who are My brethren? And stretching forth His hand toward His disciples, He said, Behold My mother and My brethren: for whosoever shall do the will of My father that is in heaven, he is My brother, and sister, and mother.

Offertory. Ps. 123, 7

Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers: the snare is broken, and we are delivered.

Offertory Prayers, page 767.

Secret

Sacrifíciis præséntibus, quæsumus, Dómine, inténde placátus: et, intercedéntibus Sanctis tuis, devotióni nostræ profíciant, et salúti. Per Dóminum.

Be appeased, we beseech Thee, O Lord, and look upon the sacrifices here before Thee, and may they, by the intercession of Thy saints, benefit both our devotion and our salvation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 12, 50

Quicúmque fécerit voluntátem Patris mei, qui in cœlis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

Whosoever shall do the will of My Father Who is in heaven, he is My brother, and sister, and mother, saith the Lord.

Postcommunion

Quæsumus, omnípotens Deus: ut intercedéntibus Sanctis tuis, illíus salutáris capiámus effectum: cujus per hæc mystéria pignus accépimus. Per Dóminum.

Grant, we beseech Thee, O almighty God, that, by the intercession of Thy saints, we may obtain the effect of that salvation of which we through these mysteries have received a pledge. Through our Lord.

Concluding Prayers, page 793.

July 11—St. Pius I, Pope, Martyr *(Red)*

Simple

Mass, Si díligis me, *page 1302.*

July 12—St. John Gualbert, Abbot *(White)*

Double

Sts. Nabor and Felix, Martyrs

Mass, Os justi meditábitur, *page 1356, with the Gospel and the commemorations of Sts. Nabor and Felix, as given herewith.*

Gospel. Matt. 5, 43-48

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time, Jesus said to His disciples, You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you, Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you: that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have; do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

IN ILLO témpore: Dixit Jesus discípulis suis: Audístis quia dictum est: Díliges próximum tuum, et ódio habébis inimícum tuum. Ego autem dico vobis: Dilígite inimícos vestros, benefácite his qui odérunt vos: et oráte pro persequéntibus, et calumniántibus vos: ut sitis fílii Patris vestri, qui in cælis est, qui solem suum oríri facit super bonos et malos: et pluit super justos et injústos. Si enim dilígitis eos, qui vos díligunt, quam mercédem habébitis? nonne et publicáni hoc fáciunt? Et si salutavéritis fratres vestros tantum, quid ámplius fácitis? nonne et éthnici hoc fáciunt? Estóte ergo vos perfécti, sicut et Pater vester cœléstis perféctus est.

Commemorations of Sts. Nabor and Felix.

Prayer

GRANT, we beseech Thee, O Lord, that as we never fail to celebrate the natal feast of Thy holy martyrs, Nabor and Felix, we may continually be helped by their prayers. Through our Lord.

PRÆSTA, quæsumus, Dómine: ut, sicut nos sanctórum Mártyrum tuórum Náboris et Felícis natalítia celebránda non déserunt; ita júgiter suffrágiis comiténtur. Per Dóminum.

Secret

Múnera plebis tuæ, quæsumus, Dómine, sanctórum Mártyrum tuórum Náboris et Felícis fiant grata suffrágiis: et quorum triúmphis tuo nómini offerúntur, ipsórum digna perficiántur et méritis. Per Dóminum.

May the gifts of Thy people, we pray Thee, O Lord, be made pleasing by the favoring prayers of Thy holy martyrs, Nabor and Felix, and let these offerings which are made for their triumph, be also rendered worthy by their merits. Through our Lord.

Preface for Weekdays, page 775.

Postcommunion

Natalítiis Sanctórum tuórum, quæsumus, Dómine: ut, sacraménti múnere vegetáti, bonis, quibus per tuam grátiam nunc fovémur, perfruámur ætérnis. Per Dóminum.

On the natal feast of Thy saints we beseech Thee, O Lord, that, being strengthened by the gift of the sacrament, we may enjoy forever the good things with which, through Thy grace, we are now comforted. Through our Lord.

Concluding Prayers, page 793.

July 13—St. Anacletus, Pope, Martyr *(Red)*

Semi-double

Mass, Si díligis me, *page 1302.*

July 14—St. Bonaventure, Confessor, Bishop, Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344, with the Alleluia verse after the Gradual. Offertory, Secret and Postcommunion, from the Mass* Sacerdotes tui, *page 1341.*

July 15—St. Henry, Emperor of Germany, Confessor *(White)*

Semi-double

Mass, Os justi, *page 1349, except:*

Prayer

Deus, qui hodiérna die beátum Henrícum Con-

O God, Who on this day didst remove blessed

Henry, Thy confessor, from the crown of an earthly empire to an everlasting kingdom, we humbly beseech Thee that, as, protected by the abundance of Thy grace, Thou didst enable him to overcome the temptations of the world, so Thou make us, in imitation of him, to avoid the allurements of this world and to come with pure minds unto Thee. Through our Lord.

fessórem tuum e terréni cúlmine impérii ad regnum ætérnum transtulísti: te súpplices exorámus; ut, sicut illum, grátiæ tuæ ubertáte prævéntum, illécebras sæculi superáre fecísti, ita nos fácias, ejus imitatióne, mundi hujus blandiménta vitáre, et ad te puris méntibus perveníre. Per Dóminum.

July 16—Our Lady of Mount Carmel *(White)*

Double Major

The Beginning of Mass, page 756.

Introit

LET us all rejoice in the Lord, celebrating a festival in honor of the Blessed Virgin Mary, for whose solemnity the angels rejoice and join in praising the Son of God. *Ps.* 44, 2. My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

GAUDEÁMUS omnes in Dómino, diem festum celebrántes sub honóre beátæ Maríæ Vírginis: de cujus solemnitáte gaudent Angeli, et colláudant Fílium Dei. *Ps.* 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast honored the Order of the most blessed Mary, ever a virgin, Thy mother, with the special title of Carmel, graciously grant that we, who this day celebrate her commemoration with solemn service, may, being protected by her care, be worthy to attain to everlasting joys. Who livest.

DEUS, qui beatíssimæ semper Vírginis et Genitrícis tuæ Maríæ singulári título Carméli órdinem decorásti: concéde propítius; ut, cujus hódie commemoratiónem solémni celebrámus offício, ejus muníti præsídiis, ad gáudia sempitérna perveníre mereámur: Qui vivis.

Lesson. Wis. 24, 23-31

Lesson from the Book of Wisdom.

Léctio libri Sapiéntiæ.

AS THE vine I have brought forth a pleasant odor, and my flowers are the fruit of

EGO QUASI vitis fructificávi suavitátem odóris: et flores mei, fructus honóris

et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis: in me omnis spes vitæ et virtútis. Transíte ad me omnes qui concupíscitis me, et a generatiónibus meis impléminí. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiónes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt.

honor and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that harkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

Gradual

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es Mater salvatóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Blessed and venerable art thou, O Virgin Mary, who, without spot, wast found the Mother of the Saviour. ℣. Virgin Mother of God, He Whom the whole world containeth not, being made man, shut Himself in thy womb.

Allelúja, allelúja. ℣. Per te, Dei Génitrix, nobis est vita pérdita data: quæ de cœlo suscepísti prolem, et mundo genuísti Salvatórem. Allelúja.

Alleluia, alleluia. ℣. Mother of God, the life that had been lost was given us through thee, who didst receive thine offspring from heaven, and didst bring forth a Saviour unto the world. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 11, 27, 28

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Loquénte Jesu ad turbas, extóllens vocem quædam múlier de

✠ Continuation of the holy Gospel according to St. Luke.

At that time: As Jesus was speaking to the multitudes, a certain woman

from the crowd, lifting up her voice, said to Him, Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said, Yea, rather, blessed are they who hear the word of God and keep it.

turba, dixit illi: Beátus venter, qui te portávit, et úbera quæ suxísti. At ille dixit: Quinímo beáti, qui áudiunt verbum Dei, et custódiunt illud.

Creed, page 765.

Offertory. Jer. 18, 20

Remember, O Virgin Mother, that thou speak good things for us in the sight of God, that He turn away His wrath from us.

Recordáre, Virgo mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatiónem suam a nobis.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord, the sacrifices we offer, and, by the most salutary intercession of blessed Mary, Mother of God, grant them to be effectual for our salvation. Through the same.

SANCTÍFICA, Dómine, quæsumus, obláta libámina: et beátæ Dei Genitrícis Maríæ salubérrima intercessióne, nobis salutária fore concéde. Per eúmdem Dóminum.

Preface No. 11, page 814.

Communion

Most worthy queen of the world, Mary, ever a virgin, intercede for our peace and safety, who didst bring forth Christ, Our Lord, the Saviour of all.

Regína mundi digníssima, María Virgo perpétua, intercéde pro nostra pace et salúte, quæ genuísti Christum Dóminum Salvatórem ómnium.

Postcommunion

MAY the august intercession of Mary, Thy glorious Mother, ever a virgin, help us, O Lord, that those whom it hath heaped with benefits it may deliver from all perils and, by her tender kindness, make to be of one mind. Who livest.

ADJUVET nos, quæsumus, Dómine, gloriósæ tuæ Genitrícis, sempérque Vírginis Maríæ intercéssio veneránda: ut, quos perpétuis cumulávit benefíciis, a cunctis perículis absolútos, sua fáciat pietáte concórdes: Qui vivis.

Concluding Prayers, page 793.

July 17—St. Alexius, Confessor *(White)*

Semi-double

Mass, Os justi, *page 1349, except:*

Epistle. 1 Tim. 6, 6-12

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

CARISSIME: Est quæstus magnus píetas cum sufficiéntia. Nihil enim intúlimus in hunc mundum: haud dúbium quod nec auférre quid póssumus. Habéntes autem aliménta, et quibus tegámur, his conténti simus. Nam qui volunt dívites fíeri, íncidunt in tentatiónem, et in láqueum diáboli, et desidéria multa inutília, et nocíva: quæ mergunt hómines in intéritum, et perditiónem. Radix enim ómnium malórum est cupíditas: quam quidam appeténtes, erravérunt a fide, et inseruérunt se dolóribus multis. Tu autem, o homo Dei, hæc fuge: sectáre vero justítiam, pietátem, fidem, caritátem, patiéntiam, mansuetúdinem. Certa bonum certámen fídei, apprehénde vitam ætérnam.

Lesson from the Epistle of blessed Paul, the Apostle to Timothy.

DEARLY beloved: Godliness with contentment is great gain. For we brought nothing into this world, and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring have erred from the Faith and have entangled themselves in many sorrows. But thou, O man of God, fly these things; and pursue justice, godliness, faith, charity, patience, meekness. Fight the good fight of faith; lay hold on eternal life.

Gospel from the Mass, Os justi meditabitur, *of an Abbot, page 1358.*

July 18—St. Camillus of Lellis, Confessor *(White)*

Double

St. Symphorosa and her Children, Martyrs *(Red)*

The Beginning of Mass, page 756.

Introit. John 15, 13

MAJÓREM hac dilectiónem nemo habet, ut ánimam suam ponat quis pro amícis suis. *Ps. 40, 2.* Beátus

GREATER love than this no man hath, that a man lay down his life for his friends. *Ps. 40, 2.* Blessed is he that un-

derstandeth concerning the needy and poor: the Lord will deliver him in the evil day. ℣. Glory.

qui intélligit super egénum, et páuperem: in die mala liberábit eum Dóminus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst adorn blessed Camillus with a special gift of charity for the help of souls struggling in their last agony, pour upon us, we beseech Thee, by his merits, the spirit of Thy love, that in the hour of our death we may be worthy to overcome the enemy and attain unto the heavenly crown. Through our Lord.

DEUS, qui sanctum Camíllum, ad animárum in extrémo agóne luctántium subsídium, singulári caritátis prærogatíva decorásti: ejus, quæsumus, méritis spíritum nobis tuæ dilectiónis infúnde; ut in hora éxitus nostri hostem víncere, et ad cœléstem mereámur corónam perveníre. Per Dóminum.

Commemoration of the Holy Martyrs. Prayer, God Who dost permit, *from the Mass* Intret, *page 1317.*

Epistle. 1 John 3, 13-18

Lesson from the Epistle of blessed John the Apostle.

DEARLY beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

Léctio Epístolæ beáti Joánnis Apóstoli.

CARISSIMI: Nolíte mirári, si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam dilígimus fratres. Qui non díligit, manet in morte: omnis qui odit fratrem suum, homicída est. Et scitis, quóniam omnis homicída non habet vitam ætérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere. Qui habúerit substántiam hujus mundi, et víderit fratrem suum necessitátem habére, et cláuserit víscera sua ab eo: quómodo cáritas Dei manet in eo? Filíoli mei, non diligámus verbo, neque lingua, sed ópera et veritáte.

Gradual. Ps. 36, 30, 31

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart; and his steps shall not be supplanted.

Allelúja, allelúja. ℣. *Ps.* 111, 1. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúja.

Alleluia, alleluia. ℣. *Ps.* 111, 1. Blessed is the man that feareth the Lord, he delights exceedingly in His commandments. Alleluia.

Munda Cor Meum, page 763.

Gospel, This is My commandment, *from the Mass of the Vigil of an Apostle, page 1300.*

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, lætábitur justus, et super salutáre tuum exsultábit veheménter: desidérium ánimæ ejus tribuísti ei.

In thy strength, O Lord, the just shall exult and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Offertory Prayers, page 767.

Secret

Hóstia immaculáta, qua illud Dómini nostri Jesu Christi imménsæ caritátis opus renovámus, sit, Deus Pater omnípotens, sancto Camíllo intercedénte, contra omnes córporis et ánimæ infirmitátes salutáre remédium, et in extrémo agóne solátium, et tutéla. Per eúmdem Dóminum.

May this unspotted victim, with which we renew the great work of Our Lord Jesus Christ's infinite charity, be, through the intercession of blessed Camillus, our saving remedy against all infirmities of body and soul, and, in the last agony, our solace and protection. Through the same.

Commemoration of the Holy Martyrs, We offer Thee, O Lord, *from the Mass* Intret, *page 1320.*

Preface for Weekdays, page 775.

Communion. Matt. 25, 36, 40

Infírmus fui, et visitástis me. Amen, amen dico vobis: quámdiu fecístis uni ex his frátribus meis mínimis, mihi fecístis.

I was sick and you visited Me: Amen, amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.

Postcommunion

THROUGH this heavenly nourishment which we have received with pious devotion, in celebrating the solemnity of blessed Camillus, Thy confessor, grant, we beseech Thee, O Lord, that in the hour of our death, refreshed by Thy sacraments, and all our sins forgiven, we may deserve to be taken up, rejoicing, into the bosom of Thy mercy. Who livest.

PER HÆC cœléstia aliménta, quæ sancti Camilli Confessóris tui solémnia celebrántes, pia devotióne suscépimus: da, quæsumus, Dómine: ut in hora mortis nostræ sacraméntis refécti, et culpis ómnibus expiáti, in sinum misericórdiæ tuæ læti súscipi mereámur: Qui vivis.

Commemoration of the Holy Martyrs, Grant us we beseech Thee, O Lord, *from the Mass* Intret, *page 1320.*

Concluding Prayers, page 793.

July 19—St. Vincent de Paul, Confessor *(White)*

Double

Mass, Justus ut palma, *page 1352, except:*

Prayer

O GOD, Who didst strengthen blessed Vincent with apostolic virtue to preach the Gospel to the poor, and to promote the dignity befitting the ecclesiastical order, grant, we beseech Thee, that we, who venerate his holy merits, may be instructed by the example of his virtues. Through our Lord.

DEUS, qui ad evangelizándum paupéribus et ecclesiástici órdinis decórem promovéndum, beátum Vincéntium apostólica virtúte roborásti: præsta, quæsumus; ut, cujus pia mérita venerámur, virtútum quoque instruámur exémplis. Per Dóminum.

Gospel, The Lord appointed, *from the Mass of St. Mark, April 25, page 989.*

July 20—St. Jerome Emilian, Confessor *(White)*

Double

St. Margaret, Martyr *(Red)*

The Beginning of Mass, page 756.

Introit. *Lam. 2, 11*

MY LIVER is poured out upon the earth, for the destruction of the daughter of my people, when the child and

EFFÚSUM est in terra jecur meum super contritióne fíliæ pópuli mei, cum defíceret párvulus et lactens

in platéis óppidi. *Ps.* 112, 1. Laudáte, púeri, Dóminum: laudáte nomen Dómini. ℣. Glória Patri.

the suckling fainted away in the streets of the city. *Ps. 112, 1.* Praise the Lord, ye children: praise ye the name of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, misericordiárum pater, per mérita et intercessiónem beáti Hierónymi, quem órphanis adjutórem et patrem esse voluísti: concéde; ut spíritum adoptiónis, quo fílii tui nominámur et sumus, fidéliter custodiámus. Per Dóminum.

O God, the Father of mercies, grant, by the intercession of blessed Jerome, whom Thou didst will to be the helper and father of orphans, that we may faithfully guard the spirit of adoption whereby we are both in name and reality Thy children. Through our Lord.

Commemoration of St. Margaret. Prayer from the Mass Me exspectaverunt, *page 1363.*

Lesson. Is. 58, 7-11

Léctio Isaíæ Prophétæ.

Lesson from Isaias the Prophet.

Hæc dicit Dóminus: Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua cítius oriétur, et anteíbit fáciem tuam justítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum; si abstúleris de médio tui caténam, et desíeris extendere dígitum, et loqui quod non prodest. Cum effúderis esuriénti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ erunt sicut merídies. Et réquiem tibi dabit Dóminus semper, et implébit splendóribus ánimam

Thus said the Lord: Deal thy bread to the hungry, and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say, Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy

darkness shall be as the noonday. And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones: and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

tuam, et ossa tua liberábit, et eris quasi hortus irríguus, et sicut fons aquárum, cujus non defíciens aquæ.

Gradual. Prov. 5, 16

Let thy fountains be conveyed abroad, and in the streets divide thy waters. ℣. Acceptable is the man that showeth mercy and lendeth, he ordereth his words with judgment; because he shall not be moved forever.

Alleluia, alleluia. ℣. *Ps. 111,5, 6.* He hath distributed, he hath given to the poor; his justice remaineth forever and ever. Alleluia.

Derivéntur fontes tui foras, et in platéis aquas tuas dívide. ℣. Jucúndus homo, qui miserétur, et cómmodat: dispónet sermónes suos in judício, quia in ætérnum non commovébitur.

Allelúja, allelúja. ℣. *Ps. 111, 5, 6.* Dispérsit, dedit paupéribus: jústítia ejus manet in sæculum sæculi. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 13-21

✠ Continuation of the holy Gospel according to St. Matthew.

At that time, Little children were presented to Him, that He should impose hands upon them, and pray. And the disciples rebuked them. But Jesus said to them, Suffer the little children, and forbid them not to come to Me; for the kingdom of heaven is for such. And when He had imposed hands upon them, He departed from thence. And behold one came to Him, and said to Him, Good master, what good shall I do, that I may have life everlasting? Who said to him, Why askest thou Me concerning good? One is good,

✠ Sequéntia sancti Evangélii secúndum Matthæum.

In illo témpore: Obláti sunt Jesu párvuli, ut manus eis impóneret, et oráret. Discípuli autem increpábant eos. Jesus vero ait eis: Sínite párvulos, et nolíte eos prohibére ad me veníre: tálium est enim regnum cœlórum. Et cum imposuísset eis manus, ábiit inde. Et ecce unus accédens, ait illi: Magíster bone, quid boni fáciam, ut hábeam vitam ætérnam? Qui dixit ei: Quid me intérrogas de bono? Unus est bonus, Deus. Si autem vis ad vitam ingredi, serva mandáta. Dicit illi: Quæ? Jesus autem

dixit: Non homicídium fácies: Non adulterábis: Non fácies furtum: Non falsum testimónium dices: Honóra patrem tuum, et matrem tuam, et díliges próximum tuum sicut teípsum. Dicit illi adoléscens: Omnia hæc custodívi a juventúte mea: quid adhuc mihi deest? Ait illi Jesus: Si vis perféctus esse, vade, vende quæ habes, et da paupéribus, et habébis thesáurum in cœlo: et veni, séquere me.

God. But if thou wilt enter into life, keep the commandments. He said to Him, Which? And Jesus said, Thou shalt do no murder, thou shalt shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother; and thou shalt love thy neighbor as thyself. The young man saith to Him, All these things have I kept from my youth; what is yet wanting to me? Jesus saith to Him, If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me.

Offertory. Tob. 12, 12

Quando orábas cum lácrymis, et sepeliébas mórtuos, et derelinquébas prándium tuum, et mórtuos abscondébas per diem in domo tua, et nocte sepeliébas eos: ego óbtuli oratiónem tuam Dómino.

When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

Offertory Prayers, page 767.

Secret

Clementíssime Deus, qui, véteri hómine consúmpto, novum secúndum te in beáto Hierónymo creáre dignátus es: da, per mérita ipsíus; ut nos páriter renováti, hanc placatiónis hóstiam in odórem tibi suavíssimum offerámus. Per Dóminum.

Most merciful God, Who, having destroyed the old man, didst vouchsafe to create in blessed Jerome a new man according to Thee, grant by his merits that we, renewed in like manner, may offer this sacrifice of propitiation for an odor of sweetness unto Thee. Through our Lord.

Commemoration of St. Margaret from the Mass, Me exspectaverunt, *page 1366.*

Preface for Weekdays, page 775.

Communion. Jas. 1, 27

Relígio munda, et immaculáta apud Deum et Patrem,

Religion clean and undefiled before God and the Father,

is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

hæc est: visitáre pupíllos, et víduas in tribulatióne eórum, et immaculátum se custodíre ab hoc sæculo.

Postcommunion

Refreshed with the bread of angels we humbly ask of Thee, O Lord, that we, who joyfully celebrate the annual commemoration of blessed Jerome, Thy confessor, may also imitate his example and be enabled to obtain a most abundant reward in Thy kingdom. Through our Lord.

Angelórum pane refécti te, Dómine, supplíciter deprecámur: ut, qui ánnuam beáti Hierónymi Confessóris tui memóriam celebráre gaudémus; ejúsdem étiam et exémplum imitémur, et amplíssimum in regno tuo præmium obtinére valeámus. Per Dóminum.

Commemoration of St. Margaret, from the Mass, Me exspectaverunt, *page 1366.*

Concluding Prayers, page 793.

July 21—St. Praxedes, Virgin *(White)*

Simple

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

I spoke of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. *Ps. 118, 1.* Blessed are the undefiled in the way, who walk in the law of the Lord. ℣. Glory.

Loquébar de testimóniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. *Ps.* 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómine. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer from the Mass, Vultum tuum, *page 1374.*

Epistle from the Mass, Vultum tuum, *page 1374.*

Gradual. Ps. 44, 8

Thou hast loved justice and hated iniquity. ℣. Therefore, God, thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia. ℣. *Ps. 44, 5.* With they comeliness and thy

Dilexísti justítiam, et odísti iniquitátem. ℣. Proptérea unxit te Deus, Deus tuus, óleo lætítiæ.

Allelúja, allelúja. ℣. *Ps. 44, 5.* Spécie tua, et pulchritúdine

tua inténde, próspere procéde et regna. Allelúja.

beauty, set out, proceed prosperously, and reign. Alleluia.

Gospel from the Mass, Vultum tuum, *page 1377.*

Offertory. Ps. 44, 3

Diffúsa est grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum, et in sæculum sæculi.

Grace is poured abroad in thy lips; therefore hath God blessed thee forever, and for ages of ages.

Offertory Prayers, page 767.

Secret, Communion, Postcommunion from the Mass, Vultum tuum, *page 1378.*

July 22—St. Mary Magdalen, *(White)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

Me exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummatiónis vidi finem: latum mandátum tuum nimis. *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

The wicked have waited for me to destroy me; I have understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceedingly broad. *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Beátæ Maríæ Magdalénæ, quæsumus, Dómine, suffrágiis adjuvémur: cujus précibus exorátus, quatriduánum fratrem Lázarum vivum ab ínferis resuscitásti: Qui vivis.

May we be assisted, O Lord, we beseech Thee, by the intercession of blessed Mary Magdalen for whom, moved by her prayers, Thou didst bring back her brother Lazarus, then dead for four days, alive from the grave. Who livest.

Lesson. Cant. 3, 2-5; 8, 6, 7

Léctio libri Sapiéntiæ.

Lesson from the book of Wisdom.

Surgam, et circuíbo civitátem; per vicos et platéas quæram quem díligit áni-

I will rise and will go about the city: in the streets and the broad ways I will seek Him

Whom my soul loveth: I sought Him, and I found Him not. The watchmen who keep the city found me. Have you seen Him Whom my soul loveth? When I had a little passed by them, I found Him Whom my soul loveth; I held Him, and I will not let Him go till I bring Him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and harts of the fields, that you stir not up, nor wake my beloved till she please. Put me as a seal upon Thy heart, as a seal upon Thy arm; for love is strong as death, jealousy is hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man shall give all the substance of his house for love, he shall despise it as nothing.

ma mea: quæsívi illum, et non invéni. Invenérunt me vígiles, qui custódiunt civitátem. Num quem díligit ánima mea, vidístis? Páululum cum per transíssem eos, invéni quem díligit ánima mea: ténui eum, nec dimíttam, donec intro-dúcam illum in domum matris meæ, et in cubículum genitrícis meæ. Adjúro vos, fíliæ Jerúsalem, per cápreas, cervósque campórum, ne suscitétis, neque evigiláre faciátis diléctam, donec ipsa velit. Pone me ut signáculum super cor tuum, ut signáculum super bráchium tuum: quia fortis est ut mors diléctio dura sicut inférnus æmulátio: lámpades ejus, lámpades ignis, atque flammárum. Aquæ multæ non potuérunt exstínguere caritátem, nec flúmina óbruent illam: si séderit homo omnem substántiam domus suæ pro dilectióne, quasi nihil despíciet eam.

Gradual. Ps. 44, 8

Thou hast loved justice, and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia. ℣. Grace is poured abroad in thy lips: therefore hath God blessed thee forever. Alleluia.

Dilexísti justítiam, et odísti iniquitátem. ℣. Proptérea unxit te Deus, Deus tuus, óleo lætítiæ.

Allelúja, allelúja. ℣. Diffúsa est grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum. Allelúja.

Munda Cor Meum, page 763.

Gospel, At that time, one of the Pharisees, *from the Mass for Thursday in Passion Week, page 377.*

Creed, page 765.

Offertory. Ps. 44, 10

The daughters of kings in thy glory: the queen stood on

Fíliæ regum in honóre tuo: ádstitit regína a dextris tuis

in vestítu deauráto, circúmdata varietáte.

thy right hand in gilded clothing, surrounded with variety.

Offertory Prayers, page 767.

Secret

Múnera nostra, quæsumus, Dómine, beátæ Maríæ Magdalénæ gloriósa mérita tibi reddant accépta: cujus oblatiónis obséquium unigénitus Fílius tuus clementer suscépit impénsum: Qui tecum.

May the glorious merits of blessed Mary Magdalen, we beseech Thee, O Lord, render our gifts acceptable to Thee, as Thine only-begotten Son mercifully received the homage of the offering which she presented. Who with Thee.

Preface for Weekdays, page 775.

Communion. Ps. 118, 121

Feci judícium et justítiam, Dómine, non calumniéntur mihi supérbi: ad ómnia mandáta tua dirigébar, omnem viam iniquitátis ódio hábui.

I have done judgment and justice, O Lord, let not the proud calumniate me; I was directed to all Thy commandments; I have hated all wicked ways.

Postcommunion

Sumpto, quæsumus, Dómine, único ac salutári remédio, córpore et sánguine tuo pretióso: ab ómnibus malis, sanctæ Maríæ Magdalénæ patrocíniis, eruámur: Qui vivis.

Having received the sole remedy of salvation, Thy body and precious blood, O Lord, we beseech Thee, that, by the intercession of St. Mary Magdalen, we may be delivered from all evils. Who livest.

Concluding Prayers, page 793.

July 23—St. Apollinaris, Bishop, Martyr *(Red)*

Double

St. Liborius, Bishop, Confessor *(White)*

The Beginning of Mass, page 756.

Introit. Dan. 3, 84, 87

Sacerdótes Dei, benedícite Dóminum: sancti, et húmiles corde, laudáte Deum. *Dan. 3, 57.* Benedícite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. ℣. Glória Patri.

O ye priests of the Lord, bless the Lord: O ye holy and humble of heart, praise God. *Dan. 3, 57.* All ye works of the Lord, bless the Lord, praise and exalt Him above all for ever. ℣ Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, the rewarder of faithful souls, Who hast consecrated this day to the martyrdom of blessed Apollinaris, Thy priest, grant us, Thy servants, we beseech Thee, that, as we observe his venerable feast, we may obtain forgiveness through his prayers. Through our Lord.

Deus, fidélium remunerátor animárum, qui hunc diem beáti Apollináris sacerdótis tui martyrio consecrásti: tríbue nobis, quæsumus, fámulis tuis: ut, cujus venerándam celebrámus festivitátem, précibus ejus indulgéntiam consequámur. Per Dóminum.

Commemoration of St. Liborius, Prayer from the Mass Statuit ei, *page 1337.*

Epistle. 1 Peter 5, 1-11

Lesson from the Epistle of blessed Peter the Apostle.

Dearly beloved, The ancients that are among you I beseech, who am myself also an ancient and a witness of the sufferings of Christ; as also a partaker of that glory which is to be revealed in time to come; feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God; not for filthy lucre's sake, but voluntarily; neither as lording it over the clergy but being made a pattern of the flock from the heart: and when the Prince of pastors shall appear, you shall receive a never-fading crown of glory. In like manner, ye young men, be subject to the ancients: and do ye all insinuate humility one to another; for God resisteth the proud, but to the humble He giveth grace. Be you humbled therefore under the mighty hand of God, that He may exalt you in the time of visitation; casting all your care upon Him, for He hath care of you. Be sober and watch, because your adversary

Léctio Epístolæ beáti Petri Apóstoli.

Caríssimi: Senióres, qui in vobis sunt, óbsecro, consénior et testis Christi passiónum: qui et ejus, quæ in futúro reveládna est, glóriæ communicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontánee secúndum Deum: neque turpis lucri grátia, sed voluntárie: neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et cum apparúerit princeps pastórum, percipiétis immarcescíbilem glóriæ corónam. Similiter adolescéntes, súbditi estóte senióribus. Omnes autem ínvicem humilitátem insinuáte: quia Deus supérbis resístit, humílibus autem dat grátiam. Humiliámini ígitur sub poténti manu Dei, ut vos exáltet in témpore visitatiónis: omnem sollicitúdinem vestram projiciéntes in eum, quóniam ipsi cura est de vobis. Sóbrii estóte, et vigiláte: quia adversárius vester diábolus tamquam leo rúgiens círcuit, quærens quem dé-

voret: cui resístite fortes in fide: sciéntes eámdem passiónem ei, quæ in mundo est, vestræ fraternitáti fíeri. Deus autem omnis grátiæ, qui vocávit nos in ætérnam suam glóriam in Christo Jesu, módicum passos ipse perfíciet, confirmábit, solidabítque. Ipsi glória, et impérium, in sæcula sæculórum. Amen.

the devil, as a roaring lion, goeth about, seeking whom he may devour. Whom resist ye, strong in faith, knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

Gradual. Ps. 88, 21-23

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. ℣. Nihil profíciet inimícus in eo, et fílius iniquitátis non nocébit ei.

Allelúja, allelúja. ℣. *Ps. 109, 4.* Jurávit Dóminus, et non pœnitébit eum: Tu es sacérdos in ætérnum secúndum órdinem Melchísedech. Allelúja.

I have found David My servant, with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. ℣. The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

Alleluia, alleuia. ℣. *Ps. 109, 4.* The Lord hath sworn, and He will not repent: thou art a priest forever according to the order of Melchisedech. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 22, 24-30

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Facta est conténtio inter discípulos, quis eórum viderétur esse major. Dixit autem eis Jesus: Reges géntium dominántur eórum; et qui potestátem habent super eos, benéfici vocántur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui præcéssor est, sicut ministrátor. Nam quis major est, qui recúmbit, an qui minístrat? nonne qui

✠ Continuation of the holy Gospel according to St. Luke.

At that time, There was a strife among the disciples, which of them should seem to be greater. And Jesus said to them. The kings of the gentiles lord it over them; and they that have power over them, are called beneficent. But you not so; but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater,

he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as he that serveth. And you are they who have continued with Me in My temptations: and I dispose to you, as My Father hath disposed to Me, a kingdom: that you may eat and drink at My table in My kingdom, and may sit upon thrones, judging the twelve tribes of Israel.

recúmbit? Ego autem in médio vestrum sum, sicut qui minístrat. Vos autem estis, qui permansístis mecum in tentatiónibus meis: et ego dispóno vobis, sicut dispósuit mihi Pater meus regnum, ut edátis, et bibátis super mensam meam in regno meo: et sedeátis super thronos, judicántes duódecim tribus Israël.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Veritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

GRACIOUSLY look down upon these gifts, O Lord, which we bring in remembrance of Thy blessed priest and martyr, Apollinaris, and offer up for our offenses. Through our Lord.

RÉSPICE, Dómine, propítius super hæc múnera: quæ pro beáti Sacerdótis et Mártyris tui Apollináris commemoratióne deférimus, et pro nostris offensiónibus immolámus. Per Dóminum.

Commemoration of St. Liborius from the Mass Statuit ei, *page 1340.*

Preface for Weekdays, page 775.

Communion. Matt. 25, 20-21

Lord, Thou deliveredst to me five talents, behold I have gained other five over and above. Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord.

Dómine, quinque taléenta tradidísti mihi: ecce ália quinque superlucrátus sum. Euge serve bone et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam: intra in gáudium Dómini tui.

Postcommunion

Tua sancta suméntes, quæsumus, Dómine, ut beáti Apollináris nos fóveant continuáta præsídia: quia non déstinis propítius intuéri, quos tálibus auxíliis concésseris adjuvári. Per Dóminum.

Receiving Thy holy mysteries, we beseech Thee, O Lord, that the continued protection of blessed Apollinaris may comfort us; for Thou dost not cease to regard mercifully those to whom Thou hast granted such aids for their assistance. Through our Lord.

Commemoration of St. Liborius from the Mass Statuit ei, *page 1340.*

Concluding Prayers, page 793.

July 24—The Vigil of St. James, Apostle *(Purple)*
St. Christina, Virgin, Martyr *(Red)*

Mass, Ego autem, *of the Vigil, page 1299.*
Commemoration of St. Christina, from the Mass Me exspectaverunt, *page 1363, with additional prayers of our Blessed Lady,* Concede nos, *page 824.*

July 25—Feast of St. James the Greater, Apostle
(Red)

Double of the Second Class

St. Christopher, Martyr *(Red)*

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1-2.* Lord, Thou hast proved me, and known me; Thou hast known my sitting down, and my rising up. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Esto, Dómine, plebi tuæ sanctificátor et custos: ut, Apóstoli tui Jacóbi muníta præsídiis, et conversatióne

Be thou, O Lord, the sanctifier, and the guardian of Thy people, so that, being defended by the protection of

Thine apostle James, they may both please Thee by their conduct and serve Thee with mind all untroubled. Through our Lord.

tibi pláceat, et secúra mente desérviat. Per Dóminum.

In low Masses a commemoration is made of St. Christopher, Prayer from the Mass In virtute, *page 1309.*

Epistle. 1 Cor. 4, 9-15

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Coríntbios.

BRETHREN, I think that God hath set forth us apostles the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honorable, but we without honor. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labor, working with our own hands. We are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now. I write not these things to confound you: but I admonish you as my dearest children: for if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the gospel I have begotten you.

FRATRES: Puto, quod Deus nos Apóstolos novíssimos osténdit, tamquam morti destinátos: quia spectáculum facti sumus mundo, et Angelis, et homínibus. Nos stulti propter Christum, vos autem prudéntes in Christo: nos infírmi, vos autem fortes: vos nóbiles, nos autem ignóbiles. Usque in hanc horam et esurímus, et sitímus, et nudi sumus, et cólaphis cædimur, et instábiles sumus, et laborámus operántes mánibus nostris: maledícimur, et benedícimus: persecutiónem pátimur, et sustinémus: blasphemámur, et obsecrámus: tamquam purgaménta hujus mundi facti sumus, ómnium peripséma usque adhuc. Non ut confúndam vos, hæc scribo, sed ut fílios meos caríssimos móneo. Nam si decem míllia pædagogórum habeátis in Christo: sed non multos patres. Nam in Christo Jesu per Evangélium ego vos génui.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. ℣. Instead of thy fath-

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis

nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

ers, sons are born to thee: therefore shall people praise thee.

Allelúja, allelúja. ℣. *Joan. 15, 16.* Ego vos elégi de mundo, ut eátis, et fructum afferátis: et fructus vester máneat. Allelúja.

Alleluia, alleluia. ℣. *John 15, 16.* I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain. Alleluia.

Munda Cor Meum, page 763.

Gospel, The Mother of the Sons, *from the Mass of St. John Before the Lateran Gate, May 6, page 1014.*

Creed, page 765.

Offertory. Ps. 18, 5

In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum.

Their sound hath gone forth into all the earth; and their words unto the ends of the world.

Offertory Prayers, page 767.

Secret

OBLATIÓNES pópuli tui, quæsumus, Dómine, beáti Jacóbi Apóstoli pássio beáta concíliet: et quæ nostris non aptæ sunt méritis, fiant tibi plácitæ ejus deprecatióne. Per Dóminum.

MAY the holy sufferings of James, Thy blessed apostle, commend the offerings of Thy people, we beseech Thee, O Lord; and since they are not worthy for any merits of ours let them be made pleasing to Thee by his prayers. Through our Lord.

Commemoration of St. Christopher from the Mass In virtute, *page 1311.*

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël.

You that have followed me shall sit upon seats, judging the twelve tribes of Israel.

Postcommunion

BEÁTI Apóstoli tui Jacóbi, quæsumus, Dómine, intercessióne nos ádjuva: pro cujus festivitáte percépimus tua sancta lætántes. Per Dóminum.

ASSIST us, O Lord, we beseech Thee, by the intercession of Thy blessed apostle James, for whose festivity we have joyfully partaken of Thy holy sacraments. Through our Lord.

Commemoration of St. Christopher from the Mass In virtute, *page 1312.*
Concluding Prayers, page 793.

July 26—St. Anne, Mother of Our Blessed Lady

(White)

Double of the Second Class

The Beginning of Mass, page 756.

Introit

LET us all rejoice in the Lord, celebrating a festival-day in honor of blessed Anne; on whose solemnity the angels rejoice, and give praise to the Son of God. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

GAUDEÁMUS omnes in Dómino, diem festum celebrántes sub honóre beátæ Annæ: de cujus solemnitáte gaudent Angeli, et colláudant Fílium Dei. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst vouchsafe to confer grace on blessed Anne that she might deserve to be made the mother of the mother of Thine only-begotten Son, mercifully grant that, as we celebrate her solemnity, we may be assisted with Thee by her patronage. Through the same.

DEUS, qui beátæ Annæ grátiam conférre dignátus es, ut Genitrícis unigéniti Fílii tui mater éffici mererétur: concéde propítius; ut, cujus solémnia celebrámus, ejus apud te patrocíniis adjuvémur. Per eúmdem Dóminum.

Epistle from the Mass Cognovi, *page 1384.*

Gradual. Ps. 44, 8

Thou hast loved justice, and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia. ℣. *Ps. 44, 3.* Grace is poured abroad in thy lips: therefore hath God blessed thee forever. Alleluia.

Dilexísti justítiam, et odísti iniquitátem. ℣. Proptérea unxit te Deus, Deus tuus, óleo lætítiæ.

Allelúja, allelúja. ℣. *Ps. 44, 3.* Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. Allelúja.

Munda Cor Meum, page 763.
Gospel from the Mass Me exspectaverunt, *page 1365.*

Offertory. Ps. 44, 10

The daughters of kings in Thy glory; the queen stood on

Fíliæ regum in honóre tuo: ástitit regína a dextris tuis in

vestítu deauráto, circúmdata varietáte.

Thy right hand in gilded clothing, surrounded with variety.

Offertory Prayers, page 767.

Secret

Sacrifíciis præséntibus, quæsumus, Dómine, placátus inténde: ut per intercessiónem beátæ Annæ, quæ Genitrícis Fílii tui Dómini nostri Jesu Christi mater éxstitit, et devotióni nostræ profíciant, et salúti. Per eúmdem Dóminum.

Be appeased, O Lord, we beseech Thee, and look upon the sacrifices here before Thee, that, by the intercession of blessed Anne, who was the mother of Thy Son's mother, Our Lord Jesus Christ, they may profit both for our devotion and our salvation. Through the same.

Preface for Weekdays, page 775.

Communion. Ps. 44, 3

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sæculum sæculi.

Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages.

Postcommunion

Cæléstibus sacraméntis vegetáti, quæsumus, Dómine Deus noster: ut, intercessióne beátæ Annæ, quam Genitrícis Fílii tui matrem esse voluísti, ad ætérnam salútem perveníre mereámur. Per eúmdem Dóminum.

Nourished by Thy heavenly sacraments, we beseech Thee, O Lord, our God, that, by the intercession of blessed Anne, whom Thou didst will to be the mother of Thy Son's mother, we may be worthy to attain unto everlasting salvation. Through the same.

Concluding Prayers, page 793.

July 27—St. Pantaleon, Martyr *(Red)*

Simple

Mass, Lætabitur, *page 1312.*

July 28—Sts. Nazarius, Celsus, Victor I, and Innocent I, Martyrs *(Red)*

Semi-double

Mass, Intret, *page 1316, except:*

Prayer

Sanctórum tuórum nos, Dómine, Nazárii, Celsi,

May the confession of Thy saints, Nazarius, Celsus,

Victor, and Innocent, fortify us, O Lord, and may it, for the sake of their merits, obtain help for our frailty. Through our Lord.

Victóris et Innocéntii conféssio beáta commúniat: et fragilitáti nostræ subsídium dignánter exóret. Per Dóminum.

Lesson. Wis. 10, 17-20

Lesson from the Book of Wisdom.

God rendered to the just the wages of their labors, and conducted them in a wonderful way; and He was to them for a covert by day, and for the light of stars by night; and He brought them through the Red Sea, and carried them over through a great water. But their enemies He drowned in the sea, and from the depth of hell He brought them out. Therefore the just took the spoils of the wicked. And they sung to Thy holy name, O Lord, and they praised with one accord Thy victorious hand, O Lord, our God.

Léctio libri Sapiéntiæ.

Réddidit Deus justis mercédem labórum suórum, et dedúxit illos in via mirábili: et fuit illis in velaménto diéi, et in luce stellárum per noctem: tránstulit illos per Mare Rubrum, et transvéxit illos per aquam nímiam. Inimícos autem illórum demérsit in mare, et ab altitúdine inferórum edúxit illos. Ideo justi tulérunt spólia impiórum, et decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt páriter, Dómine Deus noster.

Secret

Grant us, O almighty God, that we may both please Thee with the offering and be vivified by the receiving of these gifts which we bring in honor of Thy saints, Nazarius, Celsus, Victor, and Innocent. Through our Lord.

Concéde nobis, omnípotens Deus: ut his munéribus, quæ in sanctórum tuórum Nazárii, Celsi, Victóris et Innocéntii honóre deférimus, et te placemus exhíbitis, et nos vivificémur accéptis. Per Dóminum.

Postcommunion

Being appeased by the intercession of Sts. Nazarius, Celsus, Victor, and Innocent, grant, we beseech Thee, O Lord, that what we celebrate

Sanctórum Nazárii, Celsi, Victóris et Innocéntii, Dómine, intercessióne placátus: præsta, quæsumus; ut, quod temporáli celebrámus

actióne, perpétua salvatióne capiámus. Per Dóminum.

by a temporal service we may receive for our eternal salvation. Through our Lord.

July 29—St. Martha, Virgin *(White)*

Semi-double

Sts. Felix II, Simplicius, Faustinus, and Beatrice

Martyrs *(Red)*

Mass, Dilexisti, *page 1370, with Gospel,* Jesus entered, *from the Mass on the Feast of the Assumption of the Blessed Virgin Mary, page 1160.*

For the commemoration of the Holy Martyrs.

Prayer

Præsta, quæsumus, Dómine; ut, sicut pópulus christiánus Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatrícis temporáli solemnitáte congáudet, ita perfruátur ætérna; et, quod votis célebrat, comprehéndat efféctu. Per Dóminum.

Grant, we beseech Thee, O Lord, that as Thy Christian people joyfully unite in celebrating the temporal solemnity of Thy holy martyrs Felix, Simplicius, Faustinus, and Beatrice, so they may enjoy it in eternity, and may effectually attain to what they celebrate in desire. Through our Lord.

Secret

Hóstias tibi, Dómine, pro sanctórum Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatrícis commemoratióne deférimus: supplíciter deprecántes; ut indulgéntiam nobis páriter cónferant, et salútem. Per Dóminum.

We bring Thee sacrifices, O Lord, for the commemoration of Thy holy martyrs, Felix, Simplicius, Faustinus, and Beatrice, humbly praying that they may obtain for us at once forgiveness and salvation. Through our Lord.

Postcommunion

Præsta, quæsumus, omnípotens Deus: ut sanctórum Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatrícis cæléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiónis acquírat. Per Dóminum.

Grant, we beseech Thee, O almighty God, that the solemnity of Thy holy martyrs, Felix, Simplicius, Faustinus, and Beatrice, celebrated with the sacred mysteries, may acquire for us the grant of Thy forgiveness of our sins. Through our Lord.

July 30—Sts. Abdon and Sennen, Martyrs *(Red)*

Simple

The Beginning of Mass, page 756.

Introit from the Mass, Intret, *page 1316.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst bestow upon Thy saints, Abdon and Sennen, an abundance of grace to bring them to this glory, grant to Thy servants the pardon of their sins, that, by the interceding merits of Thy saints, they may deserve to be delivered from all adversities. Through our Lord.

DEUS, qui sanctis tuis Abdon et Sennen ad hanc glóriam veniéndi copiósum munus grátiæ contulísti: da fámulis tuis suórum véniam peccatórum; ut, Sanctórum tuórum intercedéntibus méritis, ab ómnibus mereántur adversitátibus liberári. Per Dóminum.

Epistle. 2 Cor. 6, 4-11

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

BRETHREN: In all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armor of justice on the right hand and on the left: by honor and dishonor: by evil report and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

FRATRES: Exhibeámus nosmetípsos sicut Dei minístros in multa patiéntia, in tribulatiónibus, in necessitátibus, in angústiis, in plagis, in carcéribus, in seditiónibus, in labóribus, in vigíliis, in jejúniis, in castitáte, in sciéntia, in longanimitáte, in suavitáte, in Spíritu Sancto, in caritáte non ficta, in verbo veritátis, in virtúte Dei, per arma justítiæ a dextris, et a sinístris: per glóriam et ignobilitátem: per infámiam, et bonam famam: ut seductores, et veráces: sicut qui ignóti, et cógniti: quasi moriéntes, et ecce vívimus: ut castigáti, et non mortificáti: quasi tristes, semper autem gaudéntes: sicut egéntes, multos autem locupletántes: tamquam nihil habéntes, et omnia possidéntes.

Gradual. Ex. 15, 14

Gloriósus Deus in sanctis suis: mirábilis in majestáte, fáciens prodígia. ℣. *Ex. 15, 6.* Déxtera tua, Dómine, glorificáta est in virtúte: déxtera manus tua confrégit inimícos.

God is glorious in His saints: wonderful in majesty, doing wonders. ℣. *Ex. 15, 6.* Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

Allelúja, allelúja. ℣. *Sap. 3, 1.* Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ. Allelúja.

Alleluia, alleluia. ℣. *Wis. 3, 1.* The souls of just men are in the hands of God, nor shall the tortures of the wicked touch them. Alleluia.

Munda Cor Meum, page 763.

Gospel, Jesus seeing the multitudes, *from the Mass on the feast of All Saints, page 1267.*

Offertory, from the Mass Intret, *page 1319.*

Offertory Prayers, page 767.

Secret

Hæc hóstia, quæsumus, Dómine, quam sanctórum Mártyrum tuórum natalítia recenséntes offérimus: et víncula nostræ pravitátis absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

May this offering, which we present, O Lord, in commemorating the natal feast of Thy martyrs, both loose, we beseech Thee, the bonds of our base desires and win for us the gifts of Thy mercy. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 78, 2, 11

Posuérunt mortália servórum tuórum, Dómine, escas volatílibus cœli, carnes sanctórum tuórum béstiis terræ: secúndum magnitúdinem bráchii tui pósside fílios morte punitórum.

They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: in the might of Thine arm, take Thou for Thine own the children of them that suffered death for Thee.

Postcommunion

Per hujus, Dómine, operatiónem mystérii, et vítia nostra purgéntur: et, intercedéntibus sanctis Martyribus

By the operation of this mystery, O Lord, may our lives be purified, and, through the intercession of Thy

martyrs, Abdon and Sennen, our just desires have fulfillment. Through our Lord.

tuis Abdon et Sennen, justa desidéria compleántur. Per Dóminum.

Concluding Prayers, page 793.

July 31—St. Ignatius of Loyola, Confessor *(White)*

Double

The Beginning of Mass, page 756.

Introit. Philipp. 2, 10, 11

IN THE name of Jesus let every knee bow, of things in heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps. 5, 12, 13.* All they that love Thy name shall glory in Thee: for Thou wilt bless the just. ℣. Glory.

IN NÓMINE Jesu omne genuflectátur, cœléstium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps. 5, 12, 13.* Gloriabúntur in te omnes, qui díligunt nomen tuum: quóniam tu benedíces justo. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, to spread abroad the greater glory of Thy name, didst, through blessed Ignatius, strengthen the Church militant with a new reinforcement, grant that we, who are fighting on earth by his help and after his example, may deserve to be crowned with him in heaven. Through our Lord.

DEUS, qui ad majórem tui nóminis glóriam propagándam, novo per beátum Ignátium subsídio militántem Ecclésiam roborásti: concéde; ut, ejus auxílio et imitatióne certántes in terris, coronári cum ipso mereámur in cœlis. Per Dóminum.

Epistle, Dearly beloved, be mindful, *from the Mass* Lætábitur, *page 1313.*

Gradual. Ps. 91, 13, 14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. ℣. To show forth Thy mercy in the morning and Thy truth in the night.

Justus ut palma florébit: sicut cedrus Libáni multiplicábitur in domo Dómini. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. ℣. *Jac. 1, 12.* Beátus vir qui suffert tentatiónem: quóniam, cum probátus fúerit, accípiet corónam vitæ. Allelúja.

Alleluia, alleluia. ℣. *James 1, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Munda Cor Meum, page 763.

Gospel, The Lord appointed, *from the Mass of St. Mark, April 25, page 989.*

Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

Adsint, Dómine Deus, oblatiónibus nostris sancti Ignátii benígna suffrágia: ut sacrosáncta mystéria, in quibus omnis sanctitátis fontem constituísti, nos quoque in veritáte sanctíficent. Per Dóminum.

May the kind intercessions of St. Ignatius be with our offerings, O Lord God, that the most holy mysteries, in which Thou hast established the fountain of all sanctity, may in very truth sanctify us likewise. Through our Lord.

Preface for Weekdays, page 775.

Communion. Luke 12, 49

Ignem veni míttere in terram: et quid volo, nisi ut accendátur?

I am come to send fire upon the earth, and what will I but that it be enkindled?

Postcommunion

Laudis hóstia, Dómine, quam pro sancto Ignátio grátias agéntes obtúlimus: ad perpétuam nos majestátis tuæ laudatiónem, ejus intercessióne, perdúcat. Per Dóminum.

May the sacrifice of praise, O Lord, which with thanksgiving we have offered Thee, in honor of St. Ignatius, bring us, by his intercession, to the everlasting praise of Thy majesty. Through our Lord.

Concluding Prayers, page 793.

August 1—St. Peter's Chains, *(White)*

Double Major

The Holy Machabees, Martyrs

The Beginning of Mass, page 756.

Introit. Acts 12, 11

Now I know in very deed, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Ps. 138, 1, 2.*. Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. ℣. Glory.

Nunc scio vere, quia misit Dóminus Angelum suum: et erípuit me de manu Heródis, et de omni exspectatióne plebis Judæórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst cause blessed Peter, the apostle, to depart, loosed from his chains and unhurt, loose, we beseech Thee, the chains of our sins, and graciously keep all evils far from us. Through our Lord.

Deus, qui beátum Petrum Apóstolum, a vinculis absolútum, illæsum abíre fecísti: nostrórum quæsumus, absólve víncula peccatórum; et ómnia mala a nobis propitiátus exclúde. Per Dóminum.

Commemoration of St. Paul the Apostle.

Prayer

O God, Who didst teach the multitude of the gentiles by the preaching of blessed Paul the apostle, grant us, we beseech Thee, that we, who observe his commemoration, may experience the fruits of his patronal influence with Thee. Through our Lord.

Deus qui multitúdinem géntium beáti Pauli Apóstoli prædicatióne docuísti: da nobis, quæsumus; ut, cujus commemoratiónem cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

Commemoration of the Holy Machabees.

Prayer

May the fruits of the fraternal crown of Thy martyrs, O Lord, make us joyful, both to afford our faith increase of virtues and to console us with their manifold prayers. Through our Lord.

Fratérna nos, Dómine, Mártyrum tuórum coróna lætíficet: quæ et fídei nostræ præbeat increménta virtútum; et multíplici nos suffrágio consolétur. Per Dóminum.

Epistle as on the feast of the Holy Apostles, Peter and Paul, June 29, page 1078.

Gradual as on the feast of the Holy Apostles, Peter and Paul, June 29, page 1079, but the Alleluia verse is as follows:

Allelúja, allelúja. ℣. Solve, jubénte Deo, terrárum, Petre, caténas: qui facis ut páteant cœléstia regna beátus. Allelúja.

Alleluia, alleluia. ℣. Loose, O Peter, the chains of the world at the bidding of God, thou that dost cause the heavenly realms to open to the blessed. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus came, *page 871.*

Creed, page 765.

Offertory. Ps. 44, 17, 18

Constitues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine, in omni progénie et generatióne.

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations.

Offertory Prayers, page 767.

Secret

Oblátum tibi, Dómine, sacrifícium intercédente beáto Petro Apóstolo tuo, vivíficet nos semper, et múniat. Per Dóminum.

May the sacrifice offered to Thee, O Lord, by the intercession of blessed Peter ever vivify and strengthen us. Through our Lord.

Commemoration of St. Paul the Apostle.

Secret

Apóstoli tui Pauli précibus, Dómine, plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis.

Sanctify the gifts of Thy people, O Lord, through the prayers of Paul, Thine apostle, that what is pleasing to Thee by Thine own ordinance may become the more pleasing by the patronal influence of his supplication.

Commemoration of the Holy Machabees.

Secret

Mystéria tua, Dómine, pro sanctórum Mártyrum tuórum honóre, devóta mente tractémus: quibus et præsídium nobis crescat, et gáudium. Per Dóminum.

May we devoutly deal with Thy mysteries, O Lord, for the honor of Thy holy martyrs, and by them may both protection and joy be increased unto us. Through our Lord.

Preface No. 13, page 816.

Communion. *Matt. 16, 18*

Thou art Peter: and upon this rock I will build My Church.

Tu es Petrus; et super hanc petram ædificábo Ecclésiam meam.

Postcommunion

FILLED with the sacrificial food of Thy sacred body and precious blood, we beseech Thee, O Lord, our God, that what we perform in pious devotion we may effectually obtain in assured redemption. Through the same.

CÓRPORIS sacri, et pretiósi sánguinis repléti libámine, quæsumus, Dómine Deus noster: ut quod pia devotióne gérimus certa redemptióne capiámus. Per eúmdem Dóminum.

Commemoration of St. Paul.

Postcommunion

HAVING received Thy sacraments, O Lord, we beseech Thee, by the intercession of blessed Paul, Thine apostle, that what has been celebrated for his glory may profit unto our healing.

PERCÉPTIS, Dómine sacraméntis: beáto Paulo Apóstolo tuo interveniénte, deprecámur; ut, quæ pro illíus celébrata sunt glória, nobis profíciant ad medélam.

Commemoration of the Holy Machabees.

Postcommunion

GRANT, we beseech Thee, O almighty God, that we may more and more closely follow the faith of those whose memory we venerate in partaking of Thy sacrament. Through our Lord.

PRÆSTA, quæsumus, omnípotens Deus: ut, quorum memóriam sacramenti participatióne recólimus, fidem quoque proficiéndo sectémur. Per Dóminum.

Concluding Prayers, page 793.

August 2—St. Alphonsus Mary de Liguori, Bishop, Confessor, Doctor of the Church *(White)*

Double

St. Stephen I, Pope, Martyr

The Beginning of Mass, page 756.

Introit. *Luke 4, 18*

THE Spirit of the Lord is upon me, wherefore He

SPÍRITUS Dómini super me: propter quod unxit me:

evangelizáre paupéribus misit me, sanáre contrítos corde. *Ps. 77, 1.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

hath anointed me, to preach the gospel to the poor, He hath sent me to heal the contrite of heart. *Ps. 77, 1.* Attend, O My people, to My law: incline your ear to the words of My mouth. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui per beátum Alphónsum Maríam, Confessórem tuum atque Pontíficem, animárum zelo succénsum, Ecclésiam tuam nova prole fecundásti: quæsumus; ut ejus salutáribus mónitis edócti, et exémplis roboráti, ad te pervenire felíciter valeámus. Per Dóminum.

O God, Who through blessed Alphonsus Mary, Thy confessor and bishop, fired with zeal for souls, didst cause Thy Church to bring forth a new progeny, we beseech Thee that, being taught by his wholesome precepts, and strengthened by his example, we may be enabled happily to come unto Thee. Through our Lord.

Commemoration of St. Stephen, from the Mass, Si díligis me, *page 1302.*

Epistle. 2 Tim. 2, 1-7

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

Carissime: Confortáre in grátia quæ est in Christo Jesu: et quæ audísti a me per multos testes, hæc comménda fidélibus homínibus, qui idónei erunt et álios docére. Labóra sicut bonus miles Christi Jesu. Nemo mílitans Deo ímplicat se negótiis sæculáribus: ut ei pláceat, cui se probávit. Nam et qui certat in agóne, non coronátur, nisi legítime certaverit. Laborántem agrícolam opórtet primum de frúctibus percípere. Intéllige quæ dico: dabit enim tibi Dó-

Dearly beloved, be strong in the grace which is in Christ Jesus, and the things which thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also. Labor as a good soldier of Christ Jesus. No man being a soldier to God, entangleth himself with worldly business: that he may please Him to Whom he hath engaged himself. For he also that striveth for the mastery, is not crowned, except he strive lawfully. The husband-

man that laboreth, must first partake of the fruits. Understand what I say: for the Lord will give thee understanding in all things.

minus in ómnibus intelléctum.

Gradual. Ps. 118, 52, 53

I remembered, O Lord, Thy judgments of old, and I was comforted; a fainting hath taken hold of me because of the wicked that forsake Thy law. ℣. *Ps. 39, 11.* I have not hid Thy justice within my heart. I have declared Thy truth and Thy salvation.

Alleluia, alleluia. ℣. *Ecclus. 49, 3, 4.* He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness: and he directed his heart toward the Lord; and in the days of sinners he strengthened godliness. Alleluia.

Memor fui judiciórum tuórum a sæculo, Dómine, et consolátus sum: deféctio ténuit me pro peccatóribus derelinquéntibus legem tuam. ℣. *Ps. 39, 11.* Justítiam tuam non abscondi in corde meo: veritátem tuam et salutáre tuum dixi.

Allelúja, allelúja. ℣. *Eccli. 49, 3, 4.* Ipse est diréctus divínitus in pœniténtiam gentis, et tulit abominatiónes impietátis: et gubernávit ad Dóminum cor ipsíus: et in diébus peccatórum corroborávit pietátem. Allelúja.

Munda Cor Meum, page 763.

Gospel, The Lord appointed also, *as on the feast of St. Mark, page 989.*

Creed, page 765.

Offertory. Prov. 3, 9, 27

Honor the Lord with thy substance, and give Him of the first of all thy fruits. Do not withhold him from doing good who is able: if thou art able, do good thyself also.

Honóra Dóminum de tua substántia, et de primítiis ómnium frugum tuárum da ei. Noli prohibére benefácere eum, qui potest: si vales, et ipse bénefac.

Offertory Prayers, page 767.

Secret

O LORD Jesus Christ, burn our hearts thoroughly with the heavenly fire of this sacrifice for an odor of sweetness, Thou Who didst grant to

CŒLÉSTI, Dómine Jesu Christe, sacrifícii igne corda nostra in odórem suavitátis exúre: qui beáto Alphónso María tribuísti et hæc my-

stéria celebráre, et per éadem hóstiam tibi sanctam seípsum exhibére: Qui vivis.

blessed Alphonsus Mary both to celebrate these mysteries and, through them, to offer himself to Thee a holy victim. Who livest.

Commemoration of St. Stephen, from the Mass, Si diligis me, *page 1302.*

Preface No. 13, page 816.

Communion. Ecclus. 50, 1, 9

Sacérdos magnus, qui in vita sua, suffúlsit domum, et in diébus suis corroborávit templum quasi ignis effúlgens, et thus ardens in igne.

A great priest, who in his life propped up the house, and in his days fortified the temple as a bright fire, and frankincense burning in the fire.

Postcommunion

Deus, qui beátum Alphónsum Maríam Confessorem tuum atque Pontíficem, fidélem divíni mystérii dispensatórem et præcónem effecísti: ejus méritis, precibúsque concéde; ut fidéles tui et frequénter percípiant et percipiéndo sine fine colláudent. Per Dóminum.

O God, Who didst cause blessed Alphonsus Mary, Thy confessor and bishop, faithfully to dispense and preach this divine mystery, grant, by his merits and prayers, that Thy faithful may both frequently receive it, and, receiving it, praise it forever. Through our Lord.

Commemoration of St. Stephen, from the Mass, Si diligis me, *page 1302.*

Concluding Prayers, page 793.

Aug. 3—The Finding of the Body of St. Stephen, the First Martyr *(Red)*

Semi-double

Mass as on the feast of St. Stephen, December 26, page 146. But the Prayer is as follows:

Prayer

Da nobis, quæsumus, Dómine, imitári quod cólimus: ut discámus et inimícos dilígere; quia ejus Inventiónem celebrámus, qui novit étiam pro persecutóribus exoráre Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit.

Grant us, we beseech Thee, O Lord, to imitate what we worship, that we may learn to love our enemies also; for we celebrate the finding of him who knew how to pray even for his persecutors to Our Lord Jesus Christ, Thy Son. Who with Thee.

Aug. 4—St. Dominic, Confessor *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. *Ps. 36, 1.* Be not emulous of evil-doers; nor envy them that work iniquity. ℣. Glory.

OS JUSTI meditábitur sapiéntiam, et língua ejus loquétur judícium: lex Dei ejus in corde ipsíus. *Ps. 36, 1.* Noli æmulári in malignántibus; neque zeláveris faciéntes iniquitátem. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast vouchsafed to illuminate Thy Church with the virtues and teaching of blessed Dominic, Thy confessor, grant that, by his intercession, it may not be destitute of temporal aids and may ever progress in spiritual increase. Through our Lord.

DEUS, qui Ecclésiam tuam beáti Domínici Confessóris tui illumináre dignátus es méritis et doctrínis: concéde: ut ejus intercessióne temporálibus non destituátur auxíliis, et spirituálibus semper profíciat increméntis. Per Dóminum.

Epistle, I charge Thee, *from the Mass* In medio, *page 1345.*

Gradual. Ps. 91, 13, 14

The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. ℣. *Ps. 91, 3.* To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. ℣. *Osee 14, 6.* The just shall spring as the lily: and flourish forever before the Lord. Alleluia.

Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. *Ps. 91, 3.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. ℣. *Osee 14, 6.* Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.
Gospel, Let your loins, *from the Mass* Os justi, *page 1351.*

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My

Veritas mea, et misericórdia mea cum ipso: et in nó-

mine meo exaltábitur cornu ejus.

name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

Múnera tibi, Dómine, dicáta sanctifica: ut méritis beáti Domínici Confessóris tui nobis profíciant ad medélam. Per Dóminum.

Sanctify, O Lord, the gifts dedicated to Thee, that, by the merits of blessed Dominic, Thy confessor, they may profit for our healing. Through our Lord.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

Fidélis servus et prudens, quem constítuit dóminus super famíliam suam: ut det illis in témpore trítici mensúram.

A faithful and wise steward, whom the Lord has set over His family; to give them their measure of wheat in due season.

Postcommunion

Concéde, quæsumus, omnípotens Deus: ut, qui peccatórum nostrórum póndere prémimur, beáti Domínici Confessóris tui patrocínio sublevémur. Per Dóminum.

Grant, we beseech Thee, O almighty God, that we, who are borne down by the weight of our sins, may be sustained by the patronage of blessed Dominic, Thy confessor. Through our Lord.

Concluding Prayers, page 793.

Aug. 5—The Dedication of the Church of Our Lady-of-the-Snows *(White)*

Double Major

Mass Salve sancta parens, *page 1394. The Creed is said.*

Preface No. 11, page 814.

Aug. 6—The Transfiguration of Our Lord Jesus Christ *(White)*

Double of the Second Class

Sts. Xystus, Felicissimus, and Agapitus, Martyrs

The Beginning of Mass, page 756.

Introit. Ps. 76, 19

Illuxérunt coruscatiónes tuæ orbi terræ: commota

Thy lightnings enlightened the world: the earth shook

and trembled. *Ps. 83, 2, 3.* How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. ℣. Glory.

est, et contrémuit terra. *Ps. 38, 2. 3.* Quam diléсta tabernácula tua, Dómine virtútum! concupíscit et déficit ánima mea in átria Dómini. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who in the glorious transfiguration of Thine only-begotten Son didst strengthen the sacraments of faith by the testimony of the fathers, and Who didst wonderfully foreshow the perfect adoption of Thy children by a voice coming down in a shining cloud, mercifully grant that we be made co-heirs of the King of glory Himself, and grant us to be sharers in that very glory. Through the same.

DEUS, qui fídei sacraménta, in Unigéniti tui gloriósa. Transfiguratióne, patrum testimónio roborásti, et adoptiónem filiórum perféctam, voce delápsa in nube lúcida, mirabíliter præsignásti: concéde propítius; ut ipsíus Regis glóriæ nos coherédes effícias, et ejúsdem glóriæ tríbuas esse consórtes. Per eúmdem Dóminum.

In low Masses, commemoration of the Holy Martyrs, Prayer, God, Who dost permit, *from the Mass* Intret, *page 1317, with the corresponding Secret and Postcommunion.*

Epistle. 2 Peter 1, 16-19

Lesson from the Epistle of blessed Peter the Apostle.

Léctio Epistolæ beáti Petri Apóstoli.

DEARLY beloved, We have not followed cunningly devised fables, when we made known to you the power and presence of Our Lord Jesus Christ; but having been made eyewitnesses of His majesty. For He received from God the Father honor and glory: this voice coming down to Him from the excellent glory, This is My beloved Son in Whom I am well pleased, hear ye Him. And this voice we heard brought from heaven, when we were with Him in the holy mount. And we have the more

CARÍSSIMI: Non doctas fábulas secúti notam fécimus vobis Dómini nostri Jesu Christi virtútem et præséntiam sed speculatóres facti illíus magnitúdinis. Accípiens enim a Deo Patre honórem et glóriam, voce delápsa ad eum hujuscémodi a magnífica glória: Hic est Fílius meus diléctus, in quo mihi compláсui, ipsum audíte. Et hanc vocem nos audívimus de cælo allátam, cum essémus cum ipso in monte sancto. Et habémus firmiórem prophéticum sermónem: cui bene fácitis at-

tendéntes, quasi lucérnæ lucénti in caliginóso loco, donec dies elucéscat et lúcifer oriátur in córdibus vestris.

firm prophetical word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

Gradual. Ps. 44, 3, 2

Speciosus forma præ fíliis hóminum: diffúsa est grátia in lábiis tuis. ℣. Eructávit cor meum verbum bonum: dico ego ópera mea Regi.

Allelúja, allelúja. ℣. *Sap. 7, 26.* Candor est lucis ætérnæ, spéculum sine mácula, et imágo bonitátis illíus. Allelúja.

Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. ℣. My heart hath uttered a good word. I speak my works to the King.

Alleluia, alleluia. ℣. *Wis. 7, 26.* He is the brightness of eternal light, the unspotted mirror, and the image of His goodness. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 17, 1-9

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

In illo témpore: Assúmpsit Jesus Petrum, et Jacóbum, et Joánnem fratrem ejus, et duxit illos in montem excélsum seórsum: et transfigurátus est ante eos. Et resplénduit fácies ejus sicut sol, vestiménta autem ejus facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Jesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Elíæ unum. Adhuc eo loquénte, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácui: ipsum audíte. Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit

✠ Continuation of the holy Gospel according to St. Matthew.

At that time, Jesus took Peter, and James, and John his brother, and bringing them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun, and His garments became white as snow. And behold, there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus, Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them; and lo, a voice out of the cloud, saying This is My beloved Son in Whom I am well pleased, hear ye Him. And the disciples hearing, fell upon their face, and were very much afraid: and Jesus came and

touched them, and said to them, Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead.

Jesus, et tétigit eos, dixitque eis: Súrgite et nolíte timére. Levántes autem óculos suos, néminem vidérunt nisi solum Jesum. Et descendéntibus illis de monte, præcépit eis Jesus, dicens: Némini dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat.

Creed, page 765.

Offertory. Ps. 111, 3

Glory and wealth are in His house: and His justice remaineth forever and ever. Alleluia.

Glória, et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi, allelúja.

Secret

SANCTIFY, we beseech Thee, O Lord, the gifts offered on the glorious transfiguration of Thine only-begotten Son, and by the splendors of that very illumination cleanse us from the stains of our sins. Through the same.

OBLÁTA, quæsumus, Dómine, múnera, gloriósa Unigéniti tui Transfiguratióne sanctífica: nosque a peccatórum máculis, splendóribus ipsíus illustratiónis emúnda. Per eúmdem Dóminum.

Commemoration of the Holy Martyrs, We offer Thee, O Lord, *from the Mass,* Intret, *page 1320.*

Preface No. 1, page 798.

Communion. Matt. 17, 9

Tell the vision you have seen to no man, till the Son of man be risen from the dead.

Visiónem quam vidístis, némini dixéritis, donec a mórtuis resúrgat Fílius hóminis.

Postcommunion

GRANT, we beseech Thee, O almighty God, that with the understanding of a purified mind we may follow those sacred mysteries of Thy Son's transfiguration which we celebrate with our solemn office. Through the same.

PRÆSTA, quæsumus, omnípotens Deus: ut sacrosáncta Fílii tui Transfiguratiónis mystéria, quæ solémni celebrámus offício, purificátæ mentis intelligéntia consequámur. Per eúmdem Dóminum.

Commemoration of the Holy Martyrs, Grant us, *from the Mass,* Intret, *page 1320.*

Concluding Prayers, page 793.

Aug. 7—St. Cajetan, Confessor *(White)*

Double

St. Donatus, Bishop and Martyr

Mass, Os justi, *page 1349, except:*

Prayer

DEUS, qui beáto Cajetáno Confessóri tuo apostólicam vivéndi formam imitári tribuísti: da nobis, ejus intercessióne et exémplo, in te semper confídere, et sola cœléstia desideráre. Per Dóminum.

O GOD, Who didst give to Blessed Cajetan, Thy confessor, the grace to imitate the apostolic way of life, grant us by his intercession and example ever to trust in Thee and to desire only heavenly things. Through our Lord.

Commemoration of St. Donatus.

Prayer

DEUS, tuórum glória sacerdotum: præsta, quæsumus: ut sancti Mártyris tui et Epíscopi Donáti, cujus festa gérimus, sentiámus auxílium. Per Dóminum.

O GOD, the glory of Thy priests, grant, we beseech Thee, that we may experience the assistance of Thy holy martyr and bishop, Donatus, whose festival we celebrate. Through our Lord.

Gospel, No man can serve, *from the Mass of the Fourteenth Sunday after Pentecost, page 687.*

Secret

PRÆSTA nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi gráta sit honóre Sanctórum, et nos córpore páriter et mente purífìcet. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that our humble offerings may be both pleasing to Thee in honor of Thy saints and may cleanse us alike in body and soul. Through our Lord.

Commemoration of St. Donatus.

Secret

PRÆSTA, quæsumus, Dómine: ut sancti Mártyris tui et Epíscopi Donáti

GRANT, we beseech Thee, O Lord, that through the intercession of Thy holy bishop

and martyr, Donatus, whom we venerate with the offerings dedicated to the praise of Thy name, the fruit of tender devotion may increase in us. Through our Lord.

intercessióne, quem ad laudem nóminis tui dicátis munéribus honorámus, piæ nobis fructus devotiónis accréscat. Per Dóminum.

Postcommunion

We beseech Thee, O almighty God, that we, who have partaken of heavenly nourishment, may, by the intercession of blessed Cajetan, Thy confessor, be fortified by it against all adverse influences. Through our Lord.

Quæsumus, omnípotens Deus: ut, qui cœléstia aliménta percépimus, intercedénte beáto Cajetáno Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

Commemoration of St. Donatus.

Postcommunion

Almighty and merciful God, Who dost make us both the partakers and the ministers of Thy sacraments, grant, we beseech Thee, that, by the intercession of blessed Donatus, Thy martyr and bishop, we may profit both by our fellowship with him in faith and by our worthy service. Through our Lord.

Omnípotens et miséricors Deus, qui nos sacramentórum tuórum et partícipes éfficis, et minístros: præsta, quæsumus; ut, intercedénte beáto Donáto, Mártyre tuo atque Pontífice, ejúsdem proficiámus et fídei consórtio, et digno servítio. Per Dóminum.

Aug. 8— Sts. Cyriacus, Largus and Smaragdus, Martyrs *(Red)*

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 33, 10, 11

Hear the Lord, all ye His saints; for there is no want to them that fear Him: the rich have wanted and have suffered hunger, but they that seek the Lord shall not be deprived of any good. *Ps. 33, 2.* I will bless the Lord at all times: His praise shall be always in my mouth. ℣. Glory.

Timéte Dóminum, omnes sancti ejus quóniam nihil deest timéntibus eum: dívites eguérunt, et esuriérunt: inquiréntes autem Dóminum non defícient omni bono. *Ps. 33, 2.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui nos ánnua sanctórum Mártyrum tuórum Cyriáci, Largi et Smarágdi solemnitáte lætíficas: concéde propítius: ut, quorum natalítia cólimus, virtútem quoque passiónis imitámur. Per Dóminum.

O God, Who dost gladden us with the solemn yearly festival of Thy holy martyrs, Cyriacus, Largus, and Smaragdus, mercifully grant that we may imitate the virtue of their martyrdom whose feast-day we now celebrate. Through our Lord.

There is added the Prayer, A cunctis, *page 827, with a third Prayer at the choice of the celebrant. And similarly after the Secret and Postcommunion.*

Epistle. 1 Thess. 2, 13-16

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

Fratres: Grátias ágimus Deo sine intermissióne: quóniam cum accepissétis a nobis verbum audítus Dei, accepístis illud, non ut verbum hóminum, sed (sicut est vere) verbum Dei, qui operátur in vobis, qui credidístis. Vos enim imitatóres facti estis, fratres, ecclesiárum Dei, quæ sunt in Judæa in Christo Jesu: quia éadem passi estis et vos a contribúlibus vestris, sicut et ipsi a Judæis: qui et Dóminum occidérunt Jesum, et prophétas: et nos persecúti sunt, et Deo non placent, et ómnibus homínibus adversántur, prohibéntes nos géntibus loqui, ut salvæ fiant, ut ímpleant peccáta sua semper; pervénit enim ira Dei super illos usque in finem.

Brethren, We give thanks to God without ceasing, because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as, it is indeed) the word of God, Who worketh in you that have believed. For you, brethren, are become followers of the churches of God which are in Judea, in Christ Jesus; for you also have suffered the same things from your own countrymen, even as they have from the Jews, who both killed the Lord Jesus and the prophets, and have persecuted us, and please not God, and are adversaries to all men; prohibiting us to speak to the gentiles that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

Gradual. Ps. 33, 10, 11

Timéte Dóminum, omnes sancti ejus: quóniam nihil

Fear the Lord, all ye His saints: for there is no want to

them that fear Him. ℣. But they that seek the Lord shall not be deprived of any good.

Alleluia, alleluia. ℣. *Wis. 3, 7.* The just shall shine, and shall run to and fro like sparks among the reeds forever. Alleluia.

deest timéntibus eum. ℣. Inquiréntes autem Dóminum, non defícient omni bono.

Allelúja, allelúja. ℣. *Sap. 3, 7.* Fulgébunt justi, et tamquam scintíllæ in arundinéto discúrrent in ætérnum. Allelúja.

Munda Cor Meum, page 763.

Gospel, Go ye unto the whole world, *from the Mass of St. Francis Xavier, December 3, page 839.*

Offertory. Ps. 31, 11

Be glad in the Lord, and rejoice, ye just: and glory all ye right of heart.

Lætámini in Dómino, et exsultáte justi: et gloriámini omnes recti corde.

Offertory Prayers, page 767.

Secret

MAY our devotion, O Lord, find favor in Thy sight, and be made profitable for our salvation by the supplication of those on whose solemnity it is offered. Through our Lord.

ACCÉPTA sit in conspéctu tuo, Dómine, nostra devótio: et eórum nobis fiat supplicatióne salutáris, pro quorum solemnitáte deféurtur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Mark 16, 17, 18

And these signs shall follow them that believe in Me: they shall cast out devils: they shall lay their hands upon the sick, and they shall recover.

Signa autem eos, qui in me credunt, hæc sequéntur: dæmónia ejícient: super ægros manus impónent, et bene habébunt.

Postcommunion

REFRESHED by partaking of Thy sacred gift, we beseech Thee, O Lord, our God, that, by the intercession of Thy holy martyrs, Cyriacus, Largus, and Smaragdus, we may experience the effect of that to which we pay our worship. Through our Lord.

REFÉCTI participatióne múneris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedéntibus sanctis Mártyribus tuis Cyríaco, Largo et Smarágdo, sentiámus efféctum. Per Dóminum.

If the feast of St. Lawrence (August 10) falls on Monday the commemoration of St. Romanus, found in the Mass for the Vigil of St. Lawrence is made on Sunday. The Vigil of St. Lawrence is then celebrated on Saturday, August 8, and in the foregoing Mass of Sts. Cyriacus and companions a commemoration of the vigil is made and its Gospel is read at the end.

Concluding Prayers, page 793.

Aug. 9—St. John Mary Vianney, Confessor *(White)*

Double

Mass, Os justi, *page 1349, except:*

Prayer

OMNÍPOTENS et miséricors Deus, qui beátum Joánnem Maríam, pastoráli stúdio et jugi oratiónis ac pœniténtiæ ardóre mirábilem effecísti: da quæsumus, ut ejus exémplo et intercessióne, ánimas fratrum lucrári Christo, et cum eis ætérnam glóriam cónsequi valeámus. Per eúmdem Dóminum.

O ALMIGHTY and merciful God, Who by pastoral zeal, the yoke of prayer, and the ardor of penance hast made glorious St. John Mary; grant, we beseech Thee, that by his example and intercession we may be enabled to gain for Christ the souls of our brethren and with them attain to everlasting glory. Through the same.

Commemoration of the Vigil of St. Lawrence and St. Romanus, Prayer, Secret and Postcommunion from the following Mass.

The same day—The Vigil of St. Lawrence, St. Romanus, Martyrs *(Red)*

The Beginning of Mass, page 756.

Introit. Ps. 111, 4

DISPÉRSIT, dedit paupéribus: justítia ejus manet in sæculum sæculi; cornu ejus exaltábitur in glória. *Ps. 111, 1.* Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Glória Patri.

HE HATH distributed, he hath given to the poor: his justice remaineth forever and ever; his horn shall be exalted in glory. *Ps. 111, 1.* Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ADÉSTO, Dómine, supplicatiónibus nostris: et

ATTEND, O Lord, to our supplications, and by the

intercession of Thy blessed martyr, Lawrence, whose feast we anticipate, graciously bestow upon us Thy everlasting mercy. Through our Lord.

intercessióne beáti Lauréntii Mártyris tui, cujus prævénimus festivitátem; perpétuam nobis misericórdiam benignus impénde. Per Dóminum.

Commemoration of St. Romanus.

Prayer

GRANT, we beseech Thee, O almighty God, that by the intercession of blessed Romanus, Thy martyr, we may be delivered from all adversities in body, and be purified from all evil thoughts in mind. Through our Lord.

PRÆSTA, quæsumus, omnípotens Deus: ut, intercedénte beáto Románo Mártyre tuo, et a cunctis adversitátibus liberémur in córpore, et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

Third Prayer, Concede nos, *of our Blessed Lady, page 824.*
Epistle. Mass, Loquebar, *page 1360.*

Gradual. Ps. 111, 9, 2

He hath distributed, he hath given to the poor: his justice remaineth forever and ever. ℣. His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur.

Munda Cor Meum, page 763.
Gospel, If any man will come, *from the Mass,* Sacerdotes, *page 1307.*

Offertory. Job. 16, 20

My prayer is pure, and therefore I ask that a place may be given to my voice in heaven: for there is my judge, and He that knoweth my conscience is on high: let my prayer ascend to the Lord.

Orátio mea munda est: et ideo peto, ut detur locus voci meæ in cœlo; quia ibi est judex meus, et cónscius meus in excélsis: ascéndat ad Dóminum deprecátio mea.

Offertory Prayers, page 767.

Secret

MERCIFULLY receive, O Lord, the sacrifices which we offer Thee, and by the intercession of blessed Lawrence, Thy martyr, loose the bonds of our sins. Through our Lord.

HÓSTIAS, Dómine, quas tibi offérimus, propítius súscipe: et, intercedénte beáto Lauréntio, Mártyre tuo, víncula peccatórum nostrórum absólve. Per Dóminum.

Commemoration of St. Romanus.

Secret

MUNÉRIBUS nostris, quæsumus, Dómine, precibúsque suscéptis: et cæléstibus nos munda mystériis, et cleméntur exáudi. Per Dóminum.

WE BESEECH Thee, O Lord, to receive our offerings and prayers; and by Thy heavenly mysteries cleanse us and mercifully hear us. Through our Lord.

Third Secret, By Thy mercy, *of our Blessed Lady, page 825.*

Preface for Weekdays, page 775.

Communion. Matt. 16, 24

Qui vult veníre post me, ábneget semetípsum: et tollat crucem suam, et sequátur me.

He that will come after Me, let him deny himself, and take up his cross and follow Me.

Postcommunion

DA, QUÆSUMUS, Dómine Deus noster: ut, sicut beáti Lauréntii Mártyris tui commemoratióne, temporáli gratulámur offício; ita perpétuo lætémur aspéctu. Per Dóminum.

GRANT, we beseech Thee, O Lord, our God, that, as in commemorating blessed Lawrence, Thy martyr, we show our joy in a temporal duty, so we may be gladdened by beholding him in eternity. Through our Lord.

Commemoration of St. Romanus.

Postcommunion

QUÆSUMUS, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Románo Mártyre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

WE BESEECH Thee, almighty God, that we who have partaken of the food of heaven may, by the intercession of blessed Romanus, Thy martyr, be strengthened by it against all harm. Through our Lord.

Third Postcommunion, Grant us O Lord, *of our Blessed Lady, page 825.*

Concluding Prayers, page 793.

Aug. 10—St. Lawrence, Martyr *(Red)*

Double of the Second Class with a Simple Octave

The Beginning of Mass, page 756.

Introit. Ps. 95, 6

CONFÉSSIO et pulchritúdo in conspéctu ejus: sánc-

PRAISE and beauty are before Him: holiness and

majesty in His sanctuary. *Ps. 95, 1.* Sing ye to the Lord a new canticle; sing to the Lord all the earth. ℣. Glory.

titas, et magnificéntia in sanctificatióne ejus. *Ps. 95, 1.* Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT us, we beseech Thee, O almighty God, to extinguish the flames of our evil dispositions, as Thou didst grant blessed Lawrence to overcome the fires of his torments. Through our Lord.

DA NOBIS, quæsumus, omnípotens Deus: vitiórum nostrórum flammas extínguere; qui beáto Lauréntio tribuísti tormentórum suórum incéndia superáre. Per Dóminum.

Epistle. 2 Cor. 9, 6-10

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

BRETHREN, He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. Everyone as he hath determined in his heart; not with sadness, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad, He hath given to the poor: His justice remaineth forever. And He that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

FRATRES: Qui parce séminat, parce et metet: et qui séminat in benedictiónibus, de benedictiónibus et metet. Unusquísque prout destinávit in corde suo, non ex tristítia aut ex necessitáte: hilarem enim datórem díligit Deus. Potens est autem Deus omnem grátiam abundáre fácere in vobis, ut in ómnibus semper omnem sufficiéntiam habéntes, abundétis in omne opus bonum, sicut scriptum est: Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi. Qui autem adminístrat semen semínánti: et panem ad manducándum præstábit, et multiplicábit semen vestrum, et augébit increménta frugum justítiæ vestræ.

Gradual. Ps. 18, 3

Probásti, Dómine, cor meum, et visitásti nocte. ℣. Igne me examinásti et non est invénta in me iníquitas.

Thou hast proved my heart, O Lord, and visited it by night. ℣. Thou hast tried me by fire, and iniquity hath not been found in me.

Allelúja, allelúja. ℣. Levíta Lauréntius bonum opus operátus est: qui per signum crucis cæcos illuminávit. Allelúja.

Alleluia, alleluia. ℣. The levite Lawrence wrought a good work, who by the sign of the cross gave sight to the blind. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 12, 24-26

✠ Sequéntia sancti Evangélii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

In illo témpore: Dixit Jesus discípulis suis: Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi minístrat, me sequátur: et ubi sum ego et miníster meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

At that time, Jesus said to His disciples: Amen, amen, I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor.

Offertory. Ps. 95, 6

Conféssio et pulchritúdo in conspéctu ejus: sánctitas, et magnificéntia in sanctificatióne ejus.

Praise and beauty are before Him: holiness and majesty are in His sanctuary.

Offertory Prayers, page 767.

Secret

Accipe, quæsumus, Dómine, múnera dignánter obláta: et beáti Lauréntii

Accept, we beseech Thee, O Lord, the gifts offered Thee, and, by the interceding

merits of blessed Lawrence, grant that they may be to us a help unto our salvation. Through our Lord.

suffragántibus méritis, ad nostræ salútis auxílium provenire concéde. Per Dóminum.

Preface for Weekdays, page 775.

Communion. John 12, 26

If any man minister to Me, let him follow Me: and where I am, there also shall My minister be.

Qui mihi minístrat, me sequátur: et ubi ego sum, illic et miníster meus erit.

Postcommunion

FILLED with Thy sacred gift, we humbly beseech Thee, O Lord, that what we celebrate with our homage duly given by the intercession of Thy blessed martyr Lawrence, we may also know as an increase of Thy saving grace within us. Through our Lord.

SACRO múnere satiáti, súpplices te Dómine deprecámur: ut quod débitæ servitútis celebrámus officio, intercedénte beáto Lauréntio Mártyre tuo, salvatiónis tuæ sentiámus augméntum. Per Dóminum.

Concluding Prayers, page 793.

Aug. 11—Sts. Tiburtius and Susanna, Virgin Martyrs *(Red)*

Simple

Mass, Salus autem, *page 1325, except:*

Prayer

MAY the constant protection of Thy holy martyrs, Tiburtius and Susanna, support us, O Lord, for Thou dost never cease mercifully to regard those to whom Thou hast granted such assistance. Through our Lord.

SANCTÓRUM Mártyrum tuórum Tibúrtii et Susánnæ nos, Dómine, fóveant continuáta præsídia; quia non désinis propítius intuéri; quos tálibus auxíliis concésseris adjuvári. Per Dóminum.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle, The saints through faith subdued, *from the Mass of Sts. Fabian and Sebastian, January 20, page 878.*

Secret

LISTEN, O Lord, to the prayers of Thy people;

ADÉSTO, Dómine, précibus pópuli tui, adésto

munéribus: ut, quæ sacris sunt obláta mystériis, tuórum tibi pláceant intercessióne Sanctórum. Per Dóminum.

look with favor on their offerings, that those things which are offered in the sacred mysteries may please Thee by the intercession of Thy saints. Through our Lord.

Second Secret, Graciously hear us, *page 828, third at the choice of the priest, pages 1494-1500.*

Postcommunion

Súmpsimus, Dómine, pignus redemptiónis ætérnæ: quod sit nobis, quæsumus, interveniéntibus sanctis Martyribus tuis, vitæ præséntis auxílium páriter et futúræ. Per Dóminum.

We have received, O Lord, the pledge of everlasting redemption; may it, by the intercession of Thy holy Martyrs, be our aid alike in the present and in the life to come. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Aug. 12—St. Clare, Virgin *(White)*

Double

Mass, Dilexisti, *page 1370:*

Aug. 13—Sts. Hippolytus and Cassian, Martyrs

(Red)

Simple

Mass, Salus autem, *page 1325, except:*

Prayer

Da, quæsumus, omnípotens Deus: ut beatórum Mártyrum tuórum Hippólyti et Cassiáni veneránda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

Grant, we beseech Thee, O almighty God, that the august solemnity of the blessed martyrs, Hippolytus and Cassian, may increase both our devotion and our salvation. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Secret

Réspice, Dómine, múnera pópuli tui, Sanctórum festivitáte votíva: et tuæ testificátio veritátis nobis pro-

Regard, O Lord, the offerings of Thy people on the votive solemnity of these saints, and let their testimony to Thy

truth profit for our salvation. Through our Lord.

ficiat ad salútem. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Postcommunion

May the partaking of Thy sacrament which we have received save us, O Lord, and confirm us in the light of Thy truth. Through our Lord.

Sacramentórum tuórum, Dómine, commúnio sumpta nos salvet: et in tuæ veritátis luce confírmet. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Aug. 14—The Vigil of the Feast of the Assumption of Our Blessed Lady, *(Purple)* St. Eusebius, Confessor

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbors shall be brought to thee in gladness and rejoicing. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

Vultum tuum deprecabúntur omnes dívites plebis: adducéntur regi vírgines post eam: próximæ ejus adducéntur tibi in lætítia et exsultatióne. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. ℣. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

O God, Who didst deign to choose for Thy dwelling the virginal womb of the blessed Mary, grant, we beseech Thee, that defended by her protection we may assist with joy at her festival. Who livest.

Deus, qui virginálem aulam beátæ Maríæ, in qua habitáres, elígere dignátus es: da, quæsumus; ut, sua nos defensióne munítos, jucúndos fácias suæ interésse festivitáti: Qui vivis.

Commemoration of St. Eusebius, Prayer from the Mass, Os justi, *page 1349.*

Third Prayer of the Holy Ghost, Deus qui corda, *page 827.*

Epistle, As the vine, *from the Mass of our Lady of Mount Carmel, July 16, page 1106.*

Gradual (without the Alleluia and verse) from the same Mass.

Munda Cor Meum, page 763.

Gospel, As Jesus was speaking, *from the Mass of our Lady of Mount Carmel, July 16, page 1107.*

Offertory

Beáta es, Virgo María, quæ ómnium portásti Creatórem: genuísti qui te fecit, et in ætérnum pérmanes virgo.

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth Him Who made thee, and remainest forever a virgin.

Offertory Prayers, page 767.

Secret

Múnera nostra, Dómine, apud cleméntiam tuam Dei Genitrícis commméndet orátio: quam idcírco de præsénti sæculo transtulísti; ut pro peccátis nostris apud te fiduciáliter intercédat. Per eúmdem Dóminum.

May our offerings be commended to Thy mercy, O Lord, by the prayer of the mother of God, whom Thou hast removed from this world that she may with confidence intercede for us with Thee. Through the same.

Commemoration of St. Eusebius, Secret from the Mass Os justi, *page 1352; third Secret* Sanctify, we beseech Thee, *of the Holy Ghost, page 827.*

Preface for Weekdays, page 775.

Communion

Beáta víscera Maríæ Vírginis, quæ portavérunt ætérni Patris Fílium.

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Postcommunion

Concéde, miséricors Deus, fragilitáti nostræ præsídium: ut, qui sanctæ Dei Genitrícis festivitátem prævenímus: intercessiónis ejus auxílio, a nostris iniquitátibus resurgámus. Per eúmdem Dóminum.

Grant Thine assistance, O merciful God, to our frailty, that we, who anticipate the festival of God's holy mother, may, by the aid of her intercession, rise from our iniquity. Through the same.

Commemoration of St. Eusebius from the Mass Os justi, *page 1352. Third Postcommunion,* May our hearts, *of the Holy Ghost, page 827.*

Concluding Prayers, page 793.



O MARY, WHO DIDST ENTER THE WORLD FREE FROM STAIN, DO THOU OBTAIN FOR ME FROM GOD THAT I MAY PASS OUT OF IT FREE FROM SIN. *(Indulgence: 100 days once a day.—Pius IX, March 27, 1863.)*

Aug. 15 - The Assumption of the Blessed Virgin Mary. *(White)*

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Apoc. 12,1

SIGNUM magnum apparuit in caelo: mulier amicta sole, et luna sub pedibus ejus, et in capite ejus corona stellarum duodecim. *Ps. 97.1.* Cantate Domino canticum novum: quia mirabilia fecit. ℣. Gloria Patri.

A GREAT sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. *Ps. 97.1:* Sing ye to the Lord a new canticle: because He hath done wonderful things. ℣. Glory be.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNIPOTENS sempiterne Deus, qui Immaculatam Virginem Mariam, Filii tui Genitricem, corpore et anima ad caelestem gloriam assumpsisti; concede, quaesumus, ut ad superna semper intenti, ipsius gloriae mereamur esse consortes. Per eumdem Dominum.

ALMIGHTY, everlasting God, who hath taken up the Immaculate Virgin Mary, the Mother of Thy Son, with body and soul into heavenly glory: grant, we beseech Thee, that we may always, intent on higher things, deserve to be partakers of her glory. Through the same.

Lesson. Judith 13.22-25;15.10

Lectio libri Judith.

BENEDIXIT te Dominus in virtute sua, quia per te ad nihilum redegit inimicos nostros. Benedicta es tu, filia, a Domino Deo excelso, prae omnibus mulieribus super terram. Benedictus Dominus, qui creavit caelum et terram, qui te direxit in vulnera capitis principis inimicorum nostrorum; quia hodie nomen tuum ita magnificavit, ut non

Lesson from the book of Judith.

THE Lord hath blessed thee by His power, because by thee He hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord, who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies; because He hath so magnified thy name this day, that thy praise

shall not depart out of the mouth of men who shall be mindful of the power of the Lord, forever: for that thou hast not spared thy life, by reason of the distress and tribulation of thy people; but hast prevented our ruin in the presence of our God. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.

recedat laus tua de ore hominum, qui memores fuerint virtutis Domini in aeternum, pro quibus non pepercisti animae tuae propter angustias et tribulationem generis tui, sed subvenisti generis tui, sed subvenisti ruinae ante conspectum Dei nostri. Tu gloria Jerusalem, tu laetitia Israel, tu honorificentia populi nostri.

Gradual. Ps. 44.11-12,14

Hearken O daughter, and see, incline thy ear: and the King shall greatly desire thy beauty. ℣. The daughter of the King comes in, all beautiful: her robes are of golden cloth.

Alleluia, alleluia. ℣. Mary has been taken up into heaven, the choirs of angles rejoice. Alleluia.

Audi, filia, et vide, et inclina aurem tuam, et concupiscet rex pulchritudinem tuam. ℣. Tota decora ingreditur filia regis, texturae aureae sunt amictus ejus.

Alleluia, alleluia. ℣. Assumpta est Maria in caelum: gaudet exercitus Angelorum. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke I, 41-50

At that time: Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said, My soul doth magnify

In illo tempore: Repleta est Spiritu Sancto Elisabeth et exlamavit voce magna, et dixit: Benedicta tu inter mulieres, et benedictus frutus ventris tui. Et unde hoc mihi ut veniat mater Domini mei ad me? Ecce enim ut facta et vox salutationis tuae in auribus meis, exultavit in gaudio infans in utero meo. Et beata, quae credidisti, quoniam perficientur ea, quae dicta sunt tibi a Domino. Et ait Maria: Magnificat anima mea

Dominum; et exsultavit spiritus meus in Deo salutari meo; quia respexit humilitatem ancillae suae, ecce enim ex hoc beatam me dicent omnes generationes. Quia fecit mihi magna qui potens est, et sanctum nomen ejus, et misericordia ejus a progenie in progenies timentibus eum.

the Lord; and my spirit hath rejoiced in God my Savior; because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me, and holy is His name, and His mercy is from generation unto generations, to them that fear Him.

Creed, page 765.

Offertory. Gen III, 15

Inimicitias ponam inter te et Mulierem et semen tuum et Semen illius.

I will put enmities between thee and the Woman, and between thy seed and her Seed.

Offertory Prayers, page 767.

Secret

ASCENDAT ad te, Domine, nostrae devotionis oblatio, et, beatissima Virgine Maria in caelum assumpta intercedente, corda nostra, caritatis igne succensa, ad te jugiter adspirent. Per Dominum nostrum Jesum Christum.

MAY the offering of our devotion ascend to Thee, O Lord; and through the intercession of the most blessed Virgin Mary, who was taken up into heaven, may our hearts be inflamed with the fire of love, and continually long for Thee. Through our Lord.

Preface No. 11, page 814; this Preface is said or sung during the entire octave, except on a Sunday that occurs during it.

Communion: Luke I, 48-49

Beatam me dicent omnes generationes, quia fecit mihi magna qui potens est.

All generations shall call me blessed, because He that is mighty hath done great things to me.

Postcommunion

SUMPTIS, Domine, salutaribus sacramentis, da, quaesumus, ut, meritis et intercessione beatae Virginis Mariae in caelum assumptae, ad resurrectionis gloriam

NOW that we have received, O Lord, the Sacrament of salvation, grant, we beseech Thee, that through the merits and the intercession of the blessed Virgin Mary, who was taken up into

heaven, we may be brought to the glory of the resurrection. Through our Lord.

perducamur. Per Dominum.

Concluding Prayers, page 793.

Aug. 16—St. Joachim, Father of the B. V. M., Confessor *(White)*

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 111, 9

HE HATH distributed, he hath given to the poor: his justice remaineth forever and ever: his horn shall be exalted in glory. *Ps. 111, 1.* Blessed is the man that feareth the Lord: he delighteth exceedingly in His commandments. ℣. Glory.

DISPÉRSIT, dedit paupéribus: justítia ejus manet in sæculum sæculi: cornu ejus exaltábitur in glória. *Ps. 111, 1.* Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst will that blessed Joachim, in preference to any other of Thy saints, should be the father of the mother of Thy Son, grant, we beseech Thee, that, as we venerate his festival, we may continually experience his patronage. Through the same.

DEUS, qui præ ómnibus Sanctis tuis beátum Jóachim Genitrícis Filii tui patrem esse voluísti: concéde, quæsumus; ut, cujus festa venerámur, ejus quoque perpétuo patrocínia sentiámus. Per eúmdem Dóminum.

Epistle, Blessed is the man, *from the Mass,* Os justi, *page 1349.*

Gradual. Ps. 111, 9, 2

He hath distributed, he hath given to the poor: his justice remaineth forever and ever. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur.

Alleluia, alleluia. ℣. O holy Joachim, spouse of St. Anne,

Allelúja, allelúja. ℣. O Jóachim, sanctæ conjux Annæ,

pater almæ Vírginis, hic fámulis ferto salútis opem. Allelúja.

father of the kindly virgin, help thy servants to save their souls. Alleluia.

Munda Cor Meum, page 763.

Gospel, The book of the generation, *from the Mass of the Vigil of the Immaculate Conception, December 7, page 848.*

Creed, page 765.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

Súscipe, clementíssime Deus, sacrifícium in honórem sancti Patriárchæ Jóachim, patris Maríæ Vírginis, majestáti tuæ oblátum: ut, cum cónjuge sua, et beatíssima prole intercedénte, perféctam cónsequi mereámur remissiónem peccatórum, et glóriam sempitérnam. Per Dóminum.

Graciously receive, O most merciful God, the sacrifice offered to Thy majesty in honor of the holy patriarch Joachim, father of Mary the Virgin, that by his own intercession, with that of his spouse and their most blessed offspring, we may deserve to obtain forgiveness of our sins and everlasting glory. Through our Lord.

Preface No. 11, page 814.

Communion. Luke 12, 42

Fidélis servus et prudens, quem constítuit dóminus super famíliam suam: ut det illis in témpore trítici mensúram.

A faithful and wise steward, whom His lord set over His family; to give them their measure of wheat in due season.

Postcommunion

Quæsumus, omnípotens Deus: ut per hæc sacraménta, quæ súmpsimus, intercedéntibus méritis et précibus beáti Jóachim patris Genitrícis dilécti Fílii tui Dómini nostri Jesu Christi, tuæ grátiæ in præsénti, et ætér-

We beseech Thee, O almighty God, that by this sacrament which we have received, and by the interceding merits and prayers of blessed Joachim, the father of the mother of Thy beloved Son, Our Lord Jesus Christ, we may

deserve to share Thy grace in the present and eternal glory in the future. Through the same.

næ glóriæ in futúro partícipes esse mereámur. Per eúmdem Dóminum.

Concluding Prayers, page 793.

Aug. 17—St. Hyacinth, Confessor *(White)*

Double

Mass, Os justi, *page 1349.*

Commemoration of the Octave of the Assumption, Prayer, Secret and Postcommunion from the Mass of the Assumption, page 1159. Also of the Octave-day of St. Lawrence; Prayer, Secret and Postcommunion from the Mass, page 1152. The Nicene Creed and Preface of the Assumption of our Blessed Lady (No. 11) are said.

The same day in churches of which St. Lawrence is the titular (or patron).

The Octave-day of St. Lawrence, *(Red)*

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 16, 3

THOU hast proved my heart, O Lord, and visited it by night: Thou hast tried me by fire, and iniquity hath not been found in me. *Ps. 16, 1.* Hear, O Lord, my justice: attend to my supplication. ℣. Glory.

PROBÁSTI, Dómine, cor meum, et visitásti nocte: igne me examinásti, et non est invénta in me iníquitas. *Ps. 16, 1.* Exáudi, Dómine, justítiam meam: inténde deprecatiónem meam. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

AROUSE in Thy Church, O Lord, the Spirit which governed blessed Lawrence, the levite, that we, being filled with the same, may endeavor to love what he loved and to practise what he taught. Through . . . in the unity of the same.

EXCITA, Dómine, in Ecclésia tua Spíritum, cui beátus Lauréntius Levíta servívit: ut, eódem nos re-pléti, studeámus amáre quod amávit, et ópere exercére quod dócuit. Per Dóminum . . . in unitáte ejúsdem.

Commemoration of St. Hyacinth, Prayer from the Mass, Os justi, *page 1349; third Prayer of the Octave of the Assumption, page 1159.*

Epistle as on the feast of the Assumption, page 1159.

Gradual. Ps. 8, 6-7

Glória et honóre coronásti eum, Dómine. ℣. Et constituísti eum super ópera mánuum tuárum.

Allelúja, allelúja. ℣. Levíta Lauréntius bonum opus operátus est, qui per signum crucis cæcos illuminávit. Allelúja.

Thou hast crowned him with glory and honor, O Lord. ℣. And hast set him over the works of Thy hands.

Alleluia, alleluia. ℣. The levite Lawrence performed a good work, for by the sign of the cross he gave light to the blind. Alleluia.

Munda Cor Meum, page 763.

The Gospel as on the feast of the Assumption, page 1160.

Creed, page 765.

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, lætábitur justus: et super salutáre tuum exsultábit veheménter: desidérium ánimæ ejus tribuísti ei.

In Thy strength, O Lord, the just man shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his soul's desire.

Offertory Prayers, page 767.

Secret

Sacrifícium nostrum tibi, Dómine, quæsumus, beáti Lauréntii precátio sancta concíliet: ut, cujus honóre solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

May the holy prayer of blessed Lawrence, O Lord, we beseech Thee, commend to Thee our sacrifice: that it may be rendered acceptable by his merits in whose honor it is solemnly offered. Through our Lord.

Commemoration of St. Hyacinth, from the Mass, Os justi, *page 1352; third Secret of the Octave of the Assumption, page 1161.*

Preface No. 11, page 814.

Communion. Matt. 16, 24

Qui vult veníre post me, ábneget semetípsum, et tollat crucem suam et sequátur me.

He that will come after Me, let him deny himself, and take up his cross, and follow Me.

Postcommunion

Súpplices te rogámus, omnípotens Deus: ut, quos donis cœléstibus satiásti, intercedénte beáto Lauréntio Mártyre tuo, perpétua pro-

We humbly entreat Thee, O almighty God, that, by the intercession of blessed Lawrence, Thy martyr, Thou keep us under Thy continual

protection. Through our Lord.

tectióne custódias. Per Dóminum.

Commemoration of St. Hyacinth, from the Mass, Os justi, *page 1352; third Postcommunion of the Octave of the Assumption, page 1161.*

Concluding Prayers, page 793.

Aug. 18—Of the Octave of the Assumption, *(White)*

Semi-Double

St. Agapitus, Martyr *(Red)*

Mass as on the feast of the Assumption, page 1159, with commemoration of St. Agapitus, as below:

Prayer

May Thy Church, O Lord, rejoice, trusting in the intercession of Thy blessed martyr, Agapitus, and, through his glorious prayers, let it continue devout and be established in security. Through our Lord.

Lætétur Ecclésia tua, Deus, beáti Agapíti Mártyris tui confísa suffrágiis: atque ejus précibus gloriósis, et devóta permáneat, et secúra consístat. Per Dóminum.

Secret

Receive, O Lord, the gifts which we bring on the solemnity of him by whose patronage we trust to be relieved. Through our Lord.

Súscipe, Dómine, múnera quæ in ejus tibi solemnitáte deférimus: cujus nos confídimus patrocínio liberári. Per Dóminum.

Postcommunion

Thou hast regaled Thy household, O Lord, with the gifts of Thy holy sacrament; ever comfort us, we beseech, with his protection, whose feast we celebrate. Through our Lord.

Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Aug. 19—St. John Eudes, Confessor *(White)*

Double

Mass, Os justi, *page 1349, except the Prayer as below:*

A commemoration of the Octave of the Assumption is made, Prayer, Secret and Postcommunion, page 1159.

Prayer

O God, Who, to rightly promote the worship of the

Deus, qui beátum Joánnem Confessórem tu-

um, ad cultum sacrórum Córdium Jesu et Maríæ rite promovéndum, mirabíliter inflammásti, et per eum novas in Ecclésia tua famílias congregáre voluísti: præsta, quæsumus: ut cujus pia mérita venerámur, virtútum quoque instruámur exémplis. Per eúmdem Dóminum.

Sacred Hearts of Jesus and Mary, hast wonderfully inflamed blessed John Thy confessor, and through him hast willed to assemble new families in Thy Church; grant, we beseech Thee, that we may both venerate his pious merits and be edified by the examples of his virtues. Through the same.

Aug. 20—St. Bernard, Abbot, Doctor *(White)*

Double

Mass, In medio, *page 1344.*

Commemoration is made of the Octave of the Assumption, Prayer, Secret and Postcommunion, page 1159.

Epistle, The just man, *found at the end of the Mass,* In medio, *page 1348.*

Preface No. 11, page 814.

Aug. 21—St. Jane Frances de Chantal, Widow *(White)*

Double

Mass, Cognovi, *page 1383, except the Prayer, Secret and Postcommunion below:*

Commemoration is made of the Octave of the Assumption, rayer, Secret and Postcommunion, page 1159.

Nicene Creed, page 765.

Prayer

Omnípotens et misericors Deus, qui beátam Joánnam Francíscam tuo amóre succénsam, admirábili spíritus fortitúdine per omnes vitæ sémitas in via perfectiónis donásti, quique per illam illustráre Ecclésiam tuam nova prole voluísti: ejus méritis et précibus concéde; ut, qui infirmitátis nostræ cónscii de tua virtúte confídimus, cœlés-

Almighty and merciful God, Who didst endow blessed Jane Frances, burning with love of Thee, with an admirable strength of soul through all the paths of life in the way of perfection, and Who wast pleased to glorify Thy Church with a new family by her means, grant to her merits and prayers that we, who, conscious of our own infirmity,

trust in Thy power, may, by the assistance of divine grace, conquer all obstacles which beset us. Through our Lord.

tis grátiæ auxílio, cuncta nobis adversántia vincámus. Per Dóminum.

Secret

MAY this saving Victim, O Lord, inflame us with that fire of love with which it vehemently kindled the heart of blessed Jane Frances, burning it away with the flames of eternal charity. Through our Lord.

ILLO nos amóris igne, quǽsumus, Dómine, hæc hóstia salutáris inflámmet: quo beátæ Joánnæ Francíscæ cor veheménter incéndit, et flammis adússit ætérnæ caritátis. Per Dóminum.

Preface No. 11, page 814.

Postcommunion

POUR upon us, O Lord, the spirit of Thy love, that we, whom Thou hast filled with the virtue of the heavenly bread, may, by the intercession of blessed Jane Frances, be made to despise earthly things and with pure minds seek only Thee, our God. Through our Lord.

SPÍRITUM nobis, Dómine, tuæ caritátis infúnde; ut, quos cœléstis panis virtúte satiásti, beáta Joánna Francísca intercedénte, fácias terréna despícere, et te solum Deum pura mente sectari. Per Dóminum.

Aug. 22—The Feast of the Immaculate Heart of the Blessed Virgin Mary, (*White*)

Double of the Second Class

Sts. Timothy, Hippolytus, and Symphorian, Martyrs

The Beginning of Mass, page 756.

Introit. Heb. 4, 16

ADEÁMUS cum fidúcia ad thronum grátiæ, ut misericórdiam consequámur, et grátiam inveniámus in auxílio opportúno *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea regi ℣. Glória Patri.

LET US GO with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne Deus, qui in Corde beátæ Maríæ Vírginis dignum Spíritus Sancti Habitáculum præparásti: concéde propítius ut ejúsdem immaculáti Cordis festivitátem devóta mente recoléntes, secúndum cor tuum vívere valéamus. Per Dóminum . . . in unitáte ejúsdem.

ALMIGHTY, everlasting God, who didst prepare in the Heart of the Virgin Mary a worthy dwelling-place for the Holy Ghost; mercifully grant that we, devoutly contemplating the festivity of the same Immaculate Heart, may be enabled to live according to Thy heart. Through our Lord . . . in union with the same . .

In Low Masses only, there is made a commemoration of St. Timothy and Companions.

Prayer

AUXÍLIUM tuum nobis Dómine, quæsumus, placátus impénde: et, intercedéntibus beátis Martýribus tuis Timótheo, Hippólyto et Symphoriáno déxteram super nos tuæ propitiatiónis exténde. Per Dóminum.

BE APPEASED, O Lord, and bestow Thine assistance upon us, we beseech Thee, and by the intercession of Thy blessed martyrs, Timothy, Hippolytus, and Symphorian, stretch forth upon us the right hand of Thy forgiveness. Through our Lord.

Lesson, As the vine I have brought forth, *from the Mass for the Feast of the Maternity of the B. M. V., page 1233.*

Gradual. Ps. 12, 6

Exsultábit cor meum in salutári tuo: cantábo Dómino qui bona tríbuit mihi: * et psallam nómini Dómini altíssimi. ℣. *Ps. 44, 18.* Mémores erunt nóminis tui: in omni generatióne et generatiónem: Proptérea pópuli confitebúntur tibi in ætérnum.

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most high. ℣. *Ps. 44, 18.* They shall remember thy name throughout all generations. Therefore shall people praise thee for ever: yea, for ever and ever.

Allelúja, allelúja. ℣. *Luc. 1, 46, 47.* Magníficat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo. Allelúja.

Alleluia, alleluia. ℣. *Luke 1, 46, 47.* My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time there stood, *from the Mass for the Seven Dolors of the B. M. V., page 971.*

Creed, page 765.

Offertory. Luke 1, 46, 49

Exsultávit spíritus meus in Deo salutári meo; quia fecit mihi magna qui potens est, et sanctum nomen ejus.

My spirit hath rejoiced in God my Saviour; because He that is mighty hath done great things to me: and holy is His name.

Secret

Majestáti tuæ, Dómine, Agnum immaculátum offeréntes, quæsumus: ut corda nostra ignis ille divínus accéndat, qui Cor beátæ Maríæ Vírginis ineffabíliter inflammávit. Per eúmdem Dóminum.

Offering the Immaculate Lamb to Thy Majesty, O Lord, we beg that the divine fire which ineffably inflamed the Heart of the Blessed Virgin Mary may be lighted in our hearts. Through the same Lord . . .

Commemoration of Sts. Timothy and Companions.

Secret

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

May the offering of Thy consecrated people be acceptable to Thee, O Lord, for the honor of Thy saints, by whose merits it knoweth that it hath received help from tribulation. Through our Lord.

Preface No. 11, page 814.

Communion. John 19, 27

Dixit Jesus matri suæ: Múlier, ecce fílius tuus: deinde dixit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.

Jesus said to His mother: Woman, behold thy son: Then He said to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

Postcommunion

Divínis reſécti munéribus te, Dómine, supplíciter exorámus: ut beátæ Maríæ Vírginis intercessióne, cujus immaculáti Cordis solémnia

Refreshed by divine gifts we humbly beseech Thee, O Lord, that, by the intercession of the Blessed Virgin Mary, the solemnity of whose

venerándo égimus, a præséntibus perículis liberáti, ætérnæ vitæ gáudia consequámur. Per Dóminum.

Immaculate Heart we have just venerated, we may be freed from present dangers and may attain to the joys of eternal life, Through the Lord . . .

Commemoration of Sts. Timothy and Companions.

Postcommunion

Divíni múneris largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedéntibus sanctis Martýribus tuis Timótheo, Hippólyto et Symphoriáno, in ejus semper participatióne vivámus. Per Dóminum.

Filled with the abundance of the divine offering, we beseech Thee, O Lord, our God, that, by the intercession of Thy holy martyrs, Timothy, Hippolytus, and Symphorian, we may ever live by the partaking of the same. Through our Lord.

Aug. 23—St. Philip Benizi, Confessor *(White)*

Double

The Vigil of St. Bartholomew, Apostle *(Purple)*

Mass, Justus ut palma, *page 1352, except the Prayer as below:*
Commemoration of the Vigil of St. Bartholomew, Prayer, Secret and Postcommunion from the Mass, Ego autem, *page 1299.*
Last Gospel, This is My commandment, *from the Mass,* Ego autem, *page 1300.*

Prayer

Deus, qui per beátum Philíppum Confessórem tuum, exímium nobis humilitátis exémplum tribuísti: da fámulis tuis próspera mundi ex ejus imitatióne despícere, et cœléstia semper inquírere. Per Dóminum.

O God, Who, through blessed Philip, Thy confessor, hast afforded us a distinguished example of humility, grant unto Thy servants to despise, after his example, the prosperity of the world and ever to seek after heavenly things. Through our Lord.

Aug. 24—The Feast of St. Bartholomew, Apostle

(Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

Mihi autem nimis honoráti sunt amíci tui,

To me Thy friends, O God, are made exceedingly hon-

orable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down and my rising up. ℣. Glory.

Deus: nimis confortátus est principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Almighty, eternal God, Who hast bestowed on us the august and holy joy of this day by the festival of Thy blessed apostle Bartholomew, grant unto Thy Church, we beseech Thee, both to love what he believed and to preach what he taught. Through our Lord.

Omnípotens sempitérne Deus, qui hujus diéi venerándam sanctámque lætítiam in beáti Apóstoli tui Bartholomæi festivitáte tribuísti: da Ecclésiæ tuæ, quæsumus; et amáre quod crédidit, et prædicáre quod dócuit. Per Dóminum.

Epistle. 1 Cor. 12, 27-31

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Brethren, you are the body of Christ, and members of member. And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be ye zealous for the better gifts.

Fratres: Vos estis corpus Christi, et membra de membro. Et quosdam quidem pósuit Deus in Ecclésia primum apóstolis, secúndo prophétas, tértio doctóres, deínde virtútes, exínde grátias curatiónum, opitulatiónes, gubernatiónes, génera linguárum, interpretatiónes sermónum. Numquid omnes apóstoli? numquid omnes prophétæ? numquid omnes doctóres? numquid omnes virtútes? numquid omnes grátiam habent curatiónum? numquid omnes liguis loquúntur? numquid omnes interpretántur? Æmulámini autem charísmata melióra.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they

Constítues eos príncipes super omnem terram: mémo-

res erunt nóminis tui, Dómine. ℣. Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

shall be mindful of Thy name, O Lord. ℣. Instead of Thy fathers sons are born to Thee: therefore shall people praise Thee.

Allelúja, allelúja. ℣. Te gloriósus Apostolórum chorus laudat, Dómine. Allelúja.

Alleluia, alleluia. ℣. Thee, the glorious choir of the apostles doth praise, O Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 6, 12-19

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Exiit Jesus in montem oráre, et erat pernóctans in oratióne Dei. Et cum dies factus esset, vocávit discípulos suos, et elégit duódecim ex ipsis (quos et Apóstolos nominávit): Simónem, quem cognominávit Petrum, et Andréam fratrem ejus, Jacóbum et Joánnem, Philíppum et Bartholomæum, Matthæum et Thomam, Jacóbum Alphæi et Simónem, qui vocátur Zelótes, et Judam Jacóbi, et Judam Iscariótem, qui fuit próditor. Et descéndens cum illis, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judæa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exíbat et sanábat omnes.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus went out into a mountain to pray, and He passed the whole night in the prayer of God: and when day was come, He called unto Him His disciples; and He chose twelve of them (whom also He named apostles), Simon whom He surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot, who was the traitor. And coming down with them, He stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the seacoast, both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all.

Creed, page 765.

Offertory. Ps. 138, 17

To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened.

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Offertory Prayers, page 767.

Secret

COMMEMORATING the feast of Thy blessed apostle Bartholomew, we beseech Thee, O Lord, that we may obtain Thy blessings by his aid for whom we immolate sacrifices of praise to Thee. Through our Lord.

BEÁTI Apóstoli tui Bartholomæi solémnia recenséntes, quæsumus, Dómine: ut ejus auxílio tua benefícia capiámus, pro quo tibi laudis hóstias immolámus. Per Dóminum.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You, who have followed Me, shall sit on seats, judging the twelve tribes of Israel, saith the Lord.

Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israel, dicit Dóminus.

Postcommunion

MAY the pledge of everlasting redemption, which we have received, O Lord, be unto us, we beseech Thee, by the intercession of blessed Bartholomew Thine apostle, an aid alike for the present and the future life. Through our Lord.

SUMPTUM, Dómine, pignus redemptiónis ætérnæ: sit nobis, quæsumus; interveniénte beáto Bartholomæo Apóstolo tuo, vitæ præséntis auxílium páriter et futúræ. Per Dóminum.

Concluding Prayers, page 793.

Aug. 25—St. Louis, King of France, Confessor

(White)

Semi-Double

Mass, Os justi, *page 1349, except:*

Prayer

O GOD, Who didst take Thy blessed confessor, Louis,

DEUS, qui beátum Ludovícum Confessórem tu-

um de terréno regno ad cœléstis regni glóriam transtulísti: ejus, quæsumus, méritis et intercessióne; Regis regum Jesu Christi Fílii tui fácias nos esse consórtes: Qui tecum.

from an earthly throne to the glory of the heavenly kingdom, by his merits and intercession we beseech Thee that Thou make us to be associates of the King of kings, Jesus Christ Thy Son. Who with Thee.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle, The Lord conducted the just, *from the Mass,* In virtute, *page 1309.*

Munda Cor Meum, page 763.

Gospel. Luke 19, 12-26

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Dixit Jesus discípulis suis parábolam hanc: Homo quidam nóbilis ábiit in regiónem longínquam accípere sibi regnum et revérti. Vocátis autem decem servis suis, dedit eis decem mnas et ait ad illos: Negotiámini dum vénio. Cives autem ejus óderant eum: et misérunt legatiónem post illum, dicéntes: Nólumus hunc regnáre super nos. Et factum est, ut redíret, accépto regno; et jussit vocári servos, quibus dedit pecúniam, ut sciret quantum quisque negotiátus esset. Venit autem primus, dicens: Dómine mna tua decem mnas acquisívit. Et ait illi: Euge bone serve, quia in módico fuísti fidélis, eris potestátem habens super decem civitátes. Et alter venit, dicens: Dómine, mna tua fecit quinque mnas. Et huic ait: Et tu esto super quinque civitátes. Et alter venit, dicens: Dómine, ecce mna tua, quam hábui repósitam in sudário; tímui enim te, quia homo

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time Jesus spoke this parable to His disciples: A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds; and said to them, Trade till I come. But his citizens hated him; and they sent an embassage after him, saying, We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom; and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying, Lord, thy pound hath gained ten pounds: and he said to him, Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds: and he said to him, Be thou also over five cities. And another

came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him, Out of thy own mouth I judge thee, thou wicked servant. Thou knowest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow: and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by, Take the pound away from him, and give it to him that hath the ten pounds. And they said to Him, Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him.

austérus es: tollis quod non posuísti, et metis quod non seminásti. Dicit ei: De ore tuo te júdico, serve nequam. Sciébas quod ego homo austérus sum, tollens quod non pósui, et metens quod non seminávi: et quare non dedísti pecúniam meam ad mensam, ut ego véniens cum usúris útique exegíssem illam? Et adstántibus dixit: Auférte ab illo mnam, et date illi, qui decem mnas habet. Et dixérunt ei: Dómine, habet decem mnas. Dico autem vobis: Quia omni habénti dábitur, et abundábit: ab eo autem qui non habet, et quod habet, auferétur ab eo.

Secret

GRANT, we beseech Thee, O almighty God, that as blessed Louis, Thy confessor, spurning the delights of the world, strove only to please Christ, his King, so his prayer may render us acceptable to Thee. Through our Lord.

PRÆSTA, quæsumus, omnípotens Deus: ut, sicut beátus Ludovícus Conféssor tuus, spretis mundi oblectaméntis, soli Regi Christo placére stúduit; ita ejus orátio nos tibi reddat accéptos. Per eúmdem Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Postcommunion

O GOD, Who didst make Thy blessed confessor, Louis, wonderful on earth and glorious in heaven, constitute him, we beseech Thee, the defender of Thy Church. Through our Lord.

DEUS, qui beátum Confessórem tuum Ludovícum mirificásti in terris, et gloriósum in cœlis fecísti: eúmdem, quæsumus, Ecclésiæ tuæ constítue defensórem. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Aug. 26—St. Zephyrinus, Pope, Martyr *(Red)*

Simple

Mass, Si díligis me, *page 1302, except:*

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Zephyrínum Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Zephyrinus Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church Through our Lord.

Second Prayer, A cunctis, *page 827, with its accompanying Secret and Postcommunion; third at the choice of the priest, pages 1494-1500.*

Aug. 27—St. Joseph Calasanctius, Confessor *(White)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 33, 12

VENÍTE, fílii, audíte me: timórem Dómini docébo vos. *Ps. 33, 2.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

COME, children, harken to me: I will teach you the fear of the Lord. *Ps. 33, 2.* I will bless the Lord at all times: His praise shall be ever in my mouth. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui per sanctum Josóphum Confessórem tuum, ad erudiéndam spíritu intelligéntiæ ac pietátis juventútem, novum Ecclésiæ tuæ subsídium proveníre dignátus es: præsta, quæsumus; nos, ejus exémplo et intercessióne, ita fácere et docére, ut præmia consequámur ætérna. Per Dóminum.

O GOD, Who, through St. Joseph, Thy Confessor, didst vouchsafe to provide Thy Church with a new aid for the education of youth in the spirit of piety and understanding, grant us, we beseech Thee, so to do and to teach after his example that we may attain eternal rewards. Through our Lord.

Epistle, The Lord conducted the just, *from the Mass* In virtute, *page 1309.*

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted.

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Alleluia, alleluia. ℣. *James 1, 12.* Blessed is the man that endureth temptation: for when he hath been proved he shall receive the crown of life. Alleluia.

Allelúja, allelúja. ℣. *Jac. 1, 12.* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vítæ. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

AT THAT time, the disciples came to Jesus, saying, Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them, and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven; and he that shall receive one such little child in My name, receiveth Me.

IN ILLO témpore: Accessérunt discípuli ad Jesum dicéntes: Quis putas major est in regno cœlórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fúeritis, et efficiámini sicut párvuli, non intrábitis in regnum cœlórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cœlórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit.

Offertory. Ps. 9, 17

The Lord hath heard the desire of the poor: Thy ear hath heard the preparation of their heart.

Desidérium páuperum exaudívit Dóminus: præparatiónem cordis eórum audívit auris tua.

Offertory Prayers, page 767.

Secret

ALTÁRE tuum, Dómine, munéribus cumulámus oblátis: ut ejus nobis fiant supplicatióne propítia, cujus nos donásti patrocínio adjuvári. Per Dóminum.

WE HEAP Thine altar, O Lord, with gifts offered to Thee, that they may be made effectual for mercy by his supplication by whose patronage Thou hast granted us to be assisted. Through our Lord.

Preface for Weekdays, page 775.

Communion. Mark 10, 14

Sínite párvulos veníre ad me, et ne prohibuéritis eos: tálium est enim regnum Dei.

Suffer little children to come to Me, and forbid them not, for of such is the kingdom of God.

Postcommunion

SANCTIFICÁTI, Dómine, salutári mystério: quæsumus: ut, intercedénte sancto Josépho Confessóre tuo, ad majus semper proficiámus pietátis increméntum. Per Dóminum.

SANCTIFIED by the mystery of salvation, O Lord, we pray that, by the intercession of St. Joseph, Thy confessor, we may ever progress to a greater increase of piety. Through our Lord.

Concluding Prayers, page 793.

Aug. 28—St. Augustine, Bishop, Confessor
Doctor of the Church *(White)*
Double
St. Hermes, Martyr

Mass, In medio, *page 1344, except:*

Prayer

ADÉSTO supplicatiónibus nostris, omnípotens Deus: et, quibus fidúciam sperándæ pietátis indúlges, intercedénte beáto Augustíno, Confessóre tuo atque Pontífice, consuétæ misericórdiæ tríbue benígnus eff6ctum. Per Dóminum.

GIVE ear to our prayers, O almighty God, and, by the intercession of blessed Augustine, Thy confessor and bishop, graciously grant the effect of Thine accustomed mercy to those in whom Thou dost encourage a strong trust in the kindness which is their hope. Through our Lord.

Commemoration of St. Hermes.

Prayer

O God, Who didst strengthen blessed Hermes, Thy martyr, with the virtue of constancy in his suffering, grant us, in imitation of him, to despise the prosperity of the world for love of Thee, and not to fear worldly adversity. Through our Lord.

Deus, qui beátum Hermétem Mártyrem tuum virtúte constántiæ in passióne roborásti: ex ejus nobis imitatióne tríbue; pro amóre tuo próspera mundi despícere, et nulla ejus advérsa formidáre. Per Dóminum.

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted.

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Alleluia, alleluia. ℣. *Ps. 88, 21.* I have found David my servant: with my holy oil I have anointed him. Alleluia.

Allelúja, allelúja. ℣. *Ps. 88, 21.* Invéni David servum meum, óleo sancto meo unxi eum. Allelúja.

For St. Hermes the Secret and Postcommunion are as follows:

Secret

We offer Thee, O Lord, the sacrifice of praise in commemoration of Thy saints; grant, we beseech Thee, that what hath conferred glory on them may profit us unto salvation. Through our Lord.

Sacrifícium tibi, Dómine, laudis offérimus in tuórum commemoratióne Sanctórum: da, quæsumus; ut, quod illis cóntulit glóriam, nobis prosit ad salútem. Per Dóminum.

Postcommunion

Filled with heavenly blessings, O Lord, we beseech Thy mercy that, by the intercession of blessed Hermes, Thy martyr, we may feel the salutary effects of that which we humbly perform. Through our Lord.

Repléti, Dómine, benedictióne cœlésti, quæsumus cleméntiam tuam: ut, intercedénte beáto Herméte Mártyre tuo, quæ humíliter gérimus, salúbriter sentiámus. Per Dóminum.

Aug. 29—The Beheading of St. John the Baptist

(Red)

Double Major

St. Sabina, Martyr *(Red)*

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

LOQUÉBAR de testimóniis tuis in conspéctu regum, et non confundébar: et, meditábar in mandátis tuis, quæ diléxi nimis. *Ps. 91, 2.* Bonum est confitéri Dómino: te psállere nómini tuo, Altíssime. ℣. Glória Patri.

I SPOKE of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

SANCTI Joánnis Baptístæ Præcursóris, et Mártyris tui, quæsumus, Dómine, veneránda festívitas salutáris auxílii nobis præstet efféctum: Qui vivis.

MAY the august festival of St. John the Baptist, Thy precursor and martyr, we beseech Thee, O Lord, effect for us the furtherance of our salvation. Who livest.

Commemoration of St. Sabina from the Mass Loquebar, *page 1359.*

Lesson. Jer. 1, 17-19

Léctio Jeremíæ Prophétæ.

IN DIÉBUS illis: Factum est verbum Dómini ad me, dicens: Accínge lumbos tuos, et surge, et lóquere ad Juda ómnia, quæ ego præcípio tibi. Ne formídes a fácie eórum: nec enim timére te fáciam vultum eórum. Ego quippe, dedi te hódie in civitátem múnitam, et in colúmnam férream, et in murum æreum, super omnem terram, régibus Juda, princípibus ejus, et

Lesson from Jeremias the Prophet.

IN THOSE days: The word of the Lord came to me, saying, Gird up thy loins, and arise, and speak to Juda all that I command thee. Be not afraid at their presence; for I will make thee not to fear their countenance. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the

priests, and to the people of the land. And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

sacerdótibus, et pópulo terræ. Et bellábunt advérsum te, et non prævalébunt: quia ego tecum sum, ait Dóminus, ut líberem te.

Gradual. Ps. 91, 13, 14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. ℣. To show forth Thy mercy in the morning and Thy truth in the night.

Alleluia, alleluia. ℣. *Osee 14, 6.* The just shall spring as the lily, and flourish forever before the Lord. Alleluia.

Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. ℣. *Osee 14, 6.* Justus germinabit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel. Mark 6, 17-29

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time: Herod sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip his brother, because he had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him, and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man, and kept him, and when he heard him did many things; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same

✠ Sequéntia sancti Evangélii secúndum Marcum.

IN ILLO témpore: Misit Heródes, ac ténuit Joánnem, et vinxit eum in cárcere propter Herodíadem uxorem Philíppi fratris sui, quia dúxerat eam. Dicébat enim Joánnes Heródi: Non licet tibi habére uxórem fratris tui. Heródias autem insidiabátur illi, et volébat occídere eum, nec póterat. Heródes enim metuébat Joánnem, sciens eum virum justum et sanctum, et custodiébat eum, et audíto eo multa faciébat et libénter eum audiébat. Et cum dies opportúnus accidísset, Heródes natális sui cœnam fecit princípibus, et tribúnis, et primis Galilææ. Cumque introísset fília ipsíus Herodíadis, et saltásset et placuísset

Heródi, simúlque recumbéntibus; rex ait puéllæ: Pete a me quod vos, et dabo tibi. Et jurávit illií Quia quidquid petíeris dabo tibi, licet dimídium regni mei. Quæ cum exísset, dixit matri suæ: Quid petam? At illa dixit: Caput Joánnis Baptístæ. Cumque introísset statim cum festinatióne ad regem, petívit dicens: Volo ut prótinus des mihi in disco caput Joánnis Baptístæ. Et contristátus est rex: propter jusjurándum, et propter simul discumbéntes nóluit eam contristáre: sed misso spiculatóre, præcépit afférri caput ejus in disco. Et decollávit eum in cárcere. Et áttulit caput ejus in disco: et dedit illud puéllæ, et puella dedit matri suæ. Quo audíto, discípuli ejus venérunt, et tulérunt corpus ejus: et posuérunt illud in monuménto.

Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel, Ask of me what thou wilt, and I will give it thee. And he swore to her, whatsoever thou shalt ask, I will give thee; though it be the half of my kingdom. Who, when she was gone out, said to her mother, What shall I ask? But she said, the head of John the Baptist. And when she was come in immediately with haste to the king, she asked, saying, I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her; but sending an executioner he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came, and took his body, and laid it in a tomb.

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, lætábitur justus, et super salutáre tuum exsultábit veheménter: desidérium ánimæ ejus tribuísti ei.

In thy strength, O Lord, the just man shall exult, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Offertory Prayers, page 767.

Secret

Múnera, quæ tibi, Dómine, pro sancti Mártyris tui Joánnis Baptistæ passióne deférimus: quæsumus, ut ejus obténtu nobis

The offerings which we bring, O Lord, in memory of the passion of Thy holy martyr, John the Baptist, we pray that, by his favor, they may

profit us unto salvation. Through our Lord.

profíciant ad salútem. Per Dóminum.

Commemoration of St. Sabina, from the Mass Loquebar, *page 1362.*

Preface for Weekdays, page 775.

Communion. Ps. 20, 4

O Lord, Thou hast set on his head a crown of precious stones.

Posuísti, Dómine, in cápite ejus corónam de lápide pretióso.

Postcommunion

May the solemn festival of St. John the Baptist bring us the grace, O Lord, both to venerate that which is signified in the great sacrament we have received, and to be joyful because this thing hath been more abundantly manifested in us. Through our Lord.

Cónferat nobis, Dómine, sancti Joánnis Baptístæ solémnitas: ut et magnífica sacraménta, quæ súmpsimus, significáta venerémur, et in nobis pótius édita gaudeámus. Per Dóminum.

Commemoration of St. Sabina, from the Mass Loquebar, *page 1363.*

Concluding Prayers, page 793.

Aug. 30—St. Rose of Lima, Virgin *(White)*

Double

Sts. Felix and Adauctus, Martyrs *(Red)*

Mass, Dilexisti, *page 1370, except:*

Prayer

Almighty God, giver of all good gifts, Who didst will that blessed Rose, imbued with the dew of heavenly grace, should bloom among the Indians (or, in the Indies) with the beauty of virginity and patience, grant unto us, Thy servants, that, following the fragrance of her virtues, we may deserve to become a sweet odor of Christ, Who with Thee liveth.

Honórum ómnium largítor, omnípotens Deus, qui beátam Rosam, cœléstis grátiæ rore prævéntam, virginitátis et patiéntiæ decóre Indis floréscere voluísti: da nobis fámulis tuis; ut in odórem suavitátis ejus curréntes, Christi bonus odor éffici mereámur: qui tecum.

Commemoration of the Holy Martyrs.

Prayer

MAJESTÁTEM tuam, Dómine, súpplices exorámus: ut, sicut nos júgiter Sanctórum tuórum commemoratióne lætificas; ita semper supplicatióne deféndas. Per Dóminum.

WE HUMBLY entreat Thy majesty, O Lord, that as Thou dost continually gladden us with the commemoration of Thy saints, so Thou ever defend us at their petition. Through our Lord.

Secret

HÓSTIAS, Dómine, tuæ plebis inténde: et, quas in honóre Sanctórum tuórum devóta mente célebrat, profícere sibi séntiat ad salútem. Per Dóminum.

HAVE regard, O Lord, to the sacrifices of Thy people, and let them feel that these profit for their welfare since they do devoutly celebrate them in honor of Thy saints. Through our Lord.

Postcommunion

REPLÉTI, Dómine, munéribus sacris, quæsumus; ut, intercedéntibus Sanctis tuis, in gratiárum semper actióne maneámus. Per Dóminum.

FILLED with Thy sacred gifts, O Lord, we beseech Thee that, by the intercession of Thy saints, we may pass our lives in giving thanks to Thee. Through our Lord.

Aug. 31—St. Raymund Nonnatus, Confessor

(White)

Double

Mass, Os justi, *page 1349, except:*

Prayer

DEUS, qui in liberándis fidélibus tuis ab impiórum captivitáte, beátum Raymúndum Confessórem tuum mirábilem effecísti: ejus nobis intercessióne concéde: ut, a peccatórum vínculis absolúti, quæ tibi sunt plácita, líberis méntibus exsequámur. Per Dóminum.

O GOD, Who didst make blessed Raymund, Thy confessor, wonderful in delivering Thy faithful held in captivity by the infidels, grant us by his intercession that, being loosed from the bonds of our sins, we may with quiet minds perform those things which are pleasing to Thee. Through our Lord.

Sept. 1—St. Giles, Abbot *(White)*

Simple

The Holy Twelve Brothers, Martyrs *(Red)*

Mass, Os justi, *page 1349.*

Commemoration of the Holy Martyrs. Third Prayer, A cunctis, *page 827, and its accompanying Secret and Postcommunion.*

Prayer

MAY the fraternal crown of Thy martyrs, O Lord, make us joyful; may it procure for our faith increase of virtues and comfort us with a manifold intercession. Through our Lord.

FRATÉRNA nos, Dómine, Mártyrum tuórum corona lætificet: quæ et fídei nostræ præbeat increménta virtútum, et multíplici nos suffrágio consolétur. Per Dóminum.

Secret

IN COMMEMORATION of Thy holy martyrs, O Lord, we devoutly engage in Thy mysteries, by which may our help and our joy alike increase. Through our Lord.

MYSTÉRIA tua, Dómine, pro sanctórum Mártyrum tuórum commemoratióne, devóta mente tractémus: quibus nobis et præsídium crescat, et gáudium. Per Dóminum.

Postcommunion

GRANT, we beseech Thee, O almighty God, that we may improve by following the faith of those whose memory we venerate by partaking of Thy sacrament. Through our Lord.

PRÆSTA, quæsumus, omnípotens Deus: ut, quorum memóriam sacraménti participatióne recólimus, fidem quoque proficiéndo sectémur. Per Dóminum.

Sept. 2—St. Stephen, King of Hungary, Confessor *(White)*

Semi-Double

Mass, Os justi, *page 1349, except the Gospel which is the same as for the feast of St. Louis, King of France, page 1173.*

Prayer

GRANT unto Thy Church, we beseech Thee, O almighty

CONCÉDE, quæsumus, Ecclésiæ tuæ, omnípotens

Deus: ut beátum Stéphanum Conféssórem tuum, quem regnántem in terris propagatórem hábuit, propugnatórem habére mereátur gloriósum in cœlis. Per Dóminum.

God, that it may be worthy to have for its glorious defender in heaven blessed Stephen, Thy confessor, whom it had for its champion while he reigned on earth. Through our Lord.

Second Prayer, A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Secret

RÉSPICE, quas offérimus hóstias, omnípotens Deus: et præsta; ut, qui passiónis Domínicæ mystéria celebrámus, imitémur quod ágimus. Per eúmdem Dóminum.

DO THOU regard, O almighty God, the sacrifices which we offer, and grant that we, who celebrate the mysteries of the Lord's passion, may imitate what we commemorate. Through the same.

Second Secret, Graciously hear us, *page 828, third at the choice of the priest.*

Postcommunion

PRÆSTA, quæsumus, omnípotens Deus: ut beáti Stéphani Confessóris tui fidem cóngrua devotióne sectémur; qui pro ejúsdem fídei dilatatióne, de terréno regno ad cœléstis regni glóriam méruit perveníre. Per Dóminum.

GRANT, we beseech Thee, O almighty God that we may follow with due devotion the faith of blessed Stephen, Thy confessor, who, by spreading abroad the same faith, merited to go from an earthly kingdom into the glory of Thy heavenly kingdom. Through our Lord.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Sept. 5—St. Lawrence Justinian, Bishop, Confessor

(White)

Semi-Double

Mass, Statuit, *page 1302.*

The prayer A cunctis, *with its accompanying Secret and Postcommunion, page 827, is added, with a third Prayer at the choice of the priest, pages 1494-1500.*



Sept. 8—The Nativity of the Blessed Virgin Mary

(White)

Double of the Second Class with a Simple Octave

St. Hadrian, Martyr

The Beginning of Mass, page 756.

Introit (Sedulius)

HAIL, holy mother! who in thy child-bearing didst bring forth the King Who ruleth heaven and earth, world without end. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

SALVE, sancta parens, enixa puérpera regem: qui cœlum terrámque regit in sæcula sæculórum. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

IMPART unto Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace, that to us, for whom the child-bearing of the Blessed Virgin was the beginning of our salvation, the votive solemnity of her nativity may give increase of peace. Through our Lord.

FÁMULIS tuis, quæsumus, Dómine, cœléstis grátiæ munus impertíre: ut, quibus beátæ Vírginis partus éxstitit salútis exórdium; Nativitátis ejus votíva solémnitas, pacis tríbuat increméntum. Per Dóminum.

In low Masses a commemoration of St. Hadrian, from the Mass In virtute, *page 1309.*

Epistle, The Lord possessed me, *from the Mass on the feast of the Immaculate Conception, December 8, page 851.*

Gradual

Blessed and venerable art thou, O Virgin Mary, who, preserving thine immaculate virginity, didst become the Mother of the Saviour. ℣. O Virgin

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es Mater Salvatóris. ℣. Virgo Dei Génitrix, quem totus non capit or-

bis, in tua se clausit víscera factus homo.

Mother of God. He Whom the whole world doth not contain, shut Himself in thy womb, being made man.

Allelúja, allelúja. ℣. Felix es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justítiæ Christus Deus noster. Allelúja.

Alleluia, alleluia. ℣. Happy art thou, O Virgin Mary, and most worthy of all praise, for out of thee the Son of justice hath risen, Christ, our God. Alleluia.

Munda Cor Meum, page 763.

Gospel, The book of the generation, *from the Mass of the vigil of the Immaculate Conception, December 7, page 848.*

Creed, page 765.

Offertory

Beáta es, Virgo María, quæ ómnium portásti Creatórem: genuísti qui te fecit, et in ætérnum pérmanes Virgo.

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things; thou didst bring forth Him Who made thee, and remainest a virgin forever.

Offertory Prayers, page 767.

Secret

Unigéniti tui, Dómine, nobis succúrrat humánitas: ut, qui natus de Vírgine, matris integritátem non mínuit, sed sacrávit; Nativitátis ejus solémniis, nostris nos piáculis éxuens, oblatiónem nostram tibi fáciat accéptam Jesus Christus Dóminus noster: Que tecum.

May the humanity of Thine only-begotten Son succor us, O Lord, that He, Who, born of the Virgin, did not diminish, but consecrated, the virginity of His Mother, may, in the solemnity of her nativity, cleanse us of our sins and make our offering acceptable to Thee, even Jesus Christ our Lord, Who with thee liveth.

Commemoration of St. Hadrian, from the Mass In virtute, *page 1311.*

Preface No. 11, page 814.

Communion

Beáta víscera Maríæ Vírginis quæ portavérunt ætérni Patris Fílium.

Blessed is the womb of the Virgin Mary that bore the Son of the eternal Father.

Postcommunion

Súmpsimus, Dómine, celebritátis ánnuæ votíva sacraménta: præsta quæsu-

We have received, O Lord, the votive sacrament of this annual festival; grant, we

beseech Thee, that it may bring us the means of health in this life and in life eternal. Through our Lord.

mus; ut et temporális vitæ nobis remédia præbeant, et ætérnæ. Per Dóminum.

Commemoration of St. Hadrian, from the Mass In virtute, *page 1312.*

Concluding Prayers, page 793.

Sept. 9—St. Peter Claver, Confessor *(White)*

Double

St. Gorgonius, Martyr

The Beginning of Mass, page 756.

Introit. Ps. 106, 9, 10

THE Lord hath satisfied the empty soul: such as sat in darkness and in the shadow of death, being fast bound in misery and iron. *Ps. 106, 8.* Let the mercies of the Lord give glory unto Him: and His wondrous works unto the children of men. ℣. Glory.

SATIÁVIT Dóminus ánimam inánem: sedéntes in ténebris et umbra mortis, vinctos in mendicitáte et ferro. *Ps. 106, 8.* Confiteántur Dómino misericórdiæ ejus: et mirabília ejus fíliis hóminum. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, when about to call the enslaved negroes unto the knowledge of Thy name, didst strengthen blessed Peter with a wondrous charity and patience for their help: grant, through his intercession, that we, seeking the things of Christ Jesus, may love our neighbors in deed and in truth. Through the same.

DEUS, qui abréptos in servitútem Nigrítas, ad agnitiónem tui nóminis vocatúrus, beátum Petrum mira in eis juvándis caritáte et patiéntia roborásti: ejus nobis intercessióne concéde; ut, quæ Jesu Christi sunt quæréntes, próximos ópere et veritáte diligámus. Per eúmdem Dóminum.

Commemoration of St. Gorgonius.

Prayer

MAY Gorgonius, Thy saint, O Lord, gladden us by his intercession, and make us joyful on his propitious festival. Through our Lord.

SANCTUS tuus, Dómine, Gorgónius sua nos intercessióne lætíficet: et pia fáciat solemnitáte gaudére. Per Dóminum.

Lesson. Is. 58, 6-10

Léctio Isaiæ Prophétæ.

Hæc dicit Dóminus: Dissólve colligatiónes impietátis, solve fascículos depriméntes, dimítte eos, qui confrácti sunt, líberos, et omne onus dirúmpe. Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxéris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua cítius oriétur, et anteíbit fáciem tuam justítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum. Cum effúderis esuriénti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ erunt sicut merídies.

Lesson from Isaias the Prophet.

Thus saith the Lord: Loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, Here I am. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 71, 12-14

Liberábit páuperem a poténte, et páuperem cui non erat adjútor: parcet páuperi et ínopi, et ánimas páuperum salvas fáciet. ℣. Exusúris et iniquitáte rédimet ánimas eórum: et honorábile nomen eórum coram illo.

He shall deliver the poor from the mighty, and the needy that had no helper; He shall spare the poor and needy, and save the souls of the poor. ℣. From usuries and iniquity He shall redeem their souls: and their names shall be honorable before Him.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 9, 33, 35.* Exsúrge, Dómine Deus, exaltétur manus tua: ne obliviscáris páuperum:

Alleluia, alleluia. ℣. *Ps. 9, 33, 35.* Arise, O Lord God, let Thy hand be exalted, forget not the poor: unto Thee is the poor

man left: Thou wilt be a helper to the orphan. Alleluia.

tibi derelíctus est pauper: órphano tu eris adjútor. Allelúja.

Tract. Is. 61, 1

The Lord hath sent me to heal the contrite of heart and to preach a release to the captives. ℣. *1 Cor. 9, 22.* To the weak I became weak, that I might gain the weak. ℣. I became all things to all men, that I might save all.

Misit me Dóminus, ut medérer contrítis corde et prædicárem captívis indulgéntiam. ℣. *1, Cor. 9, 22.* Factus sum infírmis infírmus, ut infírmo lucrifácerem. ℣. Omnibus ómnia factus sum, ut omnes fácerem salvos.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 123, 7.* Our soul hath been delivered as a sparrow out of the snare of the fowlers; the snare is broken: and we are delivered. Alleluia. ℣. *Ps. 84, 10.* His salvation is near to them that fear the Lord God: that glory may dwell in our land. Alleluia.

Allelúja, allelúja. ℣. *Ps. 123, 7.* Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus. Allelúja. ℣. *Ps. 84, 10.* Prope timéntes Dóminum Deum salutáre ípsius: ut inhábitet glória in terra nostra. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 10, 29-37

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangélii secúndum Lucam.

At that time a certain lawyer willing to justify himself, said to Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead: and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compas-

In illo témpore: Legisperítus quidam volens justificáre seípsum, dixit ad Jesum: Et quis est meus próximus? Suscípiens autem Jesus, dixit: Homo quidam descendébat ab Jerúsalem in Jéricho, et íncidit in latrones, qui étiam despoliavérunt eum: et plagis impósitis abiérunt semivívo relícto. Accidit autem ut sacérdos quidam descénderet eádem via: et viso illo præterívit. Simíliter et Levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritánus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia

motus est. Et appropians alligávit vúlnera ejus, infúndens óleum, et vinum: et impónens illum in juméntum suum, duxit in stábulum, et curam ejus egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait: Curam illíus habe: et quodcúmque supererogáveris, ego cum redíero reddam tibi. Quis horum trium vidétur tibi próximus fuísse illi, qui íncidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Jesus: Vade, et tu fac simíliter.

sion; and going up to him, bound up his wounds, pouring in oil and wine; and, setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers? But he said, He that showed mercy to him. And Jesus said to him, Go and do thou in like manner.

Offertory. Job. 29, 12, 13, 15, 16

Eo quod liberássem pauperem vociferántem, et pupíllum, cui non esset adjútor, benedíctio peritúri super me veniébat, et cor víduæ consolátus sum: óculus fui cæco, et pes claudo: pater eram páuperum.

Because I delivered the poor man that cried out, and the fatherless that had no helper: the blessing of him that was about to perish came upon me. And I comforted the heart of the widow: I was an eye to the blind, and a foot to the lame, I was a father to the poor.

Secret

Caritátis víctima, quam immolántes offérimus, sit nobis, Dómine, te miseránte, propitiábilis: et, beáti Petri précibus et méritis, ad obtinéndum patiéntiæ et caritátis augméntum, éfficax et salutáris. Per eúmdem Dóminum.

May the Victim of love which we offer up in this sacrifice be a propitiation for us, through Thy mercy, O Lord: and by the prayers and merits of blessed Peter may it be most efficacious and salutary in obtaining for us greater patience and charity. Through the same.

Commemoration of St. Gorgonius.

Secret

Grata tibi sit, Dómine, nostræ servitútis oblátio: pro qua sanctus

May the oblation of our homage, O Lord, be pleasing unto Thee, Thy holy

martyr Gorgonius being our advocate. Through our Lord.

Gorgónius Martyr intervéntor exsistat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ezech. 34, 15, 16

I will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away I will bring back, and that which was broken I will bind up, and I will make strong that which was weak.

Ego pascam oves meas: et ego eas accubáre fáciam, dicit Dóminus Deus. Quod períerat requíram, et quod abjéctum erat redúcam, et quod confractum fúerat alligábo et quod infírmum fúerat consolidábo.

Postcommunion

May the salutary effect of Thy loving kindness increase in us, O Lord: that, refreshed by this heavenly food, we may, by the intercession of blessed Peter, happily obtain the crown of everlasting life. Through our Lord.

Crescat in nobis, Dómine, tuæ pietátis efféctus salutáris: ut, cæléstí pábulo nutríti, ætérnæ vitæ corónam, beáto Petro intercedénte, felíciter assequámur. Per Dóminum.

Commemoration of St. Gorgonius.

Postcommunion

May everlasting sweetness be the portion of Thy household, O Lord, and strengthen it, that through Gorgonius, Thy martyr, it may constantly be sustained in the sweet odor of Christ, Thy Son. Who with Thee.

Famíliam tuam, Deus, suávitas ætérna contíngat et végetat: quæ in Mártyre tuo Gorgónio Christi Filii tui bono júgiter odóre pascátur: Qui tecum.

Concluding Prayers, page 793.

Sept. 10—St. Nicholas of Tolentino, Confessor

(White)

Double

Mass, Justus ut palma, *page 1352.*

Sept. 11—Sts. Protus and Hyacinth, Martyrs *(Red)*

Simple

Mass, Salus autem, *page 1325, except as below:*

Additional Prayers, A cunctis, *with the accompanying Secret and Postcommunion, page 827. The third Prayer, Secret and Communion are at the choice of the priest, pages 1494-1500.*

Prayer

Beatórum Mártyrum tuórum Proti et Hyacínthi nos, Dómine, fóveat pretiósa conféssio: et pia júgiter intercéssio tueátur. Per Dóminum.

May the confession of Thy blessed martyrs, Protus and Hyacinth, comfort us, O Lord, and their kind intercession constantly protect us. Through our Lord.

Secret

Pro sanctórum Mártyrum tuórum Proti et Hyacínthi commemoratióne, múnera tibi, Dómine, quæ debémus, exsólvimus: præsta, quæsumus; ut remédium nobis perpétuæ salútis operéntur. Per Dóminum.

In commemoration of Thy holy martyrs Protus and Hyacinth we pay to Thee, O Lord, the offerings which we owe Thee; grant, we beseech Thee, that they may procure for us the remedy of eternal salvation. Through our Lord.

Postcommunion

Ut percépta nos, Dómine, tua sancta puríficent: beatórum Mártyrum tuórum Proti et Hyacínthi, quæsumus, implóret orátio. Per Dóminum.

Let the prayer of Thy blessed martyrs, Protus and Hyacinth, we beseech Thee, O Lord, bring it to pass that we may be purified by Thy holy mysteries which we have received. Through our Lord.

Sept. 12—The Most Holy Name of Mary *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

Vultum tuum deprecabuntur omnes dívites plebis: adducéntur regi vírgines post eam: próximæ ejus adducéntur tibi in lætítia et exsultatióne. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbors shall be brought to thee in gladness and rejoicing. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that Thy faithful, happy under the invocation and protection of the most holy Virgin Mary, may, by her dear intercession, be delivered from all evils on earth and be worthy to attain unto eternal joys in heaven. Through our Lord.

CONCÉDE, quæsumus, omnípotens Deus: ut fidéles tui, qui sub sanctíssimæ Vírginis Maríæ nómine et protectióne lætántur, ejus pia intercessióne, a cunctis malis liberéntur in terris et ad gáudia ætérna perveníre mereántur in cœlis. Per Dóminum.

Epistle, As the vine, *as in the Mass of our Lady of Mount Carmel, July 16, page 1106.*

Gradual

O Virgin Mary, blessed and venerable art thou: who, remaining immaculate, didst become the Mother of the Saviour. ℣. Virgin Mother of God, He, Whom the whole world doth not contain, shut Himself in Thy womb, being made man.

Alleluia, alleluia. ℣. After childbirth thou didst remain a virgin inviolate: Mother of God, intercede for us. Alleluia.

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris, invénta es Mater Salvatóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Allelúja, allelúja. ℣. Post partum, Virgo, invioláta permansísti: Dei Génitrix, intercéde pro nobis. Allelúja.

Munda Cor Meum, page 763.

Gospel as on the feast of the Annunciation March 25, page 957.

Creed, page 765.

Offertory. Luke 1, 28, 42

Hail, Mary, full of grace: the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Offertory Prayers, page 767.

Secret

BY THY mercy, O Lord, and the intercession of blessed Mary, ever virgin, may this oblation profit us unto eternal and present prosperity and peace. Through our Lord.

TUA, Dómine, propitiatióne, et beátæ Maríæ semper Vírginis intercessióne, ad perpétuam atque præséntem hæc oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

Preface No. 11, page 814.

Communion

Beáta víscera Maríæ Vírginis quæ portavérunt ætérni Patris Fílium.

Blessed is the womb of the virgin Mary, which bore the Son of the eternal Father.

Postcommunion

SUMPTIS, Dómine, salútis nostræ subsídiis: da, quæsumus, beátæ Maríæ semper Vírginis patrocíniis nos ubíque prótegi; in cujus veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

O LORD, grant, we beseech Thee, that, having received the aids of our salvation, we may always and everywhere be protected by the patronage of Blessed Mary ever virgin, in veneration of whom we have made this offering to to Thy majesty. Through our Lord.

Concluding Prayers, page 793.

Sept. 14—The Exaltation of the Holy Cross, *(Red)*

Double Major

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

VOS autem gloriári opórtet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurréctio nostra: per quem salváti, et liberáti sumus, allelúja, allelúja. *Ps. 66, 2.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. ℣. Glória Patri.

BUT it behooves us to glory in the cross of Our Lord Jesus Christ: in Whom is our salvation, life, and resurrection; by Whom we are saved and delivered. *Ps. 66, 2.* May God have mercy on us, and bless us; may He cause the light of His countenance to shine upon us, and may He have mercy on us. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos hodiérna die Exaltatiónis sanctæ Crucis ánnua solemnitáte lætíficas: præsta quæsumus; ut, cujus mystérium in terra cog-

O GOD, Who dost gladden us this day by the annual solemnity of the exaltation of the Holy Cross, grant, we beseech Thee, that, as we have

known its mystery on earth, we may deserve in heaven the reward which it had purchased. Through the same.

nóvimus, ejus redemptiónis præmia in cœlo mereámur. Per eúmdem Dóminum.

Epistle, Let this mind be in you, *as in the Mass on Palm Sunday, page 400.*

Gradual. Philipp. 2, 8, 9

Christ became obedient for us unto death: even the death of the cross. ℣. For which cause also God hath exalted Him and hath given Him a name which is above all names.

Alleluia, alleluia. ℣. Sweet the wood, sweet the nails, sweet the load that hangs thereon: to bear up the King and Lord of heaven nought was worthy save thou, O holy cross. Alleluia.

Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. ℣. Propter quod et Deus exaltávit illum, et dedit illi nomen, quod est super omne nomen.

Allelúja, allelúja. ℣. Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuísti digna sustinére Regem cœlórum, et Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 12, 3-36

✠ Continuation of the holy Gospel according to St. John.

At that time: Jesus said to the multitude of the Jews, Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.) The multitude answered Him, We have heard out of the law, that Christ abideth forever: and how sayest Thou, The Son of man must be lifted up? Who is the Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Dixit Jesus turbis Judæórum: Nunc judícium est mundi: nunc princeps hujus mundi ejiciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meípsum. (Hoc autem dicébat, significans qua morte esset moritúrus). Respóndit ei turba: Nos audívimus ex lege, quia Christus manet in ætérnum: et quómodo tu dicis: Opórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Jesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat in téne-

bris, nescit quo vadat. Dum lucem habétis, créǘite in lucem, ut filii lucis sitis.

that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light; that you may be the children of light.

Creed, page 765.

Offertory

Prótege, Dómine, plebem tuam per signum sanctæ Crucis, ab insídiis inimicórum ómnium: ut tibi gratam exhibeámus servitútem, et acceptábile fiat sacrifícium nostrum. Allelúja.

Through the sign of the holy cross, protect Thy people, O Lord, from the snares of all enemies, that we may pay Thee a pleasing service, and our sacrifice be acceptable, alleluia.

Offertory Prayers, page 767.

Secret

Jesu Christi Dómini nostri córpore et sánguine saginándi, per quem Crucis est sanctificátum vexíllum: quæsumus, Dómine Deus noster; ut, sicut illud adoráre meruímus, ita perénniter ejus glóriæ salutáris potiámur efféctu. Per eúmdem Dóminum.

Being about to be fed with the body and blood of Jesus Christ our Lord, through Whom the banner of the cross was sanctified, we beseech Thee O Lord, our God, that, as we have had the grace to adore it, so we may forever enjoy the effect of its salutary glory. Through the same.

Preface No. 4, page 803.

Communion

Per signum Crucis de inimícis nostris líbera nos Deus noster.

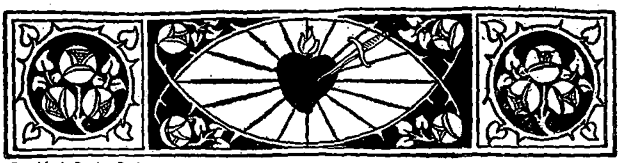
Through the sign of the cross deliver us from our enemies, O our God.

Postcommunion

Adésto nobis, Dómine Deus noster: et quos sanctæ Crucis lætári facis honóre, ejus quoque perpétuis defénde subsídiis. Per Dóminum.

Be thou with us, O Lord, our God, and as Thou dost make us rejoice in honor of the holy cross, defend us also by its perpetual assistance. Through our Lord.

Concluding Prayers, page 793.



Sept. 15—The Feast of the Seven Dolors of the B.V.M. *(White)*

Double of the Second Class

St. Nicomedes, Martyr *(Red)*

Mass as on the Friday after Passion Sunday, page 966, except:

Prayer

O GOD, in Whose passion a sword of sorrow pierced the most dear soul of the glorious Virgin-Mother, Mary, as foretold by Simeon, mercifully grant that we who reverently commemorate her sorrows, may obtain the happy effect of Thy passion. Who livest.

DEUS, in cujus passióne, secúndum Simeónis prophetíam, dulcíssimam ánimam gloriósæ Vírginis et Matris Maríæ dolóris gládius pertransívit: concéde propítius; ut qui dolóres ejus venerándo recólimus, passiónis tuæ efféctum felícem consequámur: Qui vivis.

After the Gradual, in place of the Tract is said or sung:

Alleluia, alleluia. ℣. Holy Mary, queen of heaven and mistress of the world, stood by the cross of Our Lord Jesus Christ, sorrowing.

Allelúja, allelúja. ℣. Stabat sancta María, cœli Regína, et mundi Dómina, juxta crucem Dómini nostri Jesu Christi dolorósa.

The Sequence, Stabat Mater, *page 969, is then chanted,* Alleluia *being added at the end.*

In low Masses a commemoration of St. Nicomedes as follows:

Prayer

BE PRESENT with Thy people, O Lord, that, receiving the reward of the merits of blessed Nicomedes, Thy martyr, it may ever be assisted by his patronage to obtain Thy mercy. Through our Lord.

ADÉSTO, Dómine, pópulo tuo: ut, beáti Nicomédis Mártyris tui mérita præclára suscípiens, ad impetrándam misericórdiam tuam semper ejus patrocíniis adjuvétur. Per Dóminum.

Secret

Súscipe, Dómine, múnera propítius obláta: quæ majestáti tuæ beáti Nicomédis Mártyris comméndet orátio. Per Dóminum.

Graciously receive, O Lord, the gifts offered to Thee, and may the prayer of Thy blessed martyr Nicomedes commend them. Through our Lord.

Postcommunion

Puríficent nos, Dómine, sacraménta quæ súmpsimus: et, intercedénte beáto Nicoméde Mártyre tuo, a cunctis efficiant vítiis absolútos. Per Dóminum.

May the sacraments we have received purify us, O Lord, and, by the intercession of blessed Nicomedes, Thy martyr, cause us to be absolved from all sin. Through our Lord.

Sept. 16—Sts. Cornelius and Cyprian, Bishops, Martyrs *(Red)*

Semi-double

Sts. Euphemia, Lucy, and Geminianus, Martyrs

(Red)

Mass, Intret, *page 1316. Here is added the Prayer,* A cunctis, *with its accompanying Secret and Postcommunion, page 827.*

Commemoration of the Holy Martyrs.

Prayer

Præsta, Dómine, précibus nostris cum exsultatióne provéntum: ut sanctórum Mártyrum Euphémiæ, Lúciæ et Geminiáni, quorum diem passiónis ánnua devotióne recólimus, étiam fídei constántiam subsequámur.

Grant unto our prayers, O Lord, both joy and profit, that, as we each year commemorate with devotion the day of the suffering of the holy martyrs Euphemia, Lucy, and Geminianus, we may also follow them in the constancy of their faith. Through our Lord.

Secret

Vota pópuli tui, quæsumus Dómine, propítius inténde: et, quorum nos tríbuis solémnia celebráre, fac gaudére suffrágiis. Per Dóminum.

Graciously look upon the desires of Thy people, O Lord, and cause us to rejoice in the interceding prayers of those whose festival Thou dost permit us to celebrate. Through our Lord.

Postcommunion

HARKEN unto our prayers, O Lord, and may we be comforted by the continual help of Thy holy martyrs, Euphemia, Lucy, and Geminianus, whose festival we solemnly celebrate. Through our Lord.

EXÁUDI, Dómine, preces nostras: et sanctórum Mártyrum tuórum Euphémiæ, Lúciæ et Geminiáni, quorum festa solémniter celebrámus, contínuis foveámur auxíliis. Per Dóminum.

Sept. 17—The Impression of the Stigmata of St. Francis, *(White)*

Double

The Beginning of Mass, page 756.

Introit. *Gal. 6, 14*

BUT God forbid that I should glory, save in the cross of Our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. *Ps. 141, 2.* I cried to the Lord with my voice; with my voice I made supplication to the Lord. ℣. Glory.

MIHI autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. *Ps. 141, 2.* Voce mea ad Dóminum clamávi: voce mea ad Dóminum deprecátus sum. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O LORD Jesus Christ, Who, when the world was growing cold, didst renew the sacred marks of Thy passion in the flesh of the most blessed Francis, to inflame our hearts with the fire of Thy love, graciously grant that by his merits and prayers we may continually bear the cross and bring forth fruits worthy of penance. Who livest.

DÓMINE Jesu Christe, qui frigiscénte mundo, ad inflammándum corda nostra tui amóris igne, in carne beatíssimi Francísci passiónis tuæ sacra stígmata renovásti: concéde propítius: ut ejus méritis et précibus crucem júgiter ferámus, et dignos fructus pœniténtiæ faciámus: Qui vivis.

Epistle. *Gal. 6, 14-18*

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas.

BRETHREN, But God forbid that I should glory, save

FRATRES, Mihi autem absit gloriári, nisi in

cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. In Christo enim Jesu neque circumcísio áliquid valet, neque præpútium, sed nova creatúra. Et quicúmque hanc régulam secúti fúerint, pax super illos, et misericórdia, et super Israël Dei. De cétero nemo mihi moléstus sit: ego enim stígmata Dómini Jesu in córpore meo porto. Grátia Dómini nostri Jesu Christi cum spíritu vestro, fratres. Amen.

in the cross of Our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature: and whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of Our Lord Jesus Christ be with your spirit, brethren. Amen.

Gradual. Ps. 36, 30, 31

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted.

Allelúja, allelúja. ℣. Franciscus pauper et húmilis, cœlum dives ingréditur: hymnis cœléstibus honorátur. Allelúja.

Alleluia, alleluia. ℣. The poor and lowly Francis entereth heaven abounding in riches; he is acclaimed with celestial hymns. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 24-27

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus discípulis suis: Si quis vult post me veníre, ábneget semetípsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdíderit ánimam suam propter me, invéniet eam. Quid enim prodest hómini, si mundum univérsum lucrétur, ánimæ vero suæ detriméntum patiátur?

At that time: Jesus said to His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For he that will save his life, shall lose it: and he that shall lose his life for My sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son

of man shall come in the glory of His Father with His angels: and then will He render to every man according to his works.

Aut quam dabit homo commutatiónem pro ánima sua? Fílius enim hóminis ventúris est in glória Patris sui cum Angelis suis: et tunc reddet unicuíque secúndum ópera ejus.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

SANCTIFY the gifts dedicated to Thee, O Lord, and, by the intercession of blessed Francis, purify us from every stain of sin. Through our Lord.

MÚNERA tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Francísco, ab omni nos culpárum labe purífica. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise steward, whom the Lord set over His family: to give them their measure of wheat in due season.

Fidélis servus et prudens, quem constítuit Dóminus super famíliam suam, ut det illis in témpore trítici mensúram.

Postcommunion

O GOD, Who didst in many ways demonstrate in blessed Francis, Thy confessor, the mysteries of the cross, grant us, we beseech Thee, ever to follow the examples of his devotion and to be fortified by constant meditation upon the same cross. Through our Lord.

DEUS, qui mira crucis mystéria in beáto Francísco Confessóre tuo multifórmiter demonstrásti: da nobis, quǽsumus; devotiónis suæ semper exémpla sectári, et assídua ejúsdem crucis meditatióne muníri. Per Dóminum.

Concluding Prayers, page 793.

Sept. 18—St. Joseph of Cupertino, Confessor *(White)*

Double

The Beginning of Mass, page 756.

Introit. Ecclus. 1, 14, 15

THE love of God is honorable wisdom: and they to whom

DILÉCTIO Dei honorábilis sapiéntia: quibus au-

tem apparúerit in visu, díligunt eam in visióne, et in agnitióne magnálium suórum. *Ps. 83, 2.* Quam diléeta tabernácula tua, Dómine virtútum! concupíscit, et déficit ánima mea in átria Dómini. ℣. Glória Patri.

she shall show herself, love her by the sight, and by the knowledge of her great works. *Ps. 83, 2.* How lovely are Thy tabernacles, O Lord of hosts my soul longeth and fainteth for the courts of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui ad unigénitum Fílium tuum exaltátum a terra ómnia tráhere disposuísti: pérfice propítius; ut, méritis et exémplo seráphici Confessóris tui Joséphi, supra terrénas omnes cupiditátes eleváti, ad eum perveníre mereámur: Qui tecum.

O God, Who didst purpose to draw all things unto Thy Son when He was lifted up from the earth, mercifully grant that we, by the merits and example of Thy seraphic confessor, Joseph, being lifted above all earthly desires, may be worthy to come unto Him. Who with Thee liveth.

Epistle. 1 Cor. 13, 1-8

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Fratres: Si linguis hóminum loquar et Angelórum, caritátem autem non hábeam, factus sum velut æs sonans, aut cymbalum tínniens. Et si habúero prophetíam, et nóverim mystéria ómnia et omnem sciéntiam: et si habúero omnem fidem, ita ut montes tránsferam, caritátem autem non habúero, nihil sum. Et si distribúero in cibos páuperum omnes facultátes meas, et si tradídero corpus meum, ita ut árdeam, caritátem autem non habúero, nihil mihi prodest. Cáritas pátiens est, benígna est: Cáritas non æmulátur, non agit pérperam, non inflátur, non est ambitiósa, non quærit quæ sua sunt, non

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren: If I speak with tongues of men, and of angels, and have not charity, I am becoming as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity,

but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas nunquam éxcidit: sive prophetíæ evacuabúntur, sive linguæ cessábunt sive sciéntia destruétur.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. ℣. He asked life of Thee, and Thou hast given him length of days forever, and for ages of ages.

Dómine, prævenísti eum in benedictiónibus dulcédinis; posuísti in cápite ejus corónam de lápide pretióso. ℣. Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi.

Alleluia, alleluia. ℣. *Ecclus. 11, 13.* The eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head. Alleluia.

Allelúja, allelúja. ℣. *Eccli. 11, 13.* Oculus Dei respéxit illum in bono, et eréxit eum ab humilitáte ipsíus, et exaltávit caput ejus Allelúja.

Munda Cor Meum, page 763.

Gospel, Jesus spoke, *as on the Nineteenth Sunday after Pentecost, page 721.*

Offertory. Ps. 34, 13

But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

Ego autem cum mihi molésti essent, induébar cilício. Humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo convertétur.

Offertory Prayers, page 767.

Secret

We offer Thee sacrifices of praise, O Lord, in commemoration of Thy saints, by whom we trust to be delivered both from present and from future evils. Through our Lord.

Laudis tibi, Dómine, hóstias immolámus, in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confídimus, et futúris. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 68, 30, 31

Ego sum pauper, et dolens: salus tua, Deus, suscépit me. Laudábo nomen Dei cum cántico: et magnificábo eum in laude.

I am poor and sorrowful: Thy salvation, O God, hath set me up. I will praise the name of God with a canticle: and I will magnify Him with praise.

Postcommunion

Reécti cibo potúque cœlésti, Deus noster, te súpplices exorámus: ut, in cujus hæc commemoratióne percépimus ejus muniámur et précibus. Per Dóminum.

Refreshed with celestial food and drink, O our God, we humbly beseech Thee that we may be defended by the prayers of the saint whose feast we commemorate, and of whom we have received these blessings. Through our Lord.

Concluding Prayers, page 793.

Sept. 19—St. Januarius and His Companions, Martyrs *(Red)*

Double

Mass, Salus autem, *page 1325, except the Gospel, which is,* As Jesus was sitting, *as in Mass of feast of Sts. Marius and Companions, January 19, page 875.*

Sept. 20—St. Eustace and His Companions, Martyrs *(Red)*

Double

The Vigil of St. Matthew, Apostle *(Purple)*

Mass, Sapientiam, *page 1321. Commemoration of the vigil of St. Matthew, Prayer, Secret and Postcommunion from the Mass,* Ego autem, *page 1299. At the end the following Gospel is read:*

Gospel. Luke 5, 27-32

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Vidit Jesus publicánum nómine Levi, sedéntem ad telónium, et ait illi: Séquere me. Et relíctis ómnibus, surgens secútus est eum. Et fecit ei convívium magnum Levi in domo sua: et erat turba multa

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus saw a publican, named Levi, sitting at the receipt of custom; and He said to him, Follow Me. And, leaving all things, he rose up, and followed Him. And Levi made Him a great feast in his own house; and there was a

great company of publicans, and of others, that were at table with them. But the pharisees and scribes murmured, saying to His disciples, Why do you eat and drink with publicans and sinners? And Jesus answering, said to them, They that are whole need not the physician: but they that are sick. I came not to call the just, but sinners, to penance.

publicanórum, et aliórum, qui cum illis erant discumbéntes. Et murmurábant Pharisæi et Scribæ eórum, dicéntes ad discípulos ejus: Quare cum publicánis et peccatóribus manducátis et bíbitis? Et respóndens Jesus, dixit ad illos: Non egent qui sani sunt médico, sed qui male habent. Non veni vocáre justos, sed peccatóres ad pœniténtiam.

Sept. 21—St. Matthew, Apostle, Evangelist

(Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. *Ps. 36, 1.* Be not emulous of evil-doers; nor envy them that work iniquity. ℣. Glory.

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium: lex Dei ejus in corde ipsius. *Ps. 36, 1.* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

May we be assisted, O Lord, by the prayers of the blessed apostle and evangelist, Matthew, that what our effort obtaineth not, may be granted us by his intercession. Through our Lord.

Beáti Apóstoli et Evangelístæ Matthæi, Dómine, précibus adjuvémur: ut, quod possibílitas nostra non óbtinet, ejus nobis intercessióne donétur. Per Dóminum.

Epistle, As for the likness, *as on the feast of St. Mark, April 25, page 988.*

Gradual. Ps. 111, 1, 2

Blessed is the man that feareth the Lord: he delights exceedingly in His commandments. ℣. His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Beátus vir qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus generátio rectórum benedicétur.

Allelúja, allelúja. ℣. Te gloriósus Apostolórum chorus laudat, Dómine. Allelúja.

Alleluia, alleluia. ℣. Thee, the glorious choir of apostles doth praise, O Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 9-13

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Vidit Jesus hóminem sedéntem in telónio, Matthǽum nómine. Et ait illi: Séquere me. Et surgens, secútus est eum. Et factum est, discumbénte, eo in domo, ecce multi publicáni, et peccatóres veniéntes, discumbébant cum Jesu, et discípulis ejus. Et vidéntes pharisæi, dicébant discípulis ejus: Quare cum publicánis, et peccatóribus mandúcat Magíster vester? At Jesus áudiens, ait: Non est opus valéntibus médicus, sed male habéntibus. Eúntes autem díscite quid est: Misericórdiam volo, et non sacrifícium. Non enim veni vocáre justos, sed peccatóres.

At that time, Jesus saw a man sitting in the custom-house, named Matthew; and He said to him, Follow Me. And he rose up, and followed Him. And it came to pass, as He was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and His disciples. And the pharisees seeing it, said to His disciples, Why doth your master eat with publicans and sinners? But Jesus hearing it, said, They that are in health need not a physician: but they that are ill. Go, then, and learn what this meaneth, I will have mercy, and not sacrifice. For I am not come to call the just, but sinners.

Creed, page 765.

Offertory. Ps. 20, 4, 5

Posuísti, Dómine, in cápite ejus corónam de lápide pretióso: vitam pétiit a te et tribuísti ei, allelúja.

O Lord, Thou hast set on his head a crown of precious stones: he asked life of Thee, and Thou didst grant it to him, alleluia.

Secret

Supplicatiónibus beáti Matthæi Apóstoli et Evangelístæ, quæsumus, Dómine, Ecclésiæ tuæ commendétur oblátio: cujus magníficis prædicatiónibus erudítur. Per Dóminum.

May the oblation of Thy Church, we pray Thee, O Lord, be commended by the supplications of Thy blessed apostle and evangelist Matthew, by whose glorious preaching it is instructed. Through our Lord.

Preface No. 13, page 816.

Communion

His glory is great in Thy salvation; glory and great beauty shalt Thou lay upon him, O Lord.

Magna est glória ejus in salutári tuo: glóriam et magnum decórem impónes super eum, Dómine.

Postcommunion

Having received the sacraments, O Lord, we pray Thee, by the intercession of blessed Matthew, Thine apostle and evangelist, that what has been celebrated for his glory may profit for the healing of our souls. Through our Lord.

Percéptis Dómine, sacraméntis, beáto Matthǽo Apóstolo tuo et Evangelísta interveniénte, deprecámur: ut, quæ pro ejus celebráta sunt glória, nobis profíciant ad medélam. Per Dóminum.

Concluding Prayers, page 793.

Sept. 22—St. Thomas of Villanova, Bishop, Confessor (*White*)

Double

St. Maurice and His Companions, Martyrs (*Red*)

For St. Thomas, Mass, Statuit, *page 1302d, except the Prayer as below. Prayer for Commemoration of St. Maurice and his companions as below. Secret and Postcommunion for St. Thomas from Mass* Sacerdotes tui, *page 1341. Secret and Postcommunion for St. Maurice, page 1209.*

Prayer

O God, Who didst adorn blessed Thomas, Thy bishop, with the virtue of a consuming charity for the poor, we beseech Thee that, through his intercession, Thou graciously pour forth the riches of Thy mercy upon all who pray to Thee. Through our Lord.

Deus, qui beátum Thomam Pontíficem insígnis in páuperes misericórdiæ virtúte decorásti: quæsumus; ut, ejus intercessióne, in omnes, qui te deprecántur, divítias misericórdiæ tuæ benígnus effúndas. Per Dóminum.

Commemorations of St. Maurice and his companions.

Prayer

Grant, we beseech Thee, O almighty God, that the solemn festival of Thy holy martyrs, Maurice and his companions, may bring us joy,

Annue, quæsumus, omnípotens Deus: ut sanctórum Mártyrum tuórum Maurítii et Sociórum ejus nos lætíficet festíva solémnitas;

ut, quorum suffrágiis nítimur, eórum natalítiis gloriémur. Per Dóminum.

that we may glory in the natal day of those upon whose patronage we lean. Through our Lord.

Secret

Réspice, quæsumus, Dómine, múnera, quæ in sanctórum Mártyrum tuórum Maurítii et sociórum ejus commemoratióne deférimus: et præsta; ut, quorum honóre sunt grata, eórum nobis fiant intercessióne perpétua. Per Dóminum.

Regard, we beseech Thee, O Lord, our gifts which we bring in commemoration of Thy holy martyrs, Maurice and his companions, and grant that they be made pleasing by the perpetual intercession of those in whose honor they are offered. Through our Lord.

Postcommunion

Cœléstibus reficti sacraméntis et gáudiis: súpplices te rogámus, Dómine: ut, quorum gloriámur triúmphis, protegámur auxíliis. Per Dóminum.

Refreshed with heavenly sacraments and joys, we, Thy suppliants, beseech Thee, O Lord, that we be protected by the assistance of those in whose triumphs we glory. Through our Lord.

Sept. 23—St. Linus, Pope, Martyr *(Red)*

Semi-double

Mass, Si diligis me, *page 1302.*

St. Thecla, Virgin, Martyr *(Red)*

Commemoration of St. Thecla, Prayer as below; Secret and Postcommunion from the Mass Loquebar, *page 1359; third Prayer* A cunctis, *with the accompanying Secret and Postcommunion, page 827.*

Prayer

Da quæsumus, omnípotens Deus: ut, qui beátæ Theclæ Vírginis et Mártyris tuæ natalítia cólimus; et ánnua solemnitáte lætémur, et tantæ fídei profíciámus exémplo. Per Dóminum.

Grant, we beseech Thee, O almighty God, that we, who venerate the natal feast of blessed Thecla, Thy virgin and martyr, may rejoice in her annual solemnity and make progress by the example of so great a faith. Through our Lord.

Sept. 24—Our Lady of Ransom, *(White)*

Double Major

Mass, Salve sancta parens, *page 1394, except:*

Prayer

O God, Who for the ransoming from slavery of the Christians held captive by pagans wast pleased, through the most glorious mother of Thy Son to enrich Thy Church by a new order: grant, we beseech Thee, that she, whom we piously venerate as the founder of so great a work, may, through her merits and prayers, deliver us from all our sins and from the captivity of the devil. Through the same.

Deus, qui per gloriosíssimam Fílii tui Matrem, ad liberándos Christi fidéles a potestáte paganórum, nova Ecclésiam tuam prole amplificáre dignátus es: præsta quæsumus; ut, quam pie venerámur tanti óperis institutrícem, ejus páriter méritis et intercessióne, a peccátis ómnibus, et captivitáte dæmonis liberémur. Per eúmdem Dóminum.

Preface No. 11, page 814.

Sept. 26—Sts. Cyprian and Justina, Martyrs *(Red)*

Simple

Mass, Salus autem, page *1325, except:*

Prayer

May the continual protection of the blessed martyrs, Cyprian and Justina, comfort us, O Lord; for Thou dost not cease to behold with favor those whom Thou hast granted the grace of such assistance. Through our Lord.

Beatórum Mártyrum Cypriáni et Justínæ nos, Dómine, fóveant continuáta præsídia: quia non désinis propítius intuéri, quos tálibus auxíliis concésseris adjuvári. Per Dóminum.

Secret, We offer Thee, O Lord, the gifts, *from the Mass* Intret, *page 1320.*

Postcommunion, Grant us, we beseech Thee, O Lord, *from the Mass* Intret, *page 1321.*

Sept. 27—Sts. Cosmas and Damian, Martyrs *(Red)*

Semi-Double

The Beginning of Mass, page 756.

Introit. Ecclus. 44, 15, 14

Let the people show forth the wisdom of the saints,

Sapiéntiam sanctórum narrent pópuli, et laudes

eórum núntiet Ecclésia; nómina autem eórum vivent in sæculum sæculi. *Ps. 32, 1.* Exsultáte justi in Dómino; rectos decet collaudátio. ℣. Glória Patri.

and the Church declare their praise; and their names shall live unto generation and generation. *Ps. 32, 1.* Rejoice in the Lord, ye just; praise becometh the upright. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus omnípotens Deus: ut, qui sanctórum Mártyrum tuórum Cosmæ et Damiáni natalítia cólimus, a cunctis malis imminéntibus, eórum intercessiónibus liberémur. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we who celebrate the feast-day of Thy holy martyrs, Cosmas and Damian, by their intercession may be delivered from all dangers that threaten us. Through our Lord.

Second Prayer A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Epistle, But the just, *from the Mass* Sapientiam, *page 1322.*

Gradual. Ps. 33, 18, 19

Clamavérunt justi, et Dóminus exaudívit eos: et ex ómnibus tribulatiónibus eórum liberávit eos. ℣. Juxta est Dóminus his qui tribuláto sunt corde: et húmiles spíritu salvábit.

Allelúja, allelúja. ℣. Hæc est vera fratérnitas, quæ vicit mundi crímina: Christum secúta est, ínclyta tenens regna cœléstia. Allelúja.

The just cried, and the Lord heard them: and delivered them out of all their troubles. ℣. The Lord is nigh unto those who are troubled in heart, and the humble in spirit shall be saved.

Alleluia, alleluia. ℣. This is the true brotherhood that overcometh the wickedness of the world; it hath followed Christ, holding fast to the glorious heavenly kingdom. Alleluia.

Gospel, Jesus coming down, *from the Mass* Sapientiam, *page 1323.*

Offertory. Ps. 5, 12-13

Gloriabúntur in te omnes, qui díligunt nomen tuum: quóniam tu, Dómine, benedíces justo: Dómine, ut scuto bonæ voluntátis tuæ coronásti nos.

All they that love Thy name shall glory in Thee: for Thou, O Lord, wilt bless the just: O Lord, Thou hast crowned us with the shield of Thy good will.

Offertory Prayers, page 767.

Secret

May the loving prayers of Thy saints not be wanting to us, O Lord, to win us Thy gifts and ever to obtain us Thy pardon. Through our Lord.

Sanctorum tuórum nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet, et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest, pages 1494-1500.*

Preface for Weekdays, page 775.

Communion. Ps. 78, 2, 11

They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: according to the greatness of Thy arm take possession of the children of them that have been punished by death.

Posuérunt mortália servórum tuórum, Dómine, escas volatílibus cœli, carnes sanctórum tuórum béstiis terræ: secúndum magnitúdinem bráchii tui pósside fílios morte punitórum.

Postcommunion

May Thy people, we beseech Thee, O Lord, be protected by the privilege of participation in the heavenly banquet and by the prayer of the saints made in their behalf. Through our Lord.

Prótegat, quæsumus Dómine, pópulum tuum et participátio cœléstis indúlta convívii, et deprecátio colláta sanctórum. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Sept. 28—St. Wenceslaus, Martyr *(Red)*

Semi-Double

Mass, In virtute, *page 1309, except:*

Prayer

O God, Who, through the palm of martyrdom, didst transfer blessed Wenceslaus from an earthly principality to heavenly glory, keep us, by his prayers, from all adversity, and

Deus, qui beátum Wencesláum per martyrii palmam a terréno principátu ad cœléstem glóriam transtulísti: ejus précibus nos ab omni adversitáte custódi, et

ejúsdem tríbue gaudére consórtio. Per Dóminum.

grant us to rejoice in his fellowship. Through our Lord.

Second Prayer, A cunctis, *with its accompanying Secret and Postcommunion, page 827; third at the choice of the priest.*

Sept. 29—The Dedication of St. Michael the Archangel, *(White)*

Double of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

BENEDÍCITE Dóminum, omnes Angeli ejus: poéntes virtúte, qui fácitis verum ejus, ad audiéndam voem sermónem ejus. *Ps. 102,* . Bénedic, ánima mea, Dóino: et ómnia, quæ intra e sunt, nómini sancto ejus. '. Glória Patri.

BLESS the Lord, all ye His angels: you that are mighty in strength, and execute His word, harkening to the voice of His orders. *Ps. 102, 1.* Bless the Lord, O my soul: and let all that is within me bless His holy name. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui miro órdine, Angelórum ministéria ominúmque dispénsas: conde propítius; ut, a quibus bi ministrántibus in cœlo mper assístitur, ab his in rra vita nostra muniátur. er Dóminum.

O GOD, Who dost in wonderful order dispose the ministries of angels and men, mercifully grant that our lives be fortified by those who continually stand in Thy presence and minister before Thee in heaven. Through our Lord.

Lesson. Apoc. 1, 1-15

Léctio libri Apocalypsis áti Joánnis Apóstoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

N DIÉBUS illis: Significávit Deus quæ opórtet fíeri o, mittens per Angelum um servo suo Joánni, qui timónium perhíbuit verbo i, et testimónium Jesu risti, quæcúmque vidit. átus qui legit, et audit rba prophetíæ hujus: et vat ea, quæ in ea scripta

IN THOSE days: God signified the things which must shortly come to pass, sending by His angel to His servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this

prophecy, and keepeth those things which are written in it; for the time is at hand. John to the seven churches which are in Asia: Grace be unto you and peace from Him that is, and that was, and that is to come; and from the seven spirits which are before His throne; and from Jesus Christ, Who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, Who hath loved us, and washed us from our sins in His own blood.

sunt: tempus enim prope est. Joánnes septem ecclésiis, quæ sunt in Asia. Grátia vobis, et pax ab eo, qui est, et qui erat, et qui ventúrus est: et a septem spirítibus, qui in conspéctu throni ejus sunt: et a Jesu Christo, qui est testis fidélis, primogénitus mortuórum, et princeps regum terræ, qui diléxit nos, et lavit nos a peccátis nostris in sánguine suo.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia below.

Gradual. Ps. 102, 20, 1

Bless the Lord all ye His angels: you that are mighty in strength, that do His will. ℣. O my soul, bless thou the Lord: and all that is within me praise His holy name.

Alleluia, alleluia. ℣. Holy archangel Michael, defend us in battle: that we perish not in the dreadful judgment. Alleluia.

Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus. ℣. Bénedic, ánima mea, Dóminum, et ómnia interióra mea nomen sanctum ejus.

Allelúja, allelúja. ℣. Sancte Míchæl Archángele, defénde nos in prælio: ut non pereámus in treméndo judício. Allelúja.

Greater Alleluia

Alleluia, alleluia. ℣. Holy archangel Michael, defend us in battle, that we perish not in the dreadful judgment. Alleluia. ℣. The sea was shaken, and the earth trembled, when the archangel Michael descended from heaven. Alleluia.

Allelúja, allelúja. ℣. Sancte Míchæl Archángele, defénde nos in prælio: ut non pereámus in treméndo judício. Allelúja. ℣. Concússum est mare, et contrémuit terra, ubi Archángelus Míchæl descéndit de cœlo. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-10

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

AT THAT time, the disciples came to Jesus, saying,

IN ILLO témpore: Accessérunt discípuli ad Jesum,

dicéntes: Quis, putas, major est in regno cœlórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen, dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cœlórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cœlórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit. Qui autem scandalizáverit unum de pusíllis istis, qui in me credunt, expedit ei, ut suspendátur mola asinária in collo ejus, et demergátur in profúndum maris. Væ mundo a scándalis. Necésse est enim ut véniant scándala: verúmtamen væ hómini illi, per quem scándalum venit. Si autem manus tua, vel pes tuus scandalízat te, abscíde eum, et prójice abs te: bonum tibi est ad vitam íngredi débilem, vel claudum, quam duas manus, vel duos pedes habéntem mitti in ignem ætérnum. Et si óculus tuus scandalízat te, érue eum, et prójice abs te: bonum tibi est cum uno óculo in vitam intráre, quam duos óculos habéntem mitti in gehénnam ignis. Vidéte ne contemnátis unum ex his pusíllis: dico enim vobis, quia Angeli eórum in cœlis semper vident fáciem Patris mei, qui in cœlis est.

Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them, and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven: and he that shall receive one such little child in My name, receiveth Me; but he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals: for it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh. And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. See that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of My Father Who is in heaven.

Creed, page 765.

Offertory. Apoc. 8, 3, 4

Stetit Angelus juxta aram templi, habens thuríbulum

An angel stood near the altar of the temple, having a golden

censer in his hand: and there was given to him much incense: and the smoke of the perfumes ascended before God, alleluia.

áureum in manu sua, et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei, allelúia.

Offertory Prayers, page 767.

Secret

WE OFFER Thee sacrifices of praise, O Lord, humbly praying that Thou be pleased to receive them, through the angelic intercession in our behalf, and grant that they may avail for our salvation. Through our Lord.

HÓSTIAS tibi, Dómine, laudis offérimus, supplíciter deprecántes: ut éasdem, angélico pro nobis interveniénte suffrágio, et placátus accípias, et ad salútem nostram proveníre concédas. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Dan. 3, 58

All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all forever, alleluia.

Benedícite, omnes Angeli Dómini, Dóminum: hymnum dícite, et superexaltáte eum in sæcula.

Postcommunion

RELYING upon the intercession of blessed Michael, Thine archangel, O Lord, we Thy suppliants pray that what we perform with our lips we may attain with our hearts. Through our Lord.

BEÁTI Archángeli tui Michǽlis intercessióne suffúlti: súpplices te, Dómine, deprecámur; ut, quod ore proséquimur, contingámus et mente. Per Dóminum.

Concluding Prayers, page 793.

Sept. 30—St. Jerome, Confessor, Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344, except:*

Prayer

O GOD, Who didst vouchsafe to provide for Thy Church blessed Jerome, Thy confessor, a great Doctor for the expounding of the Sacred

DEUS, qui Ecclésiæ tuæ in exponéndis sacris Scriptúris beátum Hierónymum Confessórem tuum, Doctórem máximum providére dignátus

es: præsta, quæsumus; ut, ejus suffragántibus méritis, quod ore simul et ópere dócuit, te adjuvánte exercére valeámus. Per Dóminum.

Scriptures, grant, we beseech Thee, that through his merits we may be enabled, by Thine assistance, to practise what both by word and deed he hath taught us. Through our Lord.

Secret

Donis cœléstibus da nobis, quæsumus, Dómine, líbera tibi mente servíre ut múnera quæ deférimus, interveniénte beáto Hierónymo Confessóre tuo, et medélam nobis operéntur, et glóriam. Per Dóminum.

By thy heavenly gifts, O Lord, grant us, we pray, to serve Thee with untrammeled minds, that the offerings we bring may, by the intercession of blessed Jerome, Thy confessor, effect our healing and our glory. Through our Lord.

Postcommunion

Repléti alimónia cœlésti, quæsumus, Dómine: ut, interveniénte beáto Hierónymo Confessóre tuo, misericórdiæ tuæ grátiam cónsequi mereámur. Per Dóminum.

Filled with heavenly nourishment, we pray Thee, O Lord, that, by the intercession of blessed Jerome, Thy confessor, we may be found worthy to obtain the favor of Thy mercy. Through our Lord.

Oct. 1—St. Remigius, Bishop, Confessor *(White)*

Simple

Mass, Statuit ei, *page 1337; Second Prayer,* A cunctis, *with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.*

Oct. 2—Feast of the Holy Guardian Angels *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. *Ps. 102, 1.* Bénedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. ℣. Glória Patri.

Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word, harkening to the voice of His orders. *Ps. 102, 1.* Bless the Lord, O my soul; and let all that is within me praise His holy name. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who in Thine ineffable providence dost vouchsafe to send Thine angels to watch over us, grant to Thy suppliants to be continually defended by their protection and to share their companionship in eternity. Through our Lord.

Deus, qui ineffábili providéntia sanctos Angelos tuos ad nostram custódiam míttere dignáris: largíre supplícibus tuis; et eórum semper protectióne defféndi et ætérna societáte gaudére. Per Dóminum.

Lesson. Ex. 23, 20-23

Lesson from the Book of Exodus.

Thus saith the Lord God, Behold I will send My angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned, for he will not forgive when thou hast sinned, and My name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to Thy enemies, and will afflict them that afflict thee: and My angel shall go before thee.

Léctio libri Exodi.

Hæc dicit Dóminus Deus: Ecce ego mittam Angelum meum qui præcédat te, et custódiat in via, et introdúcat in locum, quem parávi. Obsérva eum, et audi vocem ejus, nec contemnéndum putes: quia non dimíttet cum peccáveris, et est nomen meum in illo. Quod si audíeris vocem ejus, et féceris ómnia, quæ loquor, inimícus ero inimícis tuis, et affligam affligéntes te: præcedétque te Angelus meus.

In Votive Masses from Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschaltime the Gradual and Tract are replaced by the Greater Alleluia and Verses found after the Tract.

Gradual. Ps. 90, 11, 12

God hath given His angels charge over thee, to keep thee in all thy ways. ℣. In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Angelis suis Deus mandávit de te, ut custódiant te in ómnibus viis tuis. ℣. In mánibus portábunt te, ne umquam offéndas ad lápidem pedem tuum.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 102, 21.* Bless the Lord, all ye His

Allelúja, allelúja. ℣. *Ps. 102, 21.* Benedícite Dómino,

omnes virtútes ejus: minístri ejus, qui fácitis voluntátem ejus. Allelúja.

hosts: you ministers of His who do His will. Alleluia.

Tract. Ps. 102, 20.

Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte qui fácitis verbum ejus. ℣. *Ps. 102, 21, 22.* Benedícite Dómino, omnes virtútes ejus: minístri ejus, qui fácitis voluntátem ejus. ℣. Benedícite Dómino, ómnia ópera ejus: in omni loco dominatiónis ejus, bénedic, ánima mea, Dómino.

Bless the Lord, all Ye His angels: you that are mighty in strength and execute His word. ℣. *Ps. 102, 21, 22.* Bless the Lord, all ye His hosts: you ministers of His who do His will. ℣. Bless the Lord, all ye His works: in every place in His dominion, O my soul, bless thou the Lord.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 137, 1, 2.* In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo. Allelúja. ℣. *Matt. 28, 2.* Angelus Dómini descéndit de cœlo, et accédens revólvit lápidem, et sedébat super eum. Allelúja.

Alleluia, alleluia. *Ps. 137, 1, 2.* I will sing praise to Thee in the sight of the angels: I will worship toward Thy holy temple, and I will give glory to Thy name. Alleluia. ℣. *Matt. 28, 2.* An angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. Alleluia.

Munda Cor Meum, page 763.

Gospel, The disciples came to Jesus, *page 1214, as on the feast of St. Michael, Sept. 29.*

Creed, page 765.

Offertory. Ps. 102, 20, 21

Benedícite Dóminum, omnes Angeli ejus: minístri ejus, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus.

Bless the Lord, all ye his angels: you ministers of His who execute His word, harkening to the voice of His orders.

Offertory Prayers, page 767.

Secret

Súscipe, Dómine, múnera, quæ pro sanctórum Angelórum tuórum veneratióne deférimus: et concéde propítius; ut perpétuis eórum præsídiis a præséntibus perículis

Receive the gifts, O Lord, which we bring in veneration of Thy holy angels, and mercifully grant that we be delivered by their perpetual guard from the perils of this

life and at last attain unto life everlasting. Through our Lord.

liberémur et ad vitam perveniámus ætérnam. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Dan. 3, 58

All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all forever.

Benedícite, omnes Angeli Dómini, Dóminum: hymnum dícite et super-exaltáte eum in sæcula.

Postcommunion

WE HAVE received, O Lord, the divine mysteries, rejoicing in the festivity of Thy holy angels; we pray that we be continually delivered by their protection from the snares of our enemies and fortified against all adverse powers. Through our Lord.

SÚMPSIMUS, Dómine, divína mystéria, sanctórum Angelórum tuórum festivitáte lætántes: quæsumus: ut eórum protectióne ab hóstium júgiter liberêmur insídiis et contra ómnia advérsa muniámur. Per Dóminum.

Concluding Prayers, page 793.

Oct. 3—St. Teresa of the Infant Jesus

(The "Little Flower"), Virgin *(White)*

Double

The Beginning of Mass, page 756.

Introit. Cant. 4, 8, 9

COME from Libanus, my spouse, come from Libanus, come: Thou hast wounded my heart, my sister, my spouse: Thou hast wounded my heart. *Ps. 112, 1.* Praise the Lord, ye children: Praise ye the name of the Lord. ℣. Glory.

VENI de Líbano, sponsa mea, veni de Líbano, veni: vulnerásti cor meum, soror mea sponsa, vulnerásti cor meum. *Ps. 112, 1.* Laudáte, púeri, Dóminum: laudáte nomen Dómini. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O LORD, Who hast said: Unless ye become as little children, ye shall not enter into the kingdom of heaven, grant unto us, we beseech Thee, so to follow the footsteps of blessed

DÓMINE, qui dixísti: Nisi efficiámini sicut párvuli, non intrábitis in regnum cælorum: da nobis, quæsumus; ita beátæ Terésiæ Vírginis in humilitáte et simplicitáte

cordis vestígia sectári, ut prǽmia consequámur ætérna. Qui vivis.

Teresa, virgin, in lowliness and simplicity of heart that we may gain everlasting rewards. Who livest.

Lesson. Is. 66, 12-14

Léctio Isaiæ Prophétæ.

Hæc dicit Dóminus: Ecce ego declinábo super eam quasi flúvium pacis, et quasi torréntem inundántem glóriam géntium, quam sugétis: ad úbera portabímini, et super génua blandiéntur vobis. Quómodo si cui mater blandiátur, ita ego consolábor vos, et in Jerúsalem consolabímini. Vidébitis, et gaudébit cor vestrum, et ossa vestra quasi herba germinábunt, et cognoscétur manus Dómini servis ejus.

Lesson from Isaias the Prophet.

For thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the gentiles, which you shall suck; you shall be carried at the breasts, and upon the knees they shall caress you. As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem. You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to His servants.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Matt. 11, 25

Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus, et prudéntibus, et revelásti ea párvulis ℣. *Ps. 70, 5.* Dómine, spes mea a juventúte mea.

I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them to little ones. ℣. *Ps. 70, 5.* My hope, O Lord, from my youth.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ecclus. 39, 17-19.* Quasi rosa plantáta super rivos aquárum fructificáte: quasi Líbanus odórem suavitátis habéte: floréte flores, quasi lílium, et date odórem, et frondéte in grátiam, et collaudáte cánticum, et benedícite Dóminum in opéribus suis. Allelúja.

Alleluia, alleluia. ℣. *Ecclus. 39, 17-19.* Bud forth as the rose planted by the brooks of waters. Give ye a sweet odor as Libanus. Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in His works. Alleluia.

Tract. Cant. 2, 11, 12

For winter is now past, the rain is over and gone. ℣. The flowers have appeared in our land: The time of pruning is come: The voice of the turtle is heard in our land. ℣. *Jer. 31, 3.* I have loved Thee with an everlasting love: Therefore have I drawn thee, taking pity on thee.

Jam hiems tránsiit, imber ábiit, et recéssit. ℣. Flores apparuérunt in terra nostra, tempus putatiónis advénit: vox túrturis audita est in terra nostra. ℣. *Jer. 31, 3.* In caritáte perpétua diléxi te: ídeo attráxi te, míserans tui.

Greater Alleluia

Alleluia, alleluia. *Ecclus. 39, 17-19.* Bud forth as the rose planted by the brooks of waters. Give ye a sweet odor as Libanus. Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in His works. Alleluia. *Ps. 33, 9; 99, 5.* O taste and see that the Lord is sweet: His mercy endureth forever. Alleluia.

Allelúja, allelúja. ℣. *Ecclus. 39, 17-19.* Quasi rosa plantáta super rivos aquárum fructificáte: quasi Líbanus odórem suavitátis habéte: floréte flores, quasi lílium, et date odórem, et frondéte in grátiam, et collaudáte cánticum, et benedícite Dóminum in opéribus suis. Allelúja. ℣. *Ps. 33, 9; 99, 5.* Gustáte, et vidéte quóniam suávis est Dóminus: in ætérnum misericórdia ejus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

✠ Continuation of the holy Gospel according to St. Matthew.

At that time, the disciples came to Jesus saying: Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them and said: Amen I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

In illo témpore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno cælórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælórum.

Offertory. Luke 1, 46-48, 49

Magníficat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo: quia respéxit humilitátem ancíllæ suæ: fecit mihi magna qui potens est.

My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid: He that is mighty hath done great things to me.

Offertory Prayers, page 767.

Secret

SACRIFÍCIUM nostrum tibi, Dómine, quæsumus, beátæ Therésiæ Vírginis tuæ precátio sancta concíliet: ut in cujus honóre solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

WE BESEECH Thee, O Lord, that the holy intercession of blessed Teresa, Thy virgin, may make our sacrifice agreeable to Thee, so that it may be made acceptable by the merits of her in whose honor it is solemnly offered. Through our Lord.

Preface for Weekdays, page 775.

Communion. Deut. 32, 10, 12

Circumdúxit eam, et dócuit: et custodívit quasi pupíllam óculi sui. Sicut áquila expándit alas suas, et assúmpsit eam, atque portávit in húmeris suis Dóminus solus dux ejus fuit.

He led her about and taught her: and He kept her as the apple of His eye. As the eagle, He spread His wings and hath taken her, and carried her on His shoulders. The Lord alone was her leader.

Postcommunion

ILLO nos, Dómine, amóris igne cæléste mystérium inflámmet quo beáta Therésia Virgo tua se tibi pro homínibus caritátis víctimam devóvit. Per Dóminum.

MAY the heavenly mystery, O Lord, enkindle in us that fire of love, whereby the blessed Teresa, Thy virgin, offered herself to Thee as a victim of charity for men. Through our Lord.

Concluding Prayers, page 793.

Oct. 4—St. Francis of Assisi, Confessor *(White)*

Double Major

Mass as on the feast of the Stigmata, Sept. 17, page 1200, except:

Prayer

O God, Who, by the merits of blessed Francis, didst increase Thy Church by bringing forth a new progeny, grant us to imitate him in despising earthly things and ever to rejoice in partaking of heavenly gifts. Through our Lord.

Deus, qui Ecclésiam tuam, beáti Francísci méritis fœtu novæ prolis amplíficas: tríbue nobis: ex ejus imitatióne, terréna despícere, et cœléstium donórum semper participatióne gaudére. Per Dóminum.

Gospel Jesus answered and said, *as on the feast of St. Paul, Hermit, January 19, page 865.*

Secret

Sanctify, O Lord, the gifts dedicated to Thee, and, by the intercession of blessed Francis, cleanse us from all stain of sin. Through our Lord.

Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Francísco, ab omni nos culpárum labe purífica. Per Dóminum.

Postcommunion

May heavenly grace, we beseech Thee, O Lord, enlarge Thy Church which Thou wast pleased to enlighten by the glorious merits and examples of blessed Francis, Thy confessor. Through our Lord.

Ecclésiam tuam, quæsumus, Dómine, grátia cœléstis amplíficet: quam beáti Francísci Confessóris tui illumináre voluísti gloriósis méritis, et exémplis. Per Dóminum.

Oct. 5—St. Placidus and His Companions, Martyrs

(Red)

Simple

Mass Salus autem, *page 1325, except:*

Prayer O God, Who dost permit us, *from the Mass* Intret, *page 1317, with the corresponding Secret and Postcommunion. Second Prayer* A cunctis, *page 827, with the accompanying Secret and Postcommunion; third at the choice of the priest, pages 1494-1500.*

Oct. 6—St. Bruno, Confessor *(White)*

Double

Mass, Os justi, *page 1349, except:*

Prayer

We beseech Thee, O Lord, that we may be assisted by the prayers of St. Bruno, Thy confessor, that we, who

Sancti Brunónis Confessóris tui, quæsumus, Dómine, intercessiónibus adjuvémur: ut, qui majestátem

tuam gráviter delinquéndo offéndimus, ejus méritis et précibus, nostrórum delictórum véniam consequámur. Per Dóminum.

have grievously offended Thy majesty by sin, may obtain the forgiveness of our offenses through his merits and prayers. Through our Lord.

Postcommunion is from the Mass Justus ut palma, *page 1355.*

Oct. 7—The Most Holy Rosary of the B.V.M.

(White)

Double of the Second Class

St. Mark, Pope, Confessor *(White)*

Simple

Sts. Sergius, Bacchus, Marcellus, and Apuleius, Martyrs

Simple

The Beginning of Mass, page 756.

Introit

GAUDEÁMUS omnes in Dómino, diem festum celebrántes sub honóre beátæ Maríæ Vírginis: de cujus solemnitáte gaudent Angeli, et colláudant Fílium Dei. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

LET us all rejoice in the Lord, keeping a feast-day in honor of the Blessed Virgin Mary, for whose celebration the angels rejoice and unite in praising the Son of God. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, cujus Unigenitus per vitam, mortem et resurrectiónem suam nobis salútis ætérnæ præmia comparávit: concéde, quæsumus; ut, hæc mystéria sanctíssimo beátæ Maríæ Vírginis Rosário recoléntes, et imitémur quod cóntinent, et quod promíttunt, assequámur. Per eúmdem Dóminum.

O GOD, Whose only-begotten Son, by His life, death, and resurrection hath purchased for us the rewards of eternal life: grant, we beseech Thee, that, meditating on the mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise. Through the same.

In low Masses a commemoration of St. Mark and of the Holy Martyrs as follows:

Of St. Mark.

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Mark, Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Marcum Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Of the Holy Martyrs.

Prayer

MAY the blessed merits of Thy holy martyrs, Sergius, Bacchus, Marcellus, and Apuleius, bide with us, O Lord, and make us ever fervent in Thy love. Through our Lord.

SANCTÓRUM Mártyrum tuórum nos, Dómine, Sérgii, Bacchi, Marcélli et Apuléii beáta mérita prosequántur: et tuo semper fáciant amóre ferventes. Per Dóminum.

Lesson. Prov. 8, 22, 24, 32, 35

Lesson from the book of Wisdom.

THE Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates; and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

Léctio libri Sapiéntiæ.

DÓMINUS possédit me in inítio viárum suárum, ántequam quidquam fáceret a princípio. Ab ætérno ordináta sum, et ex antíquis ántequam terra fíeret. Nondum erant abýssi, et ego jam concépta eram. Nunc ergo, fílii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplínam, et estóte sapiéntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotídie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

Gradual. Ps. 44, 5, 11, 12

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. ℣. Hear, O daughter,

Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua. ℣. Audi, fília et vide, et

inclína aurem tuam, quia concupívit Rex spéciem tuam.

Allelúja, allelúja. ℣. Solémnitas gloriósæ Vírginis Maríæ ex sémine Abrahæ, orta de tribu Juda, clara ex stirpe David. Allelúja.

and see, and incline thine ear; for the King hath desired thy beauty.

Alleluia, alleluia. ℣. The solemnity of the glorious Virgin Mary, of the seed of Abraham, sprung from the tribe of Juda, of the noble line of David. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Názareth, ad vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen vírginis María. Et ingréssus Angelus ad eam, dixit; Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne ejus, et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tímeas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries filium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnábit in domo Jacob in ætérnum, et regni ejus non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósco? Et respóndens Angelus, dixit ei: Spíritus sanctus supervéniet in te, et virtus Altíssimi abumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cogná-

✠ Continuation of the holy Gospel according to St. Luke.

At that time: the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end. And Mary said to the angel, How shall this be done, because I know not man? And the angel answering said to her, The Holy Ghost shall come upon

thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

ta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

Creed, page 765.

Offertory. Ecclus. 24, 25, 39, 17

In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Like a rose planted on the rivers I have borne fruit.

In me grátia omnis viæ et veritátis, in me omnis spes vitæ et virtútis: ego quasi rosa plantáta super rivos aquárum fructificávi.

Offertory Prayers, page 767.

Secret

GRANT us, we beseech Thee, O Lord, to be fittingly prepared for the offering of these gifts, and, through the mysteries of the most holy Rosary, so to meditate upon the life, passion, and glory of Thine only-begotten Son, that we may become worthy of His promises. Who with Thee.

HAC nos quæsumus, Dómine, his munéribus offeréndis conveniénter aptári: et per sacratissimi Rosárii mystéria sic vitam, passiónem, et glóriam Unigéniti tui recólere; ut ejus digni promissiónibus efficiámur: Qui tecum.

In low Masses commemoration of St. Mark and of the Holy Martyrs, as follows:

Of St. Mark.

Secret

IN THY loving kindness we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

OBLÁTIS munéribus, quæsumus Dómine, Ecclésiam tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Of the Holy Martyrs.

Secret

MAY this sacrifice that is about to be offered cause

MAJESTÁTEM tuam nobis, Dómine, quæsumus,

hæc hóstia reddat immolánda placátam, tuórum digna postulatióne Sanctórum. Per Dóminum.

Thy majesty to be appeased toward us, O Lord, by the worthy prayer of Thy saints. Through our Lord.

Preface No. 13, page 816

Communion. Ecclus. 39, 19

Floréte flores quasi lílium, et date odórem, et frondéte in grátiam, collaudáte cánticum et benedícite Dóminum in opéribus suis.

Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in His works.

Postcommunion

SANCTÍSSIMÆ Genitrícis tuæ, cujus Rosárium celebrámus, quæsumus Dómine, précibus adjuvémur: ut et mysteriórum, quæ cólimus, virtus percipiátur; et sacramentórum, quæ súmpsimus, obtineátur efféctus: Qui vivis.

MAY we be assisted, we beseech Thee, O Lord, by the prayers of Thy most holy Mother, whose Rosary we celebrate, that the virtue of the mysteries we adore may be shared and the effect of the sacraments we have received may be obtained. Who livest.

In low Masses commemorations of St. Mark and the Holy Martyrs are as follows:

Of St. Mark.

Postcommunion

REFECTIÓNE sancta enutrítam gubérna, quǽsumus Dómine, tuam placátus Ecclésiam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Of the Holy Martyrs.

Postcommunion

SACRAMÉNTIS, Dómine, muniámur accéptis, et sanctórum Mártyrum tuórum Sérgii, Bacchi, Marcélli et Apuléii intercessióne, contra omnes nequítias irruéntes, armis cæléstibus protegámur. Per Dóminum.

MAY we be fortified, O Lord, by the reception of Thy sacraments, and protected, through the intercession of Thy holy martyrs, Sergius, Bacchus, Marcellus, and Apuleius, by heavenly armor against all the malice that assaileth us. Through our Lord.

Concluding Prayers, page 793.

Oct. 8—St. Bridget, Widow *(White)*

Double

Mass, Cognovi, *page 1383, except:*

Prayer

O LORD, our God, Who through Thine only-begotten Son, didst reveal heavenly secrets to blessed Bridget, grant us, Thy servants, by her kind intercession, to rejoice and be glad in the revelation of Thine eternal glory. Through the same.

DÓMINE, Deus noster, qui beátæ Brigíttæ per Fílium tuum unigénitum secréta cœléstia revelásti: ipsíus pia intercessióne da nobis fámulis tuis; in revelatióne sempitérnæ glóriæ tuæ gaudére lætántes. Per eúmdem Dóminum.

Epistle, Honor widows, *found at the end of the Mass* Cognovi, *page 1388.*

Oct. 9—St. John Leonard, Confessor *(White)*

Double

The Beginning of Mass, page 756.

Introit

BY THE words of the Lord are His works: the sun giving light hath looked upon all things, and full of the glory of the Lord is His work. *Ps. 95, 1.* O sing unto the Lord a new song: sing unto the Lord, all the earth. ℣. Glory.

IN sermónibus Dómini ópera ejus: sol illúminans per ómnia respéxit, et glória Dómini plenum est opus ejus. Ps. 95, 1 Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who for the propagation of the Faith among the people wast pleased in a wondrous manner to stir up blessed John, Thy confessor: and Who, through him, didst

DEUS, qui beátum Joánnem Confessórem tuum ad fidem in géntibus propagándam mirabíliter excitáre dignátus es, ac per eum in erudiéndis fidélibus

novam in Ecclésia tua famíliam congregásti: da nobis fámulis tuis; ita ejus institútis profícere, ut prǽmia consequámur ætérna. Per Dóminum.

in Thy Church gather together a new Society for the instruction of the faithful: do Thou grant unto us Thy servants, that we may so profit by his teaching, as to attain unto the everlasting rewards. Through our Lord.

Commemoration of Sts. Dionysius, Rusticus, and Eleutherius.

Prayer

Deus, qui hodiérna die beátum Dionýsium, Mártyrem tuum atque Pontíficem, virtúte constántiæ in passióne roborásti, quique illi, ad prædicándum géntibus glóriam tuam, Rústicum et Eleuthérium sociáre dignátus es: tribue nobis, quǽsumus; eórum imitatióne pro amóre tuo próspera mundi despícere, et nulla ejus advérsa formidáre. Per Dóminum.

O God, Who on this day didst strengthen blessed Dionysius, Thy martyr, with the virtue of fortitude in his suffering, and didst vouchsafe to join with him Rusticus and Eleutherius to preach Thy glory to the nations, grant us, we beseech Thee, to imitate them in contemning the prosperity of the world for the sake of Thy love, and to fear none of its adversity. Through our Lord.

Epistle. 2 Cor. 4, 1-6, 15-18

Fratres: Habéntes administratiónem juxta quod misericórdiam consecúti sumus, non defícimus, sed abdicámus occúlta dedécoris, non ambulántes in astútia, neque adulterántes verbum Dei, sed in manifestatióne veritátis commendántes nosmetípsos ad omnem consciéntiam hóminum coram Deo. Quod si étiam opértum est Evangélium nostrum: in iis, qui péreunt, est opértum: in quibus Deus hujus sǽculi excæ-

Brethren. Seeing we have this ministration, according as we have obtained mercy, we faint not, but renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. And if our Gospel be also hid; it is hid to them that are lost: in whom the God of this world hath blinded the minds of unbelievers, that the light of the

Gospel of the glory of Christ, Who is the image of God, should not shine unto them. For we preach not ourselves, but Jesus Christ our Lord: and ourselves your servants through Jesus. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. For all things are for your sakes: that the grace, abounding through many, may abound in thanksgiving unto the glory of God. For which cause we faint not; but though our outward man be corrupted, yet the inward man is renewed day by day. For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal: but the things which are not seen, are eternal.

cávit mentes infidélium, ut non fúlgeat illis illuminátio Evangélii glóriæ Christi, qui est imágo Dei. Non enim nosmetípsos prædicámus, sed Jesum Christum Dóminum nostrum: nos autem servos vestros per Jesum: quóniam Deus, qui dixit de ténebris lucem splendéscere, ipse illúxit in córdibus nostris ad illuminatiónem sciéntiæ claritátis Dei, in fácie Christi Jesu. Omnia enim propter vos: ut grátia abúndans, per multos in gratiárum actióne, abúndet in glóriam Dei. Propter quod non defícimus: sed licet is, qui foris est, noster homo corrumpátur: tamen is, qui intus est, renovátur de die in diem. Id enim, quod in præsénti est momentáneum et leve tribulatiónis nostræ, supra modum in sublimitáte ætérnum glóriæ pondus operátur in nobis, non contemplántibus nobis quæ vidéntur, sed quæ non vidéntur. Quæ enim videntur, temporália sunt: quæ autem non vidéntur, ætérna sunt.

Gradual. Ps. 72, 21; 68

My heart hath been inflamed and my loins have been changed: the zeal of Thy house hath eaten me up. ℣. *Is. 49, 2.* He hath made my mouth like unto a sharp sword: in the shadow of His hand hath He protected me, and made me as a chosen shaft. Alleluia, alleluia. ℣. *Ps. 70, 7.*

Inflammátum est cor meum et renes mei commutáti sunt: zelus domus tuæ comédit me. ℣. Isai. 49, 2. Pósuit os meum quasi gládium acútum: in umbra manus suæ protéxit me, et pósuit me sicut sagíttam eléctam. Allelúja, allelúja. ℣. Ps. 70, 7. Tamquam prodígium factus

sum multis: et tu adjútor fortis. Allelúja.

I am become to many as a wonder: but Thou art a strong helper. Alleluia.

After Septuagesima in place of alleluia and verse add:

Tract

Contristátus sum in exercitatióne mea: et conturbátus sum a voce inimíci et a tribulatióne peccatóris. ℣. Quóniam declinavérunt in me iniquitátes: et in ira moléstí erant mihi. ℣. Ego autem ad Deum clamávi: et Dóminus salvábit me.

I am grieved in my exercise: and am troubled at the voice of the enemy, and at the tribulation of the sinner. ℣. For they have cast iniquities upon me: and in wrath they were troublesome to me. ℣. But I have cried to God: and the Lord will save me.

In Paschal-time omit Gradual and say instead:

Allelúja, allelúja. ℣. Ps. 51, 10. Sicut olíva fructífera in domo Dei, sperávi in misericórdia Dei in ætérnum: et in sæculum sæculi. Allelúja. ℣. Ps. 61, 8. In Deo salutáre meum et glória mea: Deus auxílii mei, et spes mea in Deo est. Allelúja.

Alleluia, alleluia. ℣. *Ps. 51, 10.* As a fruitful olive tree in the house of God, I have hoped in the mercy of God forever, yea forever and ever. Alleluia. ℣. *Ps. 61, 8.* In God is my salvation and my glory: He is the God of my help, and my hope is in God. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 10, 1-9

✠ Sequéntia sancti Evangélii secúndum Lucam

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis ut mittat operários in mes-

✠ Continuation of the holy Gospel according to St. Luke

At that time, The Lord appointed also other seventy-two; and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them, The harvest indeed is great, but the laborers are few: pray ye therefore the Lord of the

harvest, tnat He send laborers into His harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein; and say to them, The kingdom of God is come nigh unto you.

sem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta: et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite: Pax huic dómui: et si ibi fúerit fílius pacis, requiéscat super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis et suscéperint vos, manducáte quæ apponúntur vobis: et curáte infírmos qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Offertory. Col. 1, 25

I AM made a minister of Christ according to the dispensation of God, which is given to me, that I may fulfil the word of the Lord. (*P. T.* Alleluia.)

CHRISTI factus sum ego miníster secúndum dispensatiónem Dei, quæ data est mihi, ut ímpleam verbum Dómini. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

RECEIVE, O Lord, the clean oblation of this salutary sacrifice: and, by the intercession of blessed John, Thy confessor, grant that everywhere among the nations it may fittingly be offered up. Through our Lord.

Súscipe, Dómine, oblatiónem mundam salutáris hóstiæ: et præsta; ut, intercedénte beáto Joánne Confessóre tuo, ubíque géntium júgiter offerátur. Per Dóminum.

Commemoration of Sts. Dionysius, Rusticus, and Eleutherius.

Secret

OBLÁTA tibi, Dómine, múnera pópuli tui, pro tuórum honóre Sanctórum, súscipe propítius, quǽsumus: et eórum nos intercessióne sanctífica. Per Dóminum.

GRACIOUSLY receive, O Lord, the gifts of Thy people in honor of Thy saints, and sanctify us by their intercession. Through our Lord.

Preface for Weekdays, page 775.

Communion

QUÆ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. (*T. P.* Allelúja.)

THE things that were gain to me, the same I counted loss for Christ. (*P. T.* Alleluia.)

Postcommunion

Pretiósi córporis, et sánguinis tui sacris refécti mystériis, Dómine, adprecámur: ut beáti Joánnis Confessóris tui exémplo, studeámus confitéri quod crédidit, et ópere exercére quod dócuit: Qui vivis.

REFRESHED by the sacred mysteries of Thy precious body and blood, we beseech Thee, O Lord, that, following the example of blessed John, Thy confessor, we may set ourselves to profess that which he believed, and in our actions to put into practice that which he taught. Who livest.

Commemoration of Sts. Dionysius, Rusticus, and Eleutherius.

Postcommunion

SUMPTIS, Dómine, sacraméntis, quǽsumus: ut, intercedéntibus beátis Martýribus tuis Dionýsio, Rústico et Eleuthério, ad redemptiónis

WE WHO have received Thy sacraments, O Lord, pray that, by the intercession of Thy blessed Martyrs, Dionysius, Rusticus, and Eleuthe-

rius, we may be profited unto the increase of our everlasting redemption. Through our Lord.

ætérnæ proficiámus augméntum. Per Dóminum.

Concluding Prayers, page 793.

The Same Day

Sts. Dionysius, Rusticus and Eleutherius

Martyrs *(Red)*

Semi-double

The Beginning of Mass, page 756.

Introit from the Mass, Sapientiam, *page 1321.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who on this day didst strengthen blessed Dionysius, Thy martyr, with the virtue of fortitude in his suffering, and didst vouchsafe to join with him Rusticus and Eleutherius to preach Thy glory to the nations, grant us, we beseech Thee, to imitate them in contemning the prosperity of the world for the sake of Thy love, and to fear none of its adversity. Through our Lord.

DEUS, qui hodiérna die beátum Dionysium, Mártyrem tuum atque Pontíficem, virtúte constántiæ in passióne roborásti, quique illi, ad prædicándum géntibus glóriam tuam, Rústicum et Eleuthérium sociáre dignátus es: tribue nobis, quæsumus; eórum imitatióne, pro amóre tuo próspera mundi despícere, et nulla ejus advérsa formidáre. Per Dóminum.

Second Prayer A cunctis, *page 827; third at the choice of the priest, pages 1494-1500.*

Lesson. Acts 17, 22-34

Lesson from the Acts of the Apostles.

IN THOSE days, Paul standing in the midst of the Areo-

Léctio Áctuum Apostolórum.

IN DIÉBUS illis: Stans Paulus in médio Areópagi.

ait: Viri Atheniénses, per ómnia quasi superstitiosióres vos vídeo. Prætériens enim, et videns simulácra vestra, invéni et aram, in qua scriptum erat: Ignóto Deo. Quod ergo ignorántes cólitis, hoc ego annúntio vobis. Deus, qui fecit mundum, et ómnia, quæ in eo sunt, hic cœli et terræ cum sit Dóminus, non in manufáctis templis hábitat, nec mánibus humánis cólitur, indigens áliquo, cum ipse det ómnibus vitam, et inspiratiónem, et ómnia: fecítque ex uno omne genus hóminum inhabitáre super univérsam fáciem terræ, defíniens statúta témpora, et términos habitatiónis eórum, quærere Deum, si forte attréctent eum, aut invéniant, quamvis non longe sit ab unoquóque nostrum. In ipso enim vívimus, et movémur et sumus: sicut et quidam vestrorum poétárum dixérunt: Ipsíus enim et genus sumus. Genus ergo cum simus Dei, non debémus æstimare auro, aut argénto, aut lápidi, sculptúræ artis, et cogitatiónis hóminis, Dívinum esse símile. Et témpora quidem hujus, ignorántiæ despíciens Deus, nunc annúntiat hominibus ut omnes ubíque pœniténtiam agant, eo quod státuit diem, in quo judicatúrus est orbem in æquitáte, in viro, in quo státuit fidem præbens ómnibus, súscitans eum a mórtuis. Cum audíssent autem resurrectiónem mortuórum, quidam quidem irridébant, quidam vero dixérunt: Audiémus te de hoc íterum Sic Paulus exívit de médio eórum. Quidam vero viri adhæréntes ei, credidé-

pagus, said, Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written, To the unknown God. What therefore you worship without knowing it, that I preach to you. God Who made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands, neither is He served with men's hands, as though He needed any thing, seeing it is He Who giveth to all life, and breath, and all things; and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God, if happily they may feel after Him, or find Him; although He be not far from every one of us, for in Him we live and move and be: as some also of your own poets said, For we are also His offspring. Being therefore the offspring of God, we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man. And God indeed having winked at the times of this ignorance, now declareth to men, that all should everywhere do penance, because He hath appointed a day wherein He will judge the world in equity, by the man whom He hath appointed, giving faith to all, by raising Him up from the dead. And when they had heard of the resurrection of the dead, some indeed mocked; but others said, We will hear

thee again concerning this matter. So Paul went out from among them, but certain men adhered to him, and believed; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

runt: in quibus et Dionysius Areopagíta, et múlier nómine Dámaris, et álii cum eis.

Gradual from the Mass, Sapientiam, *page 1322.*

Munda Cor Meum, page 763.

Gospel, Beware you of the leaven, *from the Mass,* Salus autem, *page 1327.*

Offertory from the Mass, Sapientiam, *page 1324.*

Secret

Graciously receive, O Lord, the gifts of Thy people in honor of Thy saints, and sanctify us by their intercession. Through our Lord.

Obláta tibi, Dómine, múnera pópuli tui, pro tuórum honóre Sanctórum, súscipe propítius, quæsumus: et eórum nos intercessióne sanctífica. Per Dóminum.

Second Secret, Graciously hear us, *page 828; third at the choice of the priest.*

Preface for Weekdays, page 775.

Communion from the Mass, Sapientiam, *page 1323.*

Postcommunion

We who have received Thy sacraments, O Lord, pray that, by the intercession of Thy blessed Martyrs, Dionysius, Rusticus, and Eleutherius, we may be profited into the increase of our everlasting redemption. Through our Lord.

Sumptis, Dómine, sacraméntis, quæsumus: ut, intercedéntibus beátis Martyribus tuis Dionysio, Rústico et Eleuthério, ad redemptiónis ætérnæ proficiámus augméntum. Per Dóminum.

Second Postcommunion, May the gift, *page 828; third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Oct. 10—St. Francis Borgia, Confessor *(White)*

Semi-double

Mass, Os justi, *page 1349, except:*

Prayer

O Lord Jesus Christ, the pattern of true humility and its reward, we beseech Thee, that, as Thou didst make

Dómine Jesu Christe, veræ humilitátis et exémplar et præmium: quæsumus; ut, sicut beátum Fran-

císcum in terréni honóris contémptu, imitatórem tui gloriósum effecísti, ita nos ejúsdem imitatiónis et glóriæ tríbuas esse consórtes: Qui vivis.

blessed Francis Thy glorious imitator in contempt of earthly honors, so Thou wouldst grant us to share his imitation and his glory. Who livest.

Second Prayer, A cunctis, *with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.*

Oct. 11—Feast of the Maternity of the Blessed Virgin Mary, *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. Is. 7, 14

ECCE Virgo concípiet, et páriet fílium, et vocábitur nomen ejus Emmánuel. *Ps. 97, 1.* Cantáte Dómino cánticum novum; quia mirabília fecit. ℣. Glória Patri.

BEHOLD, a Virgin shall conceive, and bear a Son, and His name shall be called Emmanuel. *Ps. 97, 1.* Sing ye to the Lord a new canticle: because He hath done wonderful things. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui de beátæ Maríæ Vírginis utero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut, qui vere eam Genitrícem Dei, crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Dóminum.

O GOD, Who wast pleased that at the angel's message Thy Word should take flesh in the womb of the blessed Virgin Mary, grant to Thy suppliants that, believing her to be truly the mother of God, we may be assisted by her intercessions with Thee. Through the same.

Lesson. Ecclus. 24, 23-31

Léctio libri Sapiéntiæ.

Lesson from the book of Wisdom.

EGO quasti vitis fructificávi suavitátem odóris: et flores mei fructus honóris et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veri-

AS THE vine I have brought forth a pleasant odor, and my flowers are the fruit of honor and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the

way of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that harkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

tátis, in me omnis spes vitæ et virtútis. Transíte ad me omnes qui concupíscitis me, et a generatiónibus meis implémini: Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiónes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt.

Gradual. Is. 11, 1, 2

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. ℣. And the spirit of the Lord shall rest upon him.

Alleluia, alleluia. ℣. O Virgin Mother of God, He whom the whole world cannot contain, being made man, imprisons Himself in thy womb. Alleluia.

Egrediétur virga de radíce Jesse, et flos de radíce ejus ascéndet. ℣. Et requiéscet super eum Spíritus Dómini.

Allelúja, allelúja. ℣. Virgo Dei Génitrix, quem totus non capit orbis, in tua se cláusit víscera factus homo. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 43-51

✠ Continuation of the holy Gospel according to St. Luke.

At that time, when they returned, the child Jesus remained in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him amongst their kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days they found Him in the

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Cum redírent, remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus. existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos et notos. Et non inveniéntes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio

doctórum, audiéntem illos, et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis ejus. Et vidéntes admiráti sunt. Et dixit mater ejus ad illum: Fili, quid fecísti nobis sic? ecce pater tuus, et ego doléntes quærebámus te. Et ait ad illos: Quid est quod me quærebatis? Nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locútus est ad eos. Et descéndit cum eis, et venit Názareth: et erat súbditus illis.

temple sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth: and was subject to them.

Creed, page 765.

Offertory. Matt. 1, 18

Cum esset desponsáta mater ejus María Joseph, invénta est in útero habens de Spíritu Sancto.

When His mother Mary was espoused to Joseph, she was found with child of the Holy Ghost.

Offertory Prayers, page 767.

Secret

Tua Dómine propitiatióne, et beátæ Maríæ semper Vírginis Unigéniti tui Matris intercessióne, ad perpétuam atque præséntem hæc oblátio nobis profíciat prosperitátem et pacem. Per eúmdem.

Through Thy mercy, O Lord, and the intercession of blessed Mary, ever a virgin, the Mother of Thine only-begotten Son, may our oblation profit us for eternal and for present prosperity and peace. Through the same.

Preface No. 11, page 814.

Communion

Beáta víscera Maríæ Vírginis, quæ portavérunt ætérni Patris Fílium.

Blessed is the womb of the Virgin Mary that bore the Son of the eternal Father.

Postcommunion

May this communion, O Lord, purge away our guilt and, by the intercession of blessed Mary the Mother of God, make us companions of Him, Who is our heavenly healing. Through the same.

Hæc nos commúnio Dómine purget a crímine: et intercedénte beáta Vírgine Dei Genitríce María, cœléstis remédii fáciat esse consórtes. Per eumdem Dóminum.

Concluding Prayers, page 793.

Oct. 13—St. Edward, King, Confessor *(White)*

Semi-double

Mass, Os justi, *page 1349, except:*

Prayer

O God, Who hast crowned the blessed King Edward, Thy confessor, with the glory of eternity, make us, we beseech Thee, so to venerate him on earth that we may be able to reign with him in heaven. Through our Lord.

Deus, qui beátum regem Eduárdum, Confessórem tuum, æternitátis glória coronásti: fac nos, quæsumus, ita eum venerári in terris, ut cum eo regnáre possímus in cœlis. Per Dóminum.

Second Prayer A cunctis, *with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest.*

Oct. 14—St. Callistus, Pope, Martyr *(Red)*

Double

The Beginning of Mass, page 756.

Introit. John 21, 15-17

If thou lovest Me, Simon Peter, feed My lambs, feed My sheep. *Ps. 29, 1.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. ℣. Glory.

Si díligis me, Simon Petre, pasce agnos meos, pasce oves meas. *Ps. 29, 1.* Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who dost behold how we fail in our weakness, mercifully restore us unto Thy

Deus, qui nos cónspicis ex nostra infirmitáte defícere: ad amórem tuum nos

misericórditer per sanctórum tuórum exémpla restáura. Per Dóminum.

love through the examples of Thy saints. Through our Lord.

Epistle. 1 Peter 5, 1-4; 10-11

Léctio Epístolæ beáti Petri Apóstoli.

Caríssimi: Senióres, qui in vobis sunt, óbsecro consénior et testis Christi passiónum, qui et ejus, quæ in futúro reveláanda est, glóriæ communicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontánee secúndum Deum, neque turpis lucri grátia, sed voluntárie; neque ut domináantes in cleris, sed forma facti gregis ex ánimo. Et, cum apparúerit princeps pastórum, percipiétis immarcescíbilem glóriæ corónam. Deus autem omnis grátiæ, qui vocávit nos in ætérnam suam glóriam in Christo Jesu, módicum passos ipse perfíciet, confirmábit solidabítque. Ipsi glória et impérium in sæcula sæculórum. Amen.

Lesson from the Epistle of blessed Peter the Apostle.

Brethren: The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you and establish you. To Him be glory and empire for ever and ever. Amen.

Gradual. Ps. 106, 32, 31

Exáltent eum in Ecclésia plebis: et in cáthedra seniórum laudent eum. ℣. Confiteántur Dómino misericórdiæ ejus; et mirabília ejus fíliis hóminum.

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. ℣. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. Allelúja.

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter and upon this rock I will build My Church. Alleluia.

Munda Cor Meum, page 763.
Gospel from the Mass, Si díligis me, *page 1302.*

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constítui te super

Behold I have given My words in thy mouth: lo, I have

set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant.

gentes et super regna, ut evéllas et déstruas, et ædifices et plantes.

Offertory Prayers, page 767

Secret

May this mystical offering profit us, O Lord, to rid us of our sins and to confirm us with Thy everlasting salvation. Through our Lord.

Mystica nobis, Dómine, prosit oblátio: quæ nos et a reátibus nostris expédiat, et perpétua salvatióne confírmet. Per Dóminum.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church.

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam.

Postcommunion

We beseech Thee, O almighty God, that these sacred gifts may purge our sins and by their effect make us lead holy lives. Through our Lord.

Quæsumus, omnípotens Deus: ut reátus nostros múnera sacráta puríficent, et recte vivéndi nobis operántur efféctum. Per Dóminum.

Concluding Prayers, page 793.

Oct. 15—St. Teresa, Virgin *(White)*

Double

Mass, Dilexisti, *page 1370, except:*

Prayer

Harken unto us, O God, our Saviour, that as we rejoice in the festival of blessed Teresa, Thy virgin, so we may find food for the nourishment of our souls in her heavenly doctrine, and be instructed by the affection of pious devotion. Through our Lord.

Exáudi nos, Deus salutáris noster: ut, sicut de beátæ Terésiæ Vírginis festivitáte gaudémus; ita cœléstis ejus doctrínæ pábulo nutriámur, te piæ devotiónis erudiámur afféctu. Per Dóminum.

Oct. 16—St. Hedwig, Widow *(White)*

Semi-double

Mass, Cognovi, *page 1383, except:*

Prayer

O God, Who didst teach blessed Hedwig to leave

Deus, qui beátam Hedwígem a sæculi pompa ad

húmilem tuæ crucis sequélam toto corde transíre docuísti: concéde; ut ejus méritis et exémplo discámus peritúras mundi calcáre delícias, et in ampléxu tuæ crucis ómnia nobis adversántia superáre: Qui vivis.

the pomp of the world for the humble following of Thy cross, grant that, through her merits and intercession, we may learn to trample under foot the perishable delights of the world and in the embrace of Thy cross to overcome all things that oppose us. Who livest.

Oct. 17—St. Margaret Mary Alacoque, Virgin

(White)

Double

The Beginning of Mass, page 756.

Introit. Cant. 2, 3

Sub umbra illíus, quem desideráveram, sedi; et fructus ejus dulcis gútturi meo. *Ps. 83, 2, 3.* Quam diléc-ta tabernácula tua, Dómine virtútum! concupíscit et déficit ánima mea in átria Dómini. ℣. Glória Patri.

Under the shadow of Him Whom I had desired, did I sit: and His fruit was sweet to my taste. *Ps. 83, 2, 3.* How lovely are thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Dómine Jesu Christe, qui investigábiles divítias Cordis tui beátæ Margarítæ Vírgini mirabíliter revelásti; da nobis, ejus méritis et imitatióne; ut te in ómnibus et super ómnia diligéntes, jugem in eódem Corde tuo mansiónem habére mereámur: Qui vivis.

O Lord Jesus Christ, Who didst reveal the unsearchable riches of Thy Heart to blessed Margaret, the virgin, grant us, by her merits and our imitation of her that, loving Thee in all things and above all things, we may deserve to have our continual abode in that same Heart of Thine. Who livest.

Epistle, Brethren, to me the least of all the saints, *from the Mass of the feast of the Sacred Heart of Jesus, page 645.*

From Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia and Verse found after the Tract.

Gradual. Cant. 8, 7

Many waters have not been able to quench charity: neither shall floods drown it. ℣. *Ps. 72, 26.* My flesh hath fainted, and my heart: O God, the God of my heart, and my portion forever.

Aquæ multæ non potuérunt exstínguere caritátem, nec flúmina óbruent illam. ℣. *Ps. 72, 26.* Defécit caro mea, et cor meum: Deus cordis mei, et pars mea, Deus, in ætérnum.

Lesser Alleluia

Alleluia, alleluia. ℣. *Cant. 7, 10.* I unto my Beloved: and His turning is toward me. Alleluia.

Allelúja, allelúja. ℣. *Cant. 7, 10.* Ego diIécto meo, et ad me convérsio ejus. Allelúja.

Tract. Ps. 83, 3-4

My heart and my flesh have rejoiced in the living God. ℣. For the sparrow hath found herself a house: and the turtle-dove a nest for herself, where she may lay her young. ℣. Thine altars, O Lord of hosts: my King and my God.

Cor meum, et caro mea exsultavérunt in Deum vivum. ℣. Etenim passer invénit sibi domum: et turtur nidum sibi, ubi ponat pullos suos. ℣. Altária tua, Dómine virtútum: Rex meus, et Deus meus.

Greater Alleluia

Alleluia, alleluia. ℣. *Prov. 9, 5.* Come, eat my bread: and drink the wine that I have mingled for you. Alleluia. ℣. *Ps. 30, 20.* O how great is the multitude of Thy sweetness, O Lord: which Thou hast hidden for them that fear Thee. Alleluia.

Allelúja, allelúja. ℣. *Prov. 9, 5.* Veníte, comédite panem meum, et bíbite vinum quod míscui vobis. Allelúja. ℣. *Ps. 30, 20.* Quam magna multitúdo dulcédinis tuæ, Dómine, quam abscondísti timéntibus te, Allelúja.

Munda Cor Meum, page 763.

Gospel, At that time Jesus answered, *from the Mass of the feast of St. Paul, Hermit, January 15, page 865.*

Offertory. Zach. 9, 17

What is His good, and what is His beautiful thing: but the corn of the elect, and the wine springing forth virgins?

Quid bonum ejus est, et quid pulchrum ejus, nisi fruméntum electórum, et vinum gérminans vírgines?

Offertory Prayers, page 767.

Secret

Accépta tibi sint, Dómine, plebis tuæ múnera: et concéde; ut ignis ille dívinus nos inflámmet, quo de Corde Fílii tui emísso, beáta Margaríta María veheménter æstuávit. Per eúmdem Dóminum.

May the offerings of Thy people be accepted by Thee, O Lord, and grant that we be enkindled with that divine fire sent forth from the Heart of Thy Son, with which blessed Margaret was so ardently inflamed. Through the same.

Preface for Weekdays, page 775.

Communion. Cant. 6, 2

Ego diléctо meo, et diléctus meus mihi, qui páscitur inter lília.

I unto my Beloved, and my Beloved unto me: He that feedeth among the lilies.

Postcommunion

Córporis et sánguinis tui, Dómine Jesu, sumptis mystériis: concéde nobis, quǽsumus, beáta Margaríta María, Vírgine intercedénte; ut, supérbis sǽculi vanitátibus exútis, mansuetúdinem et humilitátem Cordis tui induere mereamur. Qui vivis.

Having received the mysteries of Thy body and blood, we beseech Thee, O Lord Jesus, grant us by the intercession of blessed Margaret, the virgin, that, putting off the proud vanities of the world, we may have the grace to put on the meekness and humility of Thy Heart. Who livest.

Concluding Prayers, page 793.

Oct. 18—St. Luke the Evangelist, *(Red)*

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

To me thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, thou hast proved me, and known me: thou hast known my sitting down and my rising up. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

May Luke, Thy holy evangelist, O Lord, we beseech Thee, intercede in our behalf, who for the honor of Thy name bore continually in his body the mortification of the cross. Through our Lord.

Interveniat pro nobis, quæsumus Dómine, sanctus tuus Lucas Evangelísta: qui crucis mortificatiónem júgiter in suo córpore pro tui nóminis honóre portávit. Per Dóminum.

Epistle. 2 Cor. 8, 16-24

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Coríinthios.

Brethren, I give thanks to God, Who hath given the same carefulness for you in the heart of Titus, for indeed he accepted the exhortation; but being more careful, of his own will he went unto you. We have sent also with him the brother, whose praise is in the gospel through all the churches; and not that only, but he was also ordained by the churches companion of our travels for this grace, which is administered by us to the glory of the Lord and our determined will: avoiding this, lest any man should blame us in this abundance which is administered by us; for we forecast what may be good not only before God, but also before men. And we have sent with them our brother also, whom we have proved diligent in many things; but now much more diligent, with much confidence in you, either for Titus, who is my companion and fellow-laborer toward you, or our brethren the apostles of the churches, the glory of Christ. Wherefore show ye to

Fratres: Gratias ago Deo, qui dedit eámdem sollicitúdinem pro vobis in corde Titi, quóniam exhortatiónem quidem suscépit: sed cum sollicítior esset sua voluntáte proféctus est ad vos. Mísimus étiam cum illo fratrem, cujus laus est in Evangélio per omnes ecclésias: non solum autem, sed et ordinátus est ab ecclésiis comes peregrinatiónis nostræ in hanc grátiam, quæ ministrátur a nobis ad Dómini glóriam, et destinátam voluntátem nostram: devitántes hoc, ne quis nos vitúperet in hac plenitúdine, quæ ministrátur a nobis. Providémus enim bona non solum coram Deo, sed étiam coram homínibus. Mísimus autem cum illis et fratrem nostrum, quem probávimus in multis sæpe sollícitum esse: nunc autem multo sollicitiórem, confidéntia multa in vos, sive pro Tito, qui est sócius meus, et in vos adjútor, sive fratres nostri, Apóstoli ecclesiárum, glória Christi. Ostensiónem ergo, quæ est caritátis vestræ, et nostræ glóriæ pro

vobis, in illos osténdite in fáciem ecclesiárum.

them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

Gradual. Ps. 18, 5, 2

In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum. ℣. Cæli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.

Allelúja, allelúja. ℣. *Joann. 15, 16.* Ego vos elégi de mundo, ut eátis, et fructum afferátis, et fructus vester máneat. Allelúja.

Their sound went forth into all the earth: and their words to the ends of the world. ℣. The heavens show forth the glory of God; and the firmament declareth the works of His hands.

Alleluia, alleluia. ℣. *John 15, 16.* I have chosen you out of the world, that you should go, and should bring forth fruit: and your fruit should remain. Alleluia.

Munda Cor Meum, page 763.

Gospel, The Lord appointed, *as on the feast of St. Mark, April 25, page 989.*

Creed, page 765.

Offertory. Ps. 138, 17

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

To me Thy friends, O God, are exceedingly honorable; their principality is exceedingly strengthened.

Offertory Prayers, page 767.

Secret

Donis cæléstibus da nobis, quæsumus, Dómine, líbera tibi mente servíre: ut múnera quæ deférimus, interveniénte beáto Evangelísta tuo Luca, et medélam nobis operéntur, et glóriam. Per Dóminum.

By thy celestial gifts grant us, we beseech Thee, O Lord, to serve Thee with willing hearts, that the offerings we bring may, through the intercession of blessed Luke, Thine evangelist, procure for us both our healing and our glory. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tríbus Israël.

You who have followed Me, shall sit upon seats, judging the twelve tribes of Israel.

Postcommunion

GRANT, we beseech Thee, O almighty God, that what we have received from Thy holy altar may, by the prayers of Thy blessed evangelist, Luke, sanctify our souls, whereby we may be made secure. Through our Lord.

PRÆSTA, quæsumus, omnípotens Deus: ut, quod de sancto altári tuo accépimus, précibus beáti Evangelístæ tui Lucæ sanctíficet ánimas nostras, per quod tuti esse possímus. Per Dóminum.

Concluding Prayers, page 793.

Oct. 19—St. Peter of Alcantara, Confessor *(White)*

Double

Mass, Justus ut palma, *page 1352, except:*

Prayer

O GOD, Who didst vouchsafe to make blessed Peter, Thy confessor, glorious by the gift of a wonderful spirit of penance and most lofty contemplation, grant us, we beseech Thee, that, through his interceding merits, being mortified in the flesh, we may the more easily understand the things of heaven. Through our Lord.

DEUS, qui beátum Petrum Confessórem tuum admirábilis pæniténtiæ et altíssimæ contemplatiónis múnere illustráre dignátus es: da nobis, quæsumus; ut, ejus suffragántibus méritis, carne mortificáti, facílius cœléstia capiámus. Per Dóminum.

Epistle, Brethren, the things that were gain to me, *from the Mass of the feast of St. Paul, the first hermit, January 15, page 864.*

Oct. 20—St. John Cantius, Confessor *(White)*

Double

The Beginning of Mass, page 756.

Introit. Ecclus. 18, 12, 13

THE compassion of man is toward his neighbor; but the mercy of God is upon all flesh. He hath mercy, and teacheth and correcteth, as a shepherd doth his flock. *Ps. 1, 1.*

MISERÁTIO hóminis circa próximum: misericórdia autem Dei super omnem carnem. Qui misericórdiam habet, docet, et érudit quasi pastor gregem suum. *Ps. 1, 1.*

Beátus vir, qui non ábiit in consílio impiórum, et in via peccatórum non stetit, et in cáthedra pestiléntiæ non sedit. ℣. Glória Patri.

Blessed is the man who hath not walked in the counsel of the ungodly nor stood in the way of sinners, nor sat in the chair of pestilence. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Da, quæsumus, omnípotens Deus: ut, sancti Joánnis Confessóris exémplo in sciéntia Sanctórum proficiéntes, atque áliis misericórdiam exhibéntes; ejus méritis, indulgéntiam apud te consequámur. Per Dóminum.

Grant us, we beseech Thee, O almighty God, that, after the example of St. John, Thy confessor, making progress in the science of the saints and showing mercy to others, we may through his merits obtain forgiveness before Thee. Through our Lord.

Epistle. Jas. 2, 12-17

Léctio Epístolæ beáti Jacóbi Apóstoli.

Sic loquímini, et sic fácite, sicut per legem libertátis incipiéntes judicári. Judícium enim sine misericórdia illi, qui non fecit misericórdiam: superexáltat autem misericórdia judícium. Quid próderit, fratres mei, si fidem quis dicat se habére, ópera autem non hábeat? Numquid póterit fides salváre eum? Si autem frater, et soror nudi sint, et indígeant victu quotidiáno, dicat autem áliquis ex vobis illis: Ita in pace, calefacímini, et saturámini: non dedéritis autem eis, quæ necessária sunt córpori, quid próderit? Sic et fides, si non hábeat ópera, mórtua est in semetípsa.

Lesson from the Epistle of blessed James the Apostle.

So speak ye, and so do, as being to be judged by the law of liberty. For judgment without mercy to him that hath not done mercy: and mercy exalteth itself above judgment. What shall it profit, my brethren, if a man say he have faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked, and want daily food, and one of you say to them, Go in peace, be you warmed and filled, and yet give them not those things that are necessary for the body; what shall it profit? So faith also, if it have not works, is dead in itself.

Gradual. Ps. 106, 8, 9

Confiteántur Dómino misericórdiæ ejus: et mirabília ejus fíliis hóminum. ℣. Quis

Let the mercies of the Lord give glory to Him: and His wonderful works to the chil-

dren of men. ℣. For He hath satisfied the empty soul, and hath filled the hungry soul with good things.

satiávit ánimam inánem: et ánimam esuriéntem satiávit bonis.

Alleluia, alleluia. ℣. *Prov. 31, 20.* He hath opened His hand to the needy, and stretched out His hands to the poor. Alleluia.

Allelúja, allelúja. ℣. *Prov. 31, 20.* Manum suam apéruit ínopi: et palmas suas exténdit ad páuperem. Allelúja.

Munda Cor Meum, page 763.

Gospel, Let your loins be girt, *from the Mass* Os justi, *page 1351.*

Offertory. Job. 29, 14, 16

I was clad with justice and I clothed myself with my judgment, as with a robe and a diadem; I was an eye to the blind, and a foot to the lame; I was the father of the poor.

Justítia indútus sum, et vestívi me, sicut vestiménto et diadémate, judício meo. Oculus fui cæco, et pes claudo: pater eram páuperum.

Offertory Prayers, page 767.

Secret

Graciously receive these offerings, we beseech Thee, O Lord, by the merits of St. John, Thy confessor, and grant that, loving Thee above all things and all things for Thy sake, we may in heart and in deed be pleasing to Thee. Through our Lord.

Has, quæsumus, Dómine, hóstias sancti Joánnis Confessóris tui méritis benígnus ássume: et præsta; ut te super ómnia, et omnes propter te diligéntes, corde tibi et ópere placeámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 6, 38

Give and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom.

Date, et dábitur vobis: mensúram bonam, et confértam, et coagitátam, et supereffluéntem dabunt in sinum vestrum.

Postcommunion

Regaled with the delights of Thy precious body and blood, we humbly pray Thy clemency, O Lord, that by the

Pretiósi córporis, et sánguinis tui, Dómine, pasti delíciis, tuam súpplices deprecámur cleméntiam: ut sancti

Joánnis Confessóris tui méritis et exémplis, ejúsdem caritátis imitatóres effécti, consórtes simus et glóriæ. Qui vivis.

merits and example of St. John, Thy confessor, we may be made imitators of his charity and sharers of his glory. Who livest.

Concluding Prayers, page 793.

Oct. 21—St. Hilarion, Abbot *(White)*

Simple

St. Ursula and Her Companions, Virgin-Martyrs

Mass, Os justi, meditábitur, *page 1356.*

Commemoration of St. Ursula and her companions with the Prayer, Secret and Postcommunion, from the Common of two or more Virgin-Martyrs, page 1368.

Oct. 24—St. Raphael, Archangel *(White)*

Double Major

The Beginning of Mass, page 756.

Introit from the Mass on the feast of St. Michael, September 29, page 1213.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui beátum Raphaélem Archángelum Tobíæ fámulo tuo cómitem dedísti in via: concéde nobis fámulis tuis; ut ejúsdem semper protegámur custódia, et muniámur auxílio. Per Dóminum.

O God, Who to thy servant Tobias when on his journey didst give blessed Raphael, the archangel, as a companion, grant us, Thy servants, that we may ever be protected by his guardianship and strengthened by his assistance. Through our Lord.

Lesson. Tob. 13, 7-15

Léctio libri Tobíæ.

Lesson from the Book of Tobias.

In diébus illis: Dixit Angelus Ráphaël ad Tobíam: Sacraméntum regis abscóndere bonum est: ópera autem Dei reveláre et confitéri honoríficum est: Bona est orátio cum jejúnio, et eleemósyna

In those days, the angel Raphael said to Tobias: It is good to hide the secret of a king: but honorable to reveal and confess the works of God. Prayer is good with fasting and alms, more than to lay up

treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. But they that commit sin and iniquity are enemies to their own soul. I discover then the truth unto you, and I will not hide the secret from you. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the angel Raphael, one of the seven who stand before the Lord.

magis quam thesáuros auri recóndere: quóniam eleemósyna a morte líberat, et ipsa est, quæ purgat peccáta, et facit inveníre misericórdiam et vitam ætérnam. Qui autem fáciunt peccátum, et iniquitátem, hostes sunt ánimæ suæ. Manifésto ergo vobis veritátem, et non abscóndam a vobis occúltum sermónem. Quando orábas cum lácrymis, et sepeliébas mórtuos, et derelinquébas prándium tuum, et mórtuos abscondébas per diem in domo tua, et nocte sepeliébas eos, ego óbtuli oratiónem tuam Dómino. Et quia accéptus eras Deo, necésse fuit ut tentátio probéret te. Et nunc misit me Dóminus ut curárem te, et Saram uxórem fílii tui a dæmónio liberárem. Ego enim sum Ráphaël Angelus, unus ex septem, qui adstámus ante Dóminum.

From Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia and Verse found after the Tract.

Gradual. Tob. 8, 3

Raphael, the angel of the Lord, took, and bound the devil. ℣. *Ps. 146, 5.* Great is Our Lord, and great is His power.

Angelus Dómini Ráphaël apprehéndit et ligávit dæmónem. ℣. *Ps. 146, 5.* Magnus Dóminus noster, et magna virtus ejus.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 137, 1, 2.* I will sing praise to Thee in the sight of the angels, I will worship towards Thy holy temple, and I will give glory to Thy name, O Lord. Alleluia.

Allelúja, allelúja. ℣. Ps. *137, 1, 2.* In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo, Dómine. Allelúja.

Tract. Ps. 148, 2

Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. ℣. *Ps. 102, 21.* Benedícite Dóminum, omnes virtútes ejus: minístri ejus, qui fácitis voluntátem ejus.

Praise the Lord all ye His angels. Praise ye Him, all His hosts. ℣. *Ps. 102, 21.* Bless the Lord all ye His hosts, you ministers of His that do His will.

Greater Alleluia

Allelúja, allelúja ℣. *Ps. 102, 1.* Bénedic, ánima mea, Dóminum: et ómnia interióra mea nomen sanctum ejus. ℣. *Tob. 3, 25; 5, 11.* Missus est Ángelus Dómini sanctus Ráphaël a Deo ad Tobíam, et salutávit eum, et dixit: Gáudium sit tibi semper. Allelúja.

Alleluia, alleluia. ℣. *Ps. 102, 1.* Bless the Lord, O my soul, and let all that is within me bless His holy name. Alleluia. ℣. *Tob. 3, 25; 5, 11.* The holy angel of the Lord, Raphael, was sent by God to Tobias, and he saluted him and said, Joy be to thee always. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 5, 1-4

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Erat dies festus Judæórum, et ascéndit Jesus Jerosólymam. Est autem Jerosólymis Probática piscína, quæ cognominátur Hebráice Bethsáida, quinque pórticus habens. In his jacébat multitúdo magna languéntium, cæcórum, claudórum, aridórum expectántium aquæ motum. Angelus autem Dómini descendébat secúndum tempus in piscínam, et movebátur aqua. Et qui prior descendísset in piscínam post motiónem aquæ, sanus fiébat, a quacúmque detinebátur infirmitáte.

✠ Continuation of the holy Gospel according to St. John.

At that time, there was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethseda, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond: and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

Creed, page 765.

Offertory (without Alleluia) and Secret from the Mass on the feast of St. Michael, September 29, pages 1215, 1216.

Preface for Weekdays, page 775.

Communion from the Mass on the feast of St. Michael, September 29, page 1216.

Postcommunion

VOUCHSAFE, O Lord, to make the holy archangel Raphael our helper, and let him whom we believe to be continually standing before Thy majesty, present our poor prayers to be blessed by Thee. Through our Lord.

DIRÍGERE dignáre, Dómine Deus, in adjutórium nostrum sanctum Raphaélem Archángelum: et, quem tuæ majestáti semper assístere crédimus, tibi nostras exíguas preces benedicéndas assígnet. Per Dóminum.

Concluding Prayers, page 793.

Oct. 25—St. Chrysanthus and Daria, Martyrs *(Red)*

Simple

Mass, Intret, *page 1316, except:*

Prayer

MAY the prayers of Thy blessed martyrs, Chrysanthus and Daria, be with us, O Lord, that we may continually experience the loving assistance of those to whom we pay homage of veneration. Through our Lord.

BEATÓRUM Mártyrum tuórum, Dómine, Chrysanthi et Daríæ, quæsumus adsit nobis orátio: ut, quos venerámur obséquio, eórum pium júgiter experiámur auxílium. Per Dóminum.

Second Prayer A cunctis, *and accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.*

Epistle In all things let us exhibit ourselves, *from the Mass of St. Abdon and Sennen, July 30, page 1130.*

Gospel, Woe to you who build the monuments, *from the Mass of Sts. Mark and Marcellianus, June 18, page 1053.*

Secret

MAY the offering of Thy people be pleasing to Thee, O Lord, which is solemnly sacrificed on the natal feast of Thy holy martyrs Chrysanthus and Daria. Through our Lord.

PÓPULI tui, quæsumus, Dómine, tibi grata sit hóstia, quæ in natalítiis sanctórum Mártyrum tuórum Chrysánthi et Daríæ solemniter immolátur. Per Dóminum.

Postcommunion

Mysticis, Dómine, repléti sumus votis et gáudiis: præsta, quæsumus; ut, intercessiónibus sanctórum Mártyrum tuórum Chrysánthi et Daríæ, quæ temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

We have been filled, O Lord, with mystic desires and joys; grant, we beseech Thee, that, by the intercession of Thy holy martyrs, Chrysanthus and Daria, we may in spirit attain those things which in time we celebrate. Through our Lord.

Oct. 26—St. Evaristus, Pope, Martyr *(Red)*

Simple

Mass, Si díligis me, *page 1302. Second Prayer,* A cunctis, *with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.*

Oct. 27—Vigil of Sts. Simon and Jude, Apostles,

(Purple)

The Beginning of Mass, page 756.

Introit. Ps. 78, 11, 13, 10

Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vicínis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps. 78, 1.* Deus, venérunt gentes in hereditátem tuam: polluérunt templum sanctum tuum: posuérunt Jerúsalem in pomórum custódiam. ℣. Glória Patri.

Let the sighing of the prisoners come in before Thee, O Lord; render to our neighbors sevenfold in their bosom; revenge the blood of Thy saints which hath been shed. *Ps. 78, 1.* O God, the heathen are come into Thy inheritance; they have defiled Thy holy temple; they have made Jerusalem as a place to keep fruit. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

Concéde, quæsumus, omnípotens Deus: ut, sicut Apostolórum tuórum Simónis et Judæ gloriósa natalítia prævenímus; sic ad tua benefícia promerénda, majestátem tuam pro nobis ipsi præveniant. Per Dóminum.

Grant, we beseech Thee, O almighty God, that, as we approach the glorious natal day of Thy holy apostles, Simon and Jude, so they, imploring Thy majesty, may win Thy benefits for us. Through our Lord.

Second Prayer of our Blessed Lady, Concede nos, *page 824; third for the Church or for the Pope, pages 825, 826.*

Epistle, Brethren, we are made a spectacle, *from the Mass,* Justus ut palma, *page 1353.*

Gradual. Ps. 78, 102

Revenge, O Lord, the blood of Thy saints, which hath been shed. ℣. They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air: the flesh of Thy saints to the beasts of the earth.

Víndica, Dómine, sánguinem sanctórum tuórum, qui effúsus est. ℣. Posuérunt mortália servórum tuórum, Dómine, escas volatílibus cœli: carnes sanctórum tuórum béstiis terræ.

Munda Cor Meum, page 763.

Gospel, I am the true vine, *from the Mass* Protexisti, *page 1330.*

Offertory. Ps. 149, 516

The saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouths.

Exsultábunt sancti in glória, lætabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum.

Offertory Prayers, page 767.

Secret

With our gifts, O Lord, we anticipate the feast of Thy apostles, Simon and Jude, and humbly beseech Thee that since these offerings are not acceptable to Thee, because of our sins, they may be rendered pleasing in Thy sight, through the merits of these Thy saints. Through our Lord.

Munéribus nostris, Dómine, sanctórum Apostolórum tuórum Simónis et Judæ festa præcédimus: te supplíciter deprecántes; ut, quæ consciéntiæ nostræ præpediúntur obstáculis, illórum méritis grata reddántur. Per Dóminum.

Second Secret of our Blessed Lady, By Thy mercy, *page 825; third for the Church or for the Pope, pages 825, 826.*

Preface, page 775.

Communion. Ps. 78, 2, 11

They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: accord-

Posuérunt mortália servórum tuórum, Dómine, escas volatílibus cœli, carnes sanctórum tuórum béstiis terræ: secúndum magnitúdinem

bráchii tui pósside fílios morte punitórum.

ing to the greatness of Thy arm take possession of the children of those who have been punished with death.

Postcommunion

SUMPTO, Dómine, sacraménto, supplíciter deprecámur: ut, intercedéntibus beátis Apóstolis tuis Simóne et Juda, quod temporáliter gérimus, ad vitam capiámus ætérnam. Per Dóminum.

HAVING received Thy sacrament, O Lord, we, Thy suppliants, humbly beseech Thee, that, by the intercession of Thy blessed apostles, Simon and Jude, we may receive in eternal life that which we celebrate in this life. Through our Lord.

Second Postcommunion of our Blessed Lady, Grant, O Lord, *page 825; third for the Church or for the Pope, page 826.*

Concluding Prayers, page 793.

Oct. 28—The Holy Apostles Simon and Jude *(Red)*

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

MIHI autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

TO ME Thy Friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 38, 1, 2.* Lord, Thou hast proved me, and known me; Thou hast known my sitting down, and my rising up. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos per beátos Apóstolos tuos Simónem et Judam, ad agnitiónem tui nóminis veníre tribuísti: da nobis eórum glóriam sempitérnam et proficiéndo cele-

O GOD, Who hast granted us to come to the knowledge of Thy name through Thy blessed apostles Simon and Jude, grant us to celebrate their everlasting glory by ad-

vancing in knowledge and to improve by this celebration. Through our Lord.

bráre, et celebrándo profícere. Per Dóminum.

Epistle, Brethren, to every one of us, *from the Mass on Ascension Eve, page 582.*

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. ℣. Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. ℣. *Ps. 138, 17.* To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Alleluia.

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. ℣. Pro pátribus suis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Allelúja, allelúja. ℣. *Ps. 138, 17.* Nimis honoráti sunt amci tui, Deus: nimis confortátus est principátus eórum. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 15, 17-25

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to His disciples, These things I command you, that you love one another. If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you, The servant is not greater than his master. If they have persecuted Me, they will also persecute you: If they have kept My word, they will keep yours also. But all these things they will do to you for my name's sake, because they know not Him that sent Me. If I had

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discípulis suis: Hæc mando vobis, ut diligátis ínvicem. Si mundus vos odit: scitóte, quia me priórem vobis ódio hábuit. Si de mundo fuissétis: mundus quod suum erat, dilígeret: quia vero de mundo non estis, sed ego elégi vos de mundo, proptérea odit vos mundus. Mementóte sermónis mei, quem ego dixit vobis: Non est servus major dómino suo. Si me persecúti sunt, et vos persequéntur: si sermónem meum servavérunt, et vestrum servábunt. Sed hæc ómnia fácient vobis propter nomen meum: quia nésciunt eum, qui misit me. Si non veníssem, et locútus fuíssem eis, peccátum non

habérent: nunc autem excusatiónem non habent de peccáto suo. Qui me odit: et Patrem meum odit. Si ópera non fecíssem in eis, quæ nemo álius fecit, peccátum non habérent: nunc autem et vidérunt, et odérunt et me, et Patrem meum. Sed ut adimpleátur sermo, qui in lege eórum scriptus est: Quia ódio habuérunt me gratis.

not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both Me and My Father. But that the word may be fulfilled which is written in their law, They hated Me without cause.

Creed, page 765.

Offertory. Ps. 18, 5

In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum.

Their sound went forth into all the earth; and their words to the end of the world.

Offertory Prayers, page 767.

Secret

Glóriam, Dómine, sanctórum Apostolórum tuórum Simónis et Judæ perpétuam venerántes: quæsumus; ut eam, sacris mystériis expiáti, dígnius celebrémus. Per Dóminum.

Venerating the everlasting glory of Thy holy apostles, Simon and Jude, we beseech Thee, O Lord, that, being purified by these sacred mysteries, it may the more worthily be celebrated by us. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israel.

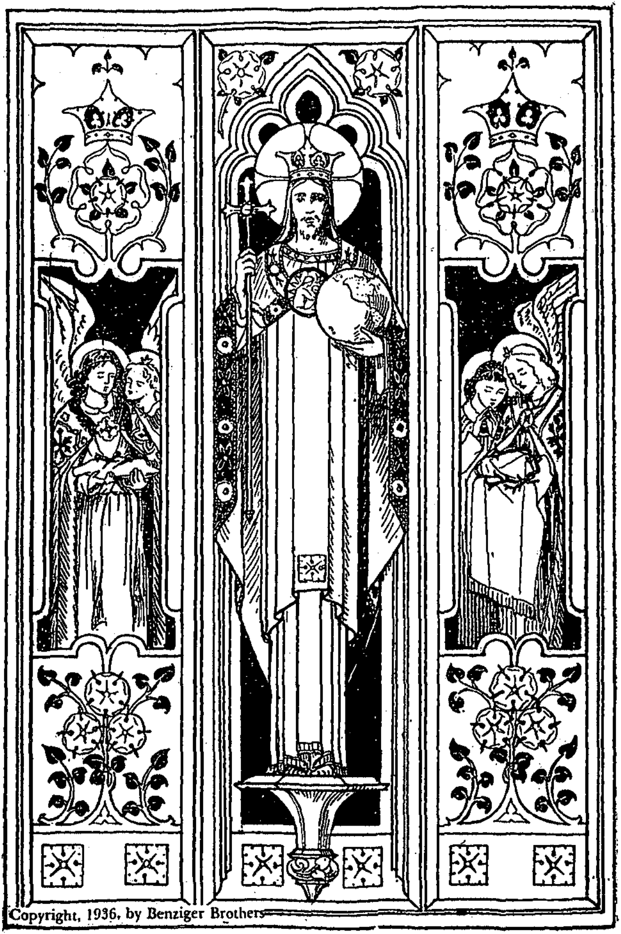
You who have followed Me shall sit upon seats judging the twelve tribes of Israel.

Postcommunion

Percéptis, Dómine, sacraméntis, supplíciter exorámus; ut, intercedéntibus beátis Apóstolis tuis Simóne et Juda, quæ pro illórum venéranda gérimus passióne, nobis profíciant ad medélam. Per Dóminum.

Having received Thy sacraments, we beseech and supplicate Thee, O Lord, that, by the intercession of Thy blessed apostles Simon and Jude, the things which we do for the veneration of their glory may profit us unto our healing. Through our Lord.

Concluding Prayers, page 793.



THINE IS THE KINGDOM, O LORD, AND THOU ART ABOVE ALL PRINCES. THINE ARE RICHES, AND THINE IS GLORY: THOU HAST DOMINION OVER ALL. IN THY HAND IS POWER AND MIGHT, IN THY HAND GREATNESS, AND THE EMPIRE OF ALL THINGS. *(Paral. 29, 11, 12.)*

Feast of Our Lord Jesus Christ, King, *(White)*

(Last Sunday in October)

Double of the First Class

The Beginning of Mass, page 756.

Introit. Apoc. 5, 12; 1, 6

DIGNUS est Agnus, qui occísus est, accípere virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et honórem. Ipsi glória et impérium in sæcula sæculórum. *Ps. 71, 1.* Deus, judícium tuum Regi da: et justítiam tuam Fílio Regis. ℣. Glória Patri.

THE Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor. To Him be glory and empire for ever and ever. *Ps. 71, 1.* Give to the King Thy judgment, O God: and to the King's Son Thy justice. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne, Deus, qui in dilécto Fílio tuo, universórum Rege, ómnia instauráre voluísti: concéde propítius; ut cunctæ famíliæ Géntium, peccáti vúlnere disgregátæ, ejus suavíssimo subdántur império: Qui tecum vivit.

ALMIGHTY and eternal God, Who hast wished to restore all things through Thy beloved Son, the King of the universe, graciously grant that all the familes of the Gentiles separated by the wound of sin, may be subjected to His most loving dominion, Who with Thee liveth.

Commemoration, Prayer of the occurring Sunday.

Epistle. Col. 1, 12-20

Léctio Epístolæ beáti Pauli Apóstoli ad Colossenses.

Lesson from the Epistle of blessed Paul the Apostle to the the Colossians.

FRATRES: Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine, qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Fílii

BRETHREN, we give thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness,

and hath translated us into the kingdom of the Son of His love. In Whom we have redemption through His blood, the remission of sins; Who is the image of the invisible God, the firstborn of every creature; for in Him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by Him and in Him. And He is before all, and by Him all things consist. And He is the head of the body, the Church, Who is the beginning, the firstborn from the dead; that in all things He may hold the primacy: because in Him, it hath well pleased the Father, that all fullness should dwell; and through Him to reconcile all things unto Himself, making peace through the blood of His cross, both as to the things that are on earth, and the things that are in heaven, in Christ Jesus Our Lord.

dilectiónis suæ, in quo habémus redemptiónem per sánguinem ejus, remissiónem peccatórum. Qui est imágo Dei invisíbilis, primogénitus omnis creatúræ; quóniam in ipso cóndita sunt univérsa in cœlis et in terra, visibília et invisibília, sive throni, sive dominatiónes principátus, sive potestátes: ómnia per ipsum et in ipso creáta sunt: et ipse est ante omnes, et ómnia in ipso constant. Et ipse est caput córporis Ecclésiæ, qui est princípium, primogénitus ex mórtuis: ut sit in ómnibus ipse primátum tenens: quia in ipse complácuit omnem plenitúdinem inhabitáre; et per eum reconciliáre ómnia, in ipsum, pacíficans per sánguinem crucis ejus, sive quæ in terris, sive quæ in cœlis sunt, in Christo Jesu Dómino nostro.

In votive Masses in Paschal-time the Gradual is replaced by the Greater Alleluia found after the Tract.

Gradual. Ps. 71, 8, 11

He shall rule from sea to sea, and from the river unto the ends of the earth. ℣. And all kings of the earth shall adore Him: all nations shall serve Him.

Dominábitur a mari usque ad mare, et a flumine usque ad términos orbis terrárum. ℣. Et adorábunt eum omnes reges terræ: omnes Gentes sérvient ei.

In Votive Masses after Septuagesima, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. ℣. *Dan. 7, 14.* His power is an everlasting power that shall not be taken

Allelúja, allelúja. ℣. *Dan. 7, 14.* Potéstas ejus, potéstas ætérna, quæ non auferétur: et

regnum ejus, quod non corrumpétur. Allelúja.

away: and His kingdom that shall not be destroyed. Alleluia.

Tract. Ps. 88, 27, 28, 30

Ipse invocábit me: Pater meus es tu: Deus meus, et suscéptor salútis meæ. ℣. Et ego primogénitum ponam illum: excélsum præ régibus terræ. ℣. Et ponam in sæculum sæculi semen ejus: et thronum ejus sicut dies cœli.

He shall cry out to Me: Thou art My Father: My God, and the support of My salvation. ℣. And I will make Him My firstborn, high above the kings of the earth. ℣. And I will make His seed to endure for evermore: and His throne as the days of heaven.

Greater Alleluia

Allelúja, allelúja. *Dan. 7, 14.* ℣. Potéstas ejus, potéstas ætérna, quæ non auferétur: et regnum ejus, quod non corrumpétur. Allelúja. ℣. *Apoc. 19, 16.* Habet in vestiménto et in fémore suo scriptum: Rex regum et Dóminus dominántium. Allelúja.

Alleluia, alleluia. ℣. *Dan. 7, 14.* His power is an everlasting power that shall not be taken away: and His kingdom that shall not be destroyed, Alleluia. ℣. *Apoc. 19, 16.* He hath on His garment, and on His thigh written: King of kings, and Lord of lords. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 18, 33-37

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Dixit Pilátus ad Jesum: Tu es Rex Judæórum? Respóndit Jesus: A temetípso hoc dicis, an álii dixérunt tibi de me? Respóndit Pilátus: Numquid ego Judæus sum? Gens tua, et pontífices tradidérunt te mihi: quid fecísti? Respóndit Jesus: Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent ut non tráderer Judæis: nunc autem regnum meum non est hinc. Dicit ítaque ei Pilátus: Ergo

✠ Continuation of the holy Gospel according to St. John.

At that time: Pilate said to Jesus: Art thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is

not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a King. For this was I born, and for this came I into the world; that I should give testimony to the truth. Everyone that is of the truth, heareth My voice.

Rex es tu? Respóndit Jesus: Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis qui est ex veritáte, audit vocem meam.

Creed, page 765.

Offertory. Ps. 2, 8

Ask of Me, and I will give The the Gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession.

Póstula a me, et dabo tibi Gentes hereditátem tuam, et possessiónem tuam términos terræ.

Offertory Prayers, page 767.

Secret

O LORD, we offer Thee this host for the reconciliation of humanity; grant, we beseech Thee, that Jesus Christ Thy Son our Lord, Whom we immolate in this sacrifice, will bestow on all Gentiles the gifts of unity and peace, Who with Thee liveth.

HÓSTIAM tibi, Dómine, humánæ reconciliatiónis offérimus: præsta, quæsumus; ut quem sacrifíciis præséntibus immolámus, Ipse cunctis Géntibus unitátis et pacis dona concédat, Jesus Christus, Fílius tuus Dóminus noster: Qui tecum.

Commemoration, Secret of the occurring Sunday.

Preface No. 10, page 813.

Communion. Ps. 28, 10, 11

The Lord shall sit King forever. The Lord will bless His people with peace.

Sedébit Dóminus Rex in ætérnum: Dóminus benedícet pópulo suo in pace.

Postcommunion

FED with this immortal nourishment, we beseech Thee, O Lord, that we who glory to fight under the standard of Christ the King, may forever reign with Him on the heavenly throne. Who with Thee liveth.

IMMORTALITÁTIS alimóniam consecúti, quæsumus, Dómine: ut, qui sub Christi Regis vexíllis militáre gloriámur, cum Ipso, in cœlésti sede, júgiter regnáre possímus: Qui tecum.

Commemoration, Postcommunion of the occurring Sunday.

Concluding Prayers, page 793.

Oct. 31—The Vigil of All Saints, *(Purple)*

The Beginning of Mass, page 756.

Introit. Wis. 3, 8

JÚDICANT sancti gentes, et dominántur pópulis: et regnábit Dóminus Deus illórum in perpétuum. *Ps. 32, 1.* Exsultáte, justi, in Dómino: rectos decet collaudátio. ℣. Glória Patri.

THE saints judge nations, and rule over people: and the Lord their God shall reign forever. *Ps. 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

DÓMINE Deus noster, multíplica super nos grátiam tuam: et, quorum prævenímus gloriósa solémnia, tribue súbsequi in sancta professióne lætitiam. Per Dóminum.

O LORD, our God, multiply Thy graces upon us, and grant that joy may follow in the holy praise of those whose glorious festival we anticipate. Through our Lord.

Second Prayer of the Holy Ghost, page 827; third for the Church or for the Pope, pages 825, 826.

Lesson. Apoc. 5, 6-12

Léctio libri Apocalypsis beáti Joánnis Apóstoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

IN DIÉBUS illis: Ecce ego Joánnes vidi in médio throni, et quátuor animálium, et in médio seniórum, Agnum stantem tamquam occísum, habéntem córnua septem et óculos septem: qui sunt septem spíritus Dei, missi in omnem terram. Et venit: et accépit de déxtera sedéntis in throno librum. Et cum aperuísset librum, quátuor animália et vigintiquátuor senióres cecidérunt coram Agno, habéntes singuli cítharas, et phíalas

IN THOSE days, Behold, I, John, saw in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb, standing as it were slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And He came, and took the book out of the right hand of Him that sat on the throne: and when He had opened the book, the four living creatures, and the four and twenty ancients fell down before the

Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints; and they sung a new canticle, saying, Thou art worthy, O Lord, to take the book, and to open the seals thereof; because Thou wast slain, and hast redeemed us to God, in Thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to God a kingdom and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the ancients, and the number of them was thousands of thousands, saying with a loud voice, The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction for ever and ever. Amen.

áureas plenas odoramentórum, quæ sunt oratiónes sanctórum: et cantábant cánticum novum, dicéntes: Dignus es, Dómine, accípere librum, et aperíre signácula ejus: quóniam occísus es, et redemísti nos Deo in sánguine tuo ex omni tribu, et lingua, et pópulo, et natióne: et fecísti nos Deo nostro regnum, et sacerdótes: et regnábimus super terram. Et vidi, et audívi vocem Angelórum multórum in circúitu throni, et animálium, et seniórum: et erat númerus eórum míllia míllium dicéntium voce magna: Dignus est Agnus, qui occísus est, accípere virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et honórem, et glóriam, et benedictiónem, in sæcula sæculórum. Amen.

Gradual. Ps. 149, 5, 1

The saints shall rejoice in glory; they shall be joyful in their beds. ℣. Sing ye to the Lord a new canticle; let His praise be in the assembly of the saints.

Exsultábunt sancti in glória, lætabúntur in cubílibus suis. ℣. Cantáte Dómino cánticum novum, laus ejus in Ecclésia sanctórum.

Munda Cor Meum, page 763.

Gospel, Jesus coming down, *from the Mass* Sapientiam, *page 1323.*

Offertory. Ps. 149, 5, 6

The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God are in their mouth.

Exsultábunt sancti in glória, lætabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum.

Offertory Prayers, page 767.

Secret

We heap Thine altar with oblations, O Lord;

Altáre tuum, Dómine, munéribus cumulámus

oblátis: da, quæsumus; ut ad salútem nostram, ómnium Sanctórum tuórum precatióne profíciant, quorum solémnia ventúra præcúrrimus. Per Dóminum.

grant, we beseech Thee, that they may profit for our salvation by the prayer of all Thy saints, to whose coming festival we hasten. Through our Lord.

Second Secret of the Holy Ghost, page 827; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Wis. 3, 1

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

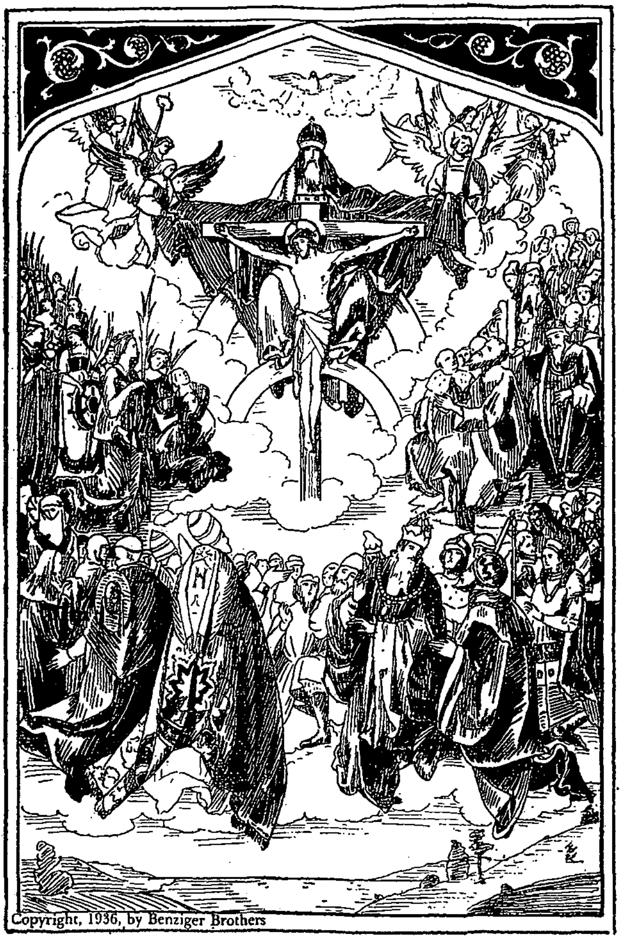
Postcommunion

SACRAMÉNTIS, Dómine, et gáudiis optátæ celebritátis explétis: quæsumus; ut eórum précibus adjuvémur, quorum recordatiónibus exhibéntur. Per Dóminum.

HAVING completed the sacraments and the joys of the earnestly desired festival, O Lord, we beseech Thee that we may be assisted by the prayers of those in whose loving remembrance they are offered. Through our Lord.

Second Postcommunion of the Holy Ghost, page 827; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.



FATHER, I WILL THAT WHERE I AM, THEY ALSO WHOM THOU HAST GIVEN ME MAY BE WITH ME: THAT THEY MAY SEE MY GLORY WHICH THOU HAST GIVEN ME, BECAUSE THOU HAST LOVED ME BEFORE THE CREATION OF THE WORLD. JUST FATHER, THE WORLD HATH NOT KNOWN THEE: BUT I HAVE KNOWN THEE. AND THESE HAVE KNOWN THAT THOU HAST SENT ME. *(John 17, 24, 25.)*

Nov. 1—The Feast of All Saints *(White)*

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit

GAUDEÁMUS omnes in Dómino, diem festum celebrántes sub honóre Sanctórum ómnium: de quorum solemnitáte gaudent Angeli, et colláudant Fílium Dei. *Ps. 32, 1.* Exsultáte, justi, in Dómino: rectos decet collaudátio. ℣. Glória Patri.

LET us all rejoice in the Lord, celebrating a feast in honor of all the saints, in whose solemnity the angels rejoice and join in praising the Son of God. *Ps. 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne Deus, qui nos ómnium Sanctórum tuórum mérita sub una tribuísti celebritáte venerári: quæsumus: ut desiderátam nobis tuæ propitiatiónis abundántiam, multiplicátis intercessóribus, largiáris. Per Dóminum.

O ALMIGHTY, eternal God, Who hast granted us to venerate the merits of all Thy saints in one solemnity, vouchsafe to us, we beseech Thee, through the multitude of our intercessors, that abundance of Thy mercy for which we ever have hoped. Through our Lord.

Lesson. Apoc. 7, 2-12

Léctio libri Apocalypsis béati Joánnis Apostoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

IN DIÉBUS illis: Ecce ego Joánnes vidi álterum Angelum ascendéntem ab ortu solis, habéntem signum Dei vivi: et clamávit voce magna quátuor Angelis, quibus datum est nocére terræ et mari, dicens: Nolíte nocére terræ, et mari, neque arbóribus, quoadúsque signémus servos Dei nostri in fróntibus eórum. Et audívi númerum signatórum, centum quadragínta quátuor míllia signáti, ex omni tribu filiórum Israël. Ex tribu Juda

IN THOSE days, behold, I, John, saw another angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed: an hundred and forty-four thousand were signed, of

every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed: of the tribe of Ruben twelve thousand signed: of the tribe of Gad twelve thousand signed: of the tribe of Aser twelve thousand signed: of the tribe of Nephthali twelve thousand signed: of the tribe of Manasses twelve thousand signed: of the tribe of Simeon twelve thousand signed: of the tribe of Levi twelve thousand signed: of the tribe of Issachar twelve thousand signed: of the tribe of Zabulon twelve thousand signed: of the tribe of Joseph twelve thousand signed: of the tribe of Benjamin twelve thousand signed. After this, I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God Who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power and strength to our God for ever and ever. Amen.

duódecim míllia signáti. Ex tribu Ruben duódecim míllа signáti. Ex tribu Gad duódecim míllia signáti. Ex tribu Aser duódecim míllia signáti. Ex tribu Néphtali duódecim míllia signáti. Ex tribu Manásse duódecim millia signati. Ex tribu Símeon duódecim míllia signáti. Ex tribu Levi duódecim millia signáti. Ex tribu Issachar duodecim míllia signáti. Ex tribu Zábulon duódecim míllia signati. Ex tribu Joseph duódecim míllia signati. Ex tribu Benjamin duódecim míllia signáti. Post hæc vidi turbam magnam, quam dinumeráre nemo póterat, ex omnibus géntibus, et tríbubus, et pópulis, et linquis: stantes ante thronum, et in conspéctu Agni, amícti stolis albis, et palmæ in mánibus eórum: et clamábant voce magna, dicéntes: Salus Deo nostro, qui sedet super thronum, et Agno. Et omnes Angeli stabant in circúitu throni, et seniórum, et quátuor animálium: et cecidérunt in conspéctu throni in fácies suas, et adoravérunt Deum, dicéntes: Amen. Benedíctio, et cláritas, et sapiéntia, et gratiárum áctio, honor, et virtus, et fortitúdo Deo nostro, in sæcula sæculórum. Amen.

Gradual. Ps. 33, 10, 11

Fear the Lord, all ye His saints: for there is no want to them that fear Him. ℣. But they that seek the Lord shall not be deprived of any good.

Timéte Dóminum, omnes sancti ejus: quóniam nihil deest timéntibus eum. ℣. Inquiréntes autem Dóminum, non defícient omni bono.

Allelúja, allelúja. ℣. *Matt. 11, 28.* Veníte ad me omnes qui laborátis et oneráti estis: et ego refíciam vos. Allelúja.

Alleluia, alleluia. ℣. *Matt. 11, 28.* Come to Me, all you that labor and are heavy laden, and I will refresh you. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 5, 1-12

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Videns Jesus turbas, ascéndit in montem, et cum sedísset, accessérunt ad eum discípuli ejus, et apériens os suum docébat eos, dicens: Beáti páuperes spíritu: quóniam ipsórum est regnum cœlórum. Beáti mites: quóniam ipsi possidébunt terram. Beáti qui lugent: quóniam ipsi consolabúntur. Beáti qui esúriunt et sítiunt justítiam: quóniam ipsi saturabúntur. Beáti misericórdes: quóniam ipsi misericórdiam consequéntur. Beáti mundo corde: quóniam ipsi Deum vidébunt. Beáti pacífici: quóniam fílii Dei vocabúntur. Beáti qui persecutiónem patiúntur propter justítiam: quóniam ipsórum est regnum cœlórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsum vos, mentiéntes, propter me: gaudéte, et exultáte, quóniam merces vestra copiósa est in cœlis.

At that time, Jesus seeing the multitudes, went up into a mountain; and when He was sat down, His disciples came unto Him. And opening His mouth, He taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in heaven.

Creed, page 765.

It is said or sung every day during the octave, except on November 2.

Offertory. Wis. 3, 1-3

Justórum ánimæ in manu Dei sunt, et non tanget illos

The souls of the just are in the hand of God, and the tor-

ment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace. Alleluia.

tormentum malitiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace, allelúja.

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, the gifts of our devotion; may they be made pleasing to Thee for the honor of all the just and, by Thy mercy, be profitable to our selves. Through our Lord.

MÚNERA tibi, Dómine, nostræ devotiónis offérimus: quæ et pro cunctórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 5, 8-10

Blessed are the clean of heart, for they shall see God: blessed are the peacemakers, for they shall be called the children of God: blessed are they that suffer persecution for justice's sake, for theirs is the kingdom of heaven.

Beáti mundo corde, quóniam ipsi Deum vidébunt: beáti pacífici, quóniam fílii Dei vocabúntur: beáti qui persecutiónem patiúntur propter justítiam, quóniam ipsórum est regnum cælórum.

Postcommunion

GRANT to Thy faithful people, we beseech Thee, O Lord, ever to rejoice in the veneration of all Thy saints, and to be defended by their unceasing prayers. Through our Lord.

DA QUÆSUMUS, Dómine, fidélibus pópulis ómnium Sanctórum semper veneratióne lætári: et eórum perpétua supplicatióne muníri. Per Dóminum.

Concluding Prayers, page 793.



Nov. 2—The Commemoration of All the Faithful Departed, *(Black)*

The Three Masses for All Souls' Day, *(Black)*

Pope Benedict XV granted priests permission to offer three Masses on All Souls' Day. One of these Masses the Celebrant may say according to his own intention; one must be offered for the faithful departed and the third for the intention of the Holy Father. The common or daily Mass, and other Masses for the dead will be found on page 1501.

The First Mass for All Souls' Day

The Beginning of Mass, page 756.

Introit. 4, Esdr. 2, 34, 35

REQUIEM ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 64, 2, 3.* Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi oratiónem meam; ad te omnis caro véniet. Réquiem.

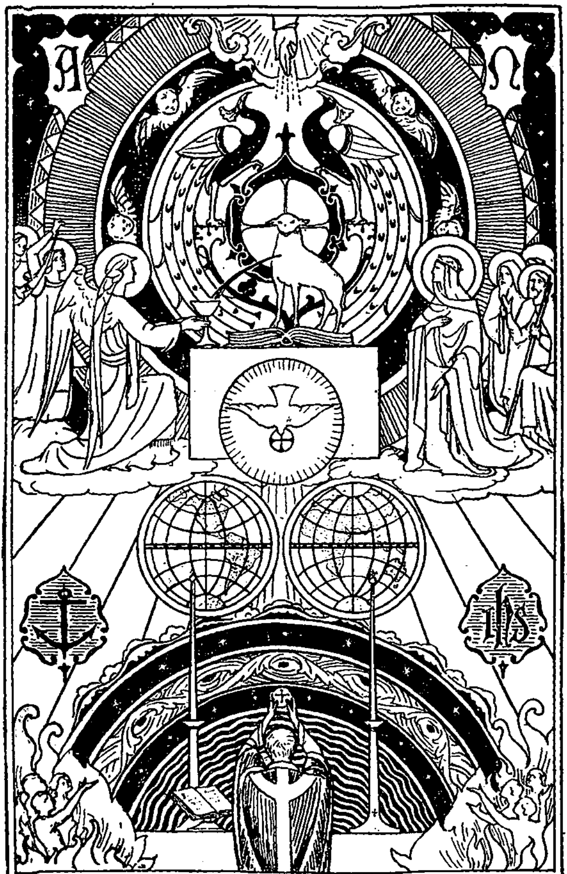
ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Kyrie, page 756.

Prayer

FIDÉLIUM Deus ómnium Cónditor et Redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum: ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur. Qui vivis.

O GOD, the creator and redeemer of all the faithful, grant to the souls of Thy servants and handmaids the remission of all their sins, that they may obtain by loving prayers the forgiveness which they have always desired. Who livest.



HE SENT TWELVE THOUSAND DRACHMAS OF SILVER TO JERUSALEM FOR SACRIFICE TO BE OFFERED FOR THE SINS OF THE DEAD, THINKING WELL CONCERNING THE RESURRECTION. IT IS THEREFORE A HOLY AND WHOLESOME THOUGHT TO PRAY FOR THE DEAD, THAT THEY MAY BE LOOSED FROM SINS. *(2 Mach. 12, 43, 46.)*

Epistle. 1 Cor. 15, 51-57

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Fratres: Ecce mystérium vobis dico: Omnes quidem resurgémus, sed non omnes immutábimur. In moménto, in ictu óculi, in novíssima tuba: canet enim tuba, et mórtui resúrgent incorrúpti: et nos immutábimur. Opórtet enim corruptíbile hoc indúere incorruptiónem: et mortále hoc indúere immortalitátem. Cum autem mortále hoc indúerit immortalitátem, tunc fiet sermo, qui scriptus est: Absórpta est mors in victória. Ubi est, mors, victória tua? Ubi est, mors, stímulus tuus? Stímulus autem mortis peccátum est: virtus vero peccáti lex. Deo autem grátias, qui dedit nobis victóriam per Dóminum nostrum Jesum Christum.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren, Behold, I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, Who hath given us the victory through Our Lord Jesus Christ.

Gradual. 4 Esdr. 34, 35

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. ℣. *Ps. 111, 7.* In memória ætérna erit justus; ab auditióne mala non timébit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. ℣. *Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract

Absólve, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delictórum: ℣. Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis: ℣. Et lucis ætérnæ beatitúdine pérfrui.

O Lord, absolve the souls of all the faithful departed from every bond of sin. ℣. And by the help of Thy grace may they be worthy to escape the sentence of vengeance. ℣. And to enjoy all the beatitude of the light eternal.

Sequence, Dies iræ, *as in the Common or Daily Mass for the Dead, page 1503.*

In high Mass incense is not burned at the Gospel. The deacon does not ask the priest's blessing before beginning his chant, or send the Sacred Text at its termination for him to kiss.

Munda Cor Meum, page 763.

Gospel. John 5, 25-29

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to the multitudes of the Jews, Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself; and He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus turbis Judæórum: Amen, amen dico vobis, quia venit hora, et nunc est, quando mórtui áudient vocem Fílii Dei: et qui audíerint, vivent. Sicut enim Pater habet vitam in semetípso: sic dedit et Fílio vitam habére in semetípso: et potestátem dedit ei judícium fácere, quia Fílius hóminis est. Nolíte mirári hoc, quia venit hora, in qua omnes, qui in monuméntis sunt, áudient vocem Fílii Dei: et procédent qui bona fecérunt, in resurrectiónem vitæ: qui vero mala egérunt, in resurrectiónem judícii.

Offertory

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, nor they fall into darkness, but let Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. ℣. We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemo-

Dómine Jesu Christe, Rex glóriæ, líbera ánimas ómnium fidélium defunctórum de pœnis inférni, et de profúndo lacu: líbera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum; sed sígnifer sanctus Míchael repræséntet eas in lucem sanctam: Quam olim Abrahæ promisísti, et sémini ejus. ℣. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam, fácimus: fac eas, Dómine, de morte transíre ad

vitam: Quam olim Abrahæ promisísti, et sémini ejus.

rate; grant them, O Lord, to pass from death to the life which Thou once didst promise to Abraham and his seed.

Offertory Prayers, page 767.

Secret

Hóstias, quæsumus, Dómine, quas tibi pro animábus famulórum famularúmque tuárum offérimus, propitiátus inténde: ut quibus fídei christiánæ méritum contulísti, dones et præmium. Per Dóminum.

Mercifully look down, we beseech Thee, O Lord, upon the sacrifice which we offer Thee for the souls of Thy servants and handmaids, that, to those on whom Thou didst confer the merit of Christian faith, Thou mayst also grant its reward. Through our Lord.

Preface No. 15, page 817.

Communion. 4, Esdr. 35, 34

Lux ætérna lúceat eis, Dómine: Cum sanctis tuis in ætérnum, quia pius es. ℣. Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis: Cum sanctis.

May light eternal shine upon them, O Lord, with Thy saints forever, for Thou art kind. ℣. Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints.

Postcommunion

Animábus quæsumus Dómine famulórum famularúmque tuárum orátio profíciat supplicántium: ut eas et a peccátis ómnibus éxuas, et tuæ redemptiónis fácias esse partícipes. Qui vivis.

May the prayer of Thy suppliants profit the souls of Thy servants and handmaids, we beseech Thee, O Lord, that Thou mayst free them from all sins and make them sharers in Thy redemption. Who livest.

Concluding Prayers, page 793.

The Second Mass for All Souls' Day

The Beginning of Mass, page 756.

Introit. 4, Esdr. 34, 35

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 64, 2, 3.* Te decet hymnus Deus in Sion; et tibi reddétur votum

Eternal rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall

be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

in Jerúsalem: exaudi oratiónem meam; ad te omnis caro véniet. Réquiem.

Kyrie, page 761.

Prayer

O GOD, the Lord of mercies, grant to the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, an abode of refreshment, the beatitude of rest, and the brightness of light. Through our Lord.

DEUS indulgentiárum Dómine, da animábus famulórum famularúmque tuárum refrigérii sedem, quiétis beatitúdinem et lúminis claritátem. Per Dóminum.

Lesson. 2 Mach. 12, 43-46

Lesson from the Book of Machabees.

Léctio líbri Machabæórum.

IN THOSE days, the most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

IN DIÉBUS illis: Vir fortíssimus Judas, facta collatióne, duódecim míllia drachmas argénti misit Jerosólymam offérri pro peccátis mortuórum sacrifícium, bene et religióse de resurrectióne cógitans: (nisi enim eos, qui cecíderant, resurrectúros speráret, supérfluum viderétur et vanum oráre pro mórtuis) et quia considerábat quod hi, qui cum pietáte dormitiónem accéperant, óptimam habérent repósitam grátiam. Sancta ergo, et salúbris est cogitátio pro defúnctis exoráre, ut a peccátis solvántur.

Gradual. 4 Esdr. 2, 34, 35

Eternal rest give to them, O Lord; and let perpetual light shine upon them ℣. *Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. ℣. *Ps. 111, 7.* In memória ætérna erit justus; ab auditióne mala non timébit.

Tract

Absólve, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delictórum: ℣. Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis: ℣. Et lucis ætérnæ beatitúdine pérfrui.

O Lord, absolve the souls of all the faithful departed from every bond of sin. ℣. And by the help of Thy grace may they be worthy to escape the sentence of vengeance. ℣. And to enjoy all the beatitude of the light eternal.

Sequence, Dies iræ, *as in the Common or Daily Mass for the Dead, page 1503.*

Gospel. John 6, 37-40

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Dixit Jesus turbis Judæórum: Omne, quod dat mihi Pater, ad me véniet: et eum, qui venit ad me, non ejíciam foras: quia descéndi de cœlo, non ut fáciam voluntátem meam, sed voluntátem ejus, qui misit me. Hæc est autem volúntas ejus, qui misit me, Patris: ut omne, quod dedit mihi non perdam ex eo, sed resúscitem illud in novíssimo die. Hæc est autem volúntas Patris mei, qui misit me: ut omnis, qui videt Fílium, et credit in eum, hábeat vitam ætérnam, et ego resuscitábo eum in novíssimo die.

✠ Continuation of the Holy Gospel according to St. John.

At that time, Jesus said to the multitudes of the Jews, All that the Father giveth Me shall come to Me; and him that cometh to Me I will not cast out: because I came down from heaven, not to do My own will, but the will of Him Who sent Me. Now this is the will of the Father Who sent Me, that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day; and this is the will of My Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting; and I will raise him up in the last day.

Offertory

Dómine Jesu Christe, Rex glóriæ, líbera ánimas ómnium fidélium defunctórum de pœnis inférni et de profúndo lacu: líbera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Michaël repræséntet eas in lu-

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, nor they fall into darkness, but let Michael, the holy standard-bearer, bring

them into the holy light which Thou once didst promise to Abraham and his seed. ℣. We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate; grant them, O Lord, to pass from death to the life which Thou once didst promise to Abraham and his seed.

cem sanctam: Quam olim Abrahæ promisísti, et sémini ejus. ℣. Hóstias et preces tibi, Dómine laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam. Quam olim Abrahæ promisísti et sémini ejus.

Offertory Prayers, page 767.

Secret

Be propitiated, O Lord, by our supplications for the souls of Thy servants and handmaids, whose anniversary is kept to-day, for whom we offer Thee the sacrifice of praise, that Thou vouchsafe to join them to the company of Thy saints. Through our Lord.

Propitiáre Dómine supplicatiónibus nostris, pro animábus famulórum famularúmque tuárum, quorum hódie ánnua dies ágitur, pro quibus tibi offérimus sacrifícium laudis: ut eas Sanctórum tuórum consórtio sociáre dignéris. Per Dóminum.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

May eternal light shine upon them, O Lord, with Thy saints forever, because Thou art kind. ℣. Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints, etc.

Lux ætérna lúceat eis, Dómine: Cum sanctis tuis in ætérnum, quia pius es. ℣. Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis: Cum sanctis.

Postcommunion

Grant, we beseech Thee, O Lord, that the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, may be purged by this sacrifice and obtain alike forgiveness and everlasting rest. Through our Lord.

Præsta, quæsumus, Dómine, ut ánimæ famulórum famularúmque tuárum, his purgátæ sacrifíciis, indulgéntiam páriter et réquiem cápiant sempitérnam. Per Dóminum.

Concluding Prayers, page 793.

The Third Mass for All Souls' Day

The Beginning of Mass, page 756.

Introit. 4 Esdr. 34, 35

REQUIEM ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 64, 2, 3.* Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi oratiónem meam, ad te omnis caro véniet. Réquiem.

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Kyrie, page 761.

Prayer

DEUS, véniæ largítor et humánæ salútis amátor; quæsumus cleméntiam tuam; ut ánimas famulórum famularúmque tuárum, quæ ex hoc sæculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium perveníre concédas. Per Dóminum.

O GOD, the bestower of pardon and lover of man's salvation, we beseech Thy clemency, through the intercession of blessed Mary ever a virgin, and all Thy saints, that the brethren, who have passed out of this world may together enjoy everlasting happiness. Through our Lord.

Lesson. Apoc. 14, 13

Léctio libri Apocalypsis beati Joánnis Apóstoli.

Lesson from the book of the Apocalypse of Blessed John the Apostle.

IN DIÉBUS illis: Audívi vocem de cœlo, dicéntem mihi: Scribe: Beáti mórtui, qui in Dómino moriúntur. Amodo jam dicit Spíritus, ut requiéscant a labóribus suis: ópera enim illórum sequúntur illos.

IN THOSE days I heard a voice from heaven, saying to me, Write, blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them.

Gradual. 4 Esdr. 2, 34, 35

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. ℣. *Ps. 111, 7.* In memória ætérna erit justus; ab auditióne mala non timébit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. ℣. *Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract

Absolve, O Lord, the souls of all the faithful departed from every bond of sin. ℣. And by the help of Thy grace let them be found worthy to escape the sentence of vengeance. ℣. And to enjoy the full beatitude of the light eternal.

Absólve, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delictórum: ℣. Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis: ℣. Et lucis ætérnæ beatitúdine pérfrui.

Sequence, Dies iræ, *as in the Common or Daily Mass for the Dead, page 1503.*

Munda Cor Meum, page 763.

Gospel. John 6, 51-55

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give is My flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up in the last day.

✠ Seqúentia sancti Evangélii secúndum Joánnem.

In illo témpore: Dixit Jesus turbis Judæórum: Ego sum panis vivus, qui de cœlo descéndi. Si quis manducáverit ex hoc pane, vivet in ætérnum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigábant ergo Judæi ad ínvincem, dicéntes: Quómodo potest hic nobis carnem suam dare ad manducándum? Dixit ergo eis Jesus: Amen, amen dico vobis: Nisi manducavéritis carnem Fílii hóminis, et bibéritis ejus sánguinem, non habébitis vitam in vobis. Qui mandúcat meam carnem, et bibit meum sánguinem, habet vitam ætérnam: et ego resuscitábo eum in novíssimo die.

Offertory

O Lord Jesus Christ, the King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, that they fall not into the darkness; but let Michael, the holy standard-

Dómine Jesu Christe, Rex glóriæ, líbera ánimas ómnium fidélium defunctórum de pœnis inférni, et de profúndo lacu: líbera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum; sed sígnifer sanctus Míchael repræséntet eas in lucem sanctam:

Quam olim Abrahæ promisísti, et sémini ejus. ℣. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam: Quam olim Abrahæ promisísti, et sémini ejus.

bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. ℣. We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed.

Secret

Deus, cujus misericórdiæ non est númerus, súscipe propítius preces humilitátis nostræ: et animábus fratrum, propinquórum, et benefactórum nostrórum, quibus tui nóminis dedísti confessiónem, per hæc sacraménta salútis nostræ, cunctórum remissiónem tríbue peccatórum.

O God, Whose mercy is boundless, mercifully receive the prayers of our lowliness, and grant, through these sacraments of our salvation, to the souls of our brethren, kindred, and benefactors, to whom Thou didst grant the confession of Thy name, the remission of all sins.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux ætérna lúceat eis, Dómine: Cum sanctis tuis in ætérnum, quia pius es. ℣. Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis: Cum sanctis.

May eternal light shine upon them, O Lord, with Thy saints forever, because Thou art kind. ℣. Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints, etc.

Postcommunion

Præsta quæsumus omnípotens et misericors Deus: ut ánimæ fratrum, propinquórum, et benefactórum nostrórum, pro quibus hoc sacrifícium laudis tuæ obtúlimus majestáti; per hujus virtútem sacraménti a peccátis ómnibus expiátæ, lucis per-

Grant, we beseech Thee, O almighty and merciful God, that the souls of our brethren, kindred, and benefactors, for whom we have offered this sacrifice of praise to Thy majesty, being purified of all sins by the virtue of this sacrament, may, by Thy mercy.

receive the beatitude of perpetual light. Through our Lord.

pétuæ, te miseránte, recípiant beatitúdinem. Per Dóminum.

Concluding Prayers, page 793.

Nov. 3—Of the Octave of All Saints *(White)*

Semi-double

Mass as on the feast, page 1265; second Prayer of the Holy Ghost, page 1265; third for the Church or for the Pope, pages 825, 826.

Nov. 4—St. Charles Borromeo, Bishop, Confessor

(White)

Double

Sts. Vitalis and Agricola, Martyrs *(Red)*

Mass, Statuit ei, *page 1337, except:*

Prayer

KEEP safe Thy Church, O Lord, with the continual protection of St. Charles, Thy confessor and bishop, that, as pastoral solicitude rendered him glorious, so his intercession may ever make us fervent in Thy love. Through our Lord.

ECCLÉSIAM tuam, Dómine, sancti Cároli Confessóris tui atque Pontíficis contínua protectióne custódi: ut, sicut illum pastorális sollicitúdo gloriósum réddidit; ita nos ejus intercéssio in tuo semper fáciat amóre fervéntes. Per Dóminum.

Commemoration of the octave of All Saints, Prayer, Secret and Postcommunion as in the Mass of the feast, page 1265. Commemoration of St. Vitalis and Agricola.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who venerate the solemnity of Thy holy martyrs, Vitalis and Agricola, may be assisted by their intercession with Thee. Through our Lord.

PRÆSTA, quæsumus, omnípotens Deus: ut, qui sanctórum Mártyrum tuórum Vitális et Agrícolæ solémnia cólimus, eórum apud te intercessiónibus adjuvémur. Per Dóminum.

Secret

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy

OBLÁTIS, quæsumus, Dómine, placáre munéribus: et, intercedéntibus sanctis

Mártyribus tuis Vitále et Agrícola, a cunctis nos defénde perículis. Per Dóminum.

martyrs, Vitalis and Agricola, defend us from all dangers. Through our Lord.

Postcommunion

HÆC nos commúnio, Dómine, purget a crímine: et, intercedéntibus sanctis Mártyribus tuis Vitále et Agrícola, cæléstis remédii fáciat esse consórtes. Per Dóminum.

MAY this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, Vitalis and Agricola, make us partakers of the heavenly salvation. Through our Lord.

Nov. 5, 6 and 7—Of the Octave of All Saints

(White)

Semi-double

Mass as on the feast, page 1265, with the additional Prayer of the Holy Ghost, page 827, and either that for the Church or for the Pope, pages 825, 826.

Nov. 8—The Octave-Day of All Saints *(White)*

Double Major

The Holy Four Crowned Martyrs *(Red)*

Mass as on the feast of All Saints, page 1265.

Commemoration of the Holy Martyrs.

Prayer

PRÆSTA, quæsumus, omnípotens Deus: ut, qui gloriósos Mártyres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who have known the fortitude of the glorious martyrs in bearing witness to Thee, may experience the fruit of their intercession with Thee. Through our Lord.

Secret

BENEDÍCTIO tua, Dómine, larga descéndat: quæ et múnera nostra, deprecántibus sanctis Mártyribus tuis, tibi reddat accépta, et nobis sac-

MAY Thy plenteous blessing descend upon us, O Lord, both to render our gifts acceptable to Thee, by the intercession of Thy holy martyrs,

and to effect the sacrament of our redemption. Through our Lord.

raméntum redemptiónis effíciat. Per Dóminum.

Postcommunion

Refreshed with heavenly sacraments and joys, we, Thy suppliants, beseech Thee, O Lord, that we may be protected by the assistance of those in whose triumphs we glory. Through our Lord.

Cœléstibus reffécti sacraméntis et gáudiis: súpplices te, Dómine, deprecámur; ut quorum gloriámur triúmphis, protegámur auxíliis. Per Dóminum.

Nov. 9—Dedication of the Basilica of Our Saviour

(White)

Double of the Second Class

St. Theodore, Martyr *(Red)*

Mass, Terribilis, *of the Dedication of a Church, page 1388.*

In low Masses only, a commemoration of St. Theodore.

Prayer

O God, Who dost encompass and protect us with the glorious testimony of blessed Theodore, Thy martyr, grant us to profit by imitating him and to be supported by his prayers. Through our Lord.

Deus, qui nos beáti Theodóri Mártyris tui confessióne gloriósa circúmdas et prótegis: præsta nobis ex ejus imitatióne profícere et oratióne fulcíri. Per Dóminum.

Secret

Receive, O Lord, the prayers of the faithful with offerings of sacrifices, and, by the intercession of blessed Theodore, Thy martyr, may we pass through these offices of pious devotion to heavenly glory. Through our Lord.

Súscipe, Dómine, fidélium preces cum oblatiónibus hostiárum: et, intercedénte beáto Theodóro Mártyre tuo, per hæc piæ devotiónis offícia ad cœléstem glóriam transeámus. Per Dóminum nostrum.

Postcommunion

Grant us, we beseech Thee, O Lord, by the intercession of blessed Theodore, Thy martryr, that what we touch

Præsta nobis, quæsumus, Dómine: intercedénte beáto Theodóro Mártyre tuo; ut, quod ore contíngimus,

pura mente capiámus. Per Dóminum.

with our lips we may receive with pure hearts. Through our Lord.

Nov. 10—St. Andrew Avellino, Confessor *(White)*

Double

Sts. Tryphon, Respicius and Nympha, Martyrs

Mass, Os justi, *page 1349:*

Prayer

DEUS, qui in corde beáti Andréæ Confessóris tui, per árduum quotídie in virtútibus proficiéndi votum, admirábiles ad te ascensiónes disposuísti: concéde nobis, ipsíus méritis et intercessióne, ita ejúsdem grátiæ partícipes fíeri; ut, perfectióra semper exsequéntes, ad glóriæ tuæ fastígium felíciter perducámur. Per Dóminum.

O GOD, Who didst create in the heart of blessed Andrew, Thy confessor, through his difficult vow, wonderful aspirations to advance daily in virtue toward Thee, grant us, by his merits and intercession, so to become participators in the same grace that, ever pursuing the more perfect things, we may be happily brought unto the summit of Thy glory. Through our Lord.

Commemoration of the Holy Martyrs.

Prayer

FAC nos, quæsumus, Dómine, sanctórum Mártyrum tuórum Tryphónis, Respícii et Nymphæ semper festa sectári: quorum suffrágiis, protectiónis tuæ dona sentiámus. Per Dóminum.

MAKE us, we beseech Thee, O Lord, ever assiduously to observe the festival of Thy holy martyrs, Tryphon, Respicius, and Nympha, that we may, by their patronage, experience the gifts of Thy protection. Through our Lord.

Secret

MÚNERA tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

WE OFFER Thee, O Lord, the gifts of our devotion; may they be made pleasing to Thee for the honor of all the just and, by Thy mercy, salutary to us. Through our Lord.

Postcommunion

GRANT us, we beseech Thee, O Lord, by the intercession of Thy martyrs, Tryphon, Respicius, and Nympha, that what we touch with our lips we may receive with pure hearts. Through our Lord.

PRÆSTA nobis, quæsumus, Dómine: intercedéntibus sanctis Mártyribus tuis Tryphóne, Respício et Nympha; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Nov. 11—St. Martin, Bishop, Confessor

(White)

Double

St. Mennas, Martyr

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 30

THE Lord made to him a covenant of peace, and made him a prince that the dignity of priesthood should be to him forever. *Ps. 131, 1.* O Lord, remember David, and all his meekness. ℣. Glory.

STÁTUIT ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdótii dígnitas in ætérnum. *Ps. 131, 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who seest that we exist by no power of our own, mercifully grant that, by the intercession of blessed Martin, Thy confessor and bishop, we be strengthened against all adversities. Through our Lord.

DEUS, qui cónspicis, quia ex nulla nostra virtúte subsístimus: concéde propítius; ut, intercessióne beáti Martíni Confessóris tui atque Pontíficis, contra ómnia advérsa muniámur. Per Dóminum.

Commemoration of St. Mennas, Prayer from the Mass In virtute, *page 1309.*

Epistle, Behold a great priest, *from the Mass* Statuit ei, *page 1337.*

Gradual. Ecclus. 44, 16

Behold a great priest, who in his days pleased God. ℣. There was not any found like to him who kept the law of the Most High.

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Allelúja, allelúja. ℣. Beátus vir, sanctus Martínus, urbis Turónis Epíscopus, requiévit: quem suscepérunt Angeli, atque Archángeli, Throni, Dominatiónes, et Virtútes. Allelúja.

Alleluia, alleluia. ℣. The blessed man, St. Martin, bishop of Tours, hath gone to rest, and angels and archangels, thrones, dominations, and powers have received him. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 11, 33-36

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus discípulis suis: Nemo lucérnam accéndit et in abscóndito ponit, neque sub módio: sed supra candelábrum, ut qui ingrediúntur, lumen vídeant. Lucérna córporis tui est óculus tuus. Si óculus tuus fúerit simplex, totum corpus tuum lúcidum erit: si autem nequam fúerit, étiam corpus tuum tenebrósum erit. Vide ergo, ne lumen, quod in te est, ténebræ sint. Si ergo corpus tuum totum lúcidum fúerit, non habens áliquam partem tenebrárum, erit lúcidum totum et sicut lucérna fulgóris illuminábit te.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus said to His disciples, No man lighteth a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

Sanctífica, quæsumus, Dómine Deus, hæc múnera, quæ in solemnitáte sancti Antístitis tui Martíni offérimus: ut per ea, vita nostra inter advérsa et próspera ubíque dirigátur. Per Dóminum.

Sanctify, we beseech Thee, O Lord God, these gifts which we offer to Thee in the solemnity of Thy holy bishop Martin, that by them our life, everywhere, may go in the straight path, in adversity and in happiness. Through our Lord.

Commemoration of St. Mennas from the Mass In virtute, *page 1311.*

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is that servant whom, when his lord shall come, he shall find watching; Amen, I say to you, he shall set him over all his goods.

Beátus servus, quem cum vénerit dóminum, invénerit vigilántem: amen dico vobis, super ómnia bona sua constítuet eum.

Postcommunion

GRANT, we beseech Thee, O Lord, our God, that by the intercession of those on whose feast the mysteries are offered, they may be made efficacious for our salvation. Through our Lord.

PRÆSTA quǽsumus, Dómine Deus noster: ut, quorum festivitáte votíva sunt sacraménta, eórum intercessióne salutária nobis reddántur. Per Dóminum.

Commemoration of St. Mennas from the Mass In virtute, *page 1312.*

Concluding Prayers, page 793.

Nov. 12—St. Martin, Pope, Martyr *(Red)*

Semi-double

Mass, Si diligis me, *page 1302, with Prayer, Secret and Postcommunion as below:*

Second Prayer, A cunctis, *with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.*

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Martin, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Martínem Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Secret

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may

OBLÁTIS munéribus, quǽsumus Dómine, Ecclésiam tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati

fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Postcommunion

Refectióne sancta enutrítam gubérna, quǽsumus Dómine, tuam placátus Ecclésiam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Since Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Nov. 13—St. Didacus, Confessor *(White)*

Semi-double

Mass, Justus ut palma, *page 1352.*

Prayer

Omnípotens sempitérne Deus, qui dispositióne mirábili infírma mundi éligis, ut fórtia quæque confúndas, concéde propítius humilitáti nostræ; ut, piis beáti Dídaci Confessóris tui précibus, ad perénnem in cœlis glóriam sublimári mereámur. Per Dóminum.

Almighty, eternal God, Who, in Thy wonderful providence, dost choose the weak things of the world to confound the strong, mercifully grant unto our lowliness that, by the prayers of blessed Didacus, Thy confessor, we may be made worthy to be raised to the everlasting glory of heaven. Through our Lord.

Second Prayer A cunctis, *with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.*

Nov. 14—St. Josaphat, Bishop, Martyr *(Red)*

Double

The Beginning of Mass, page 756.

Introit

Gaudeámus omnes in Dómino, diem festum cele-

Let us all rejoice in the Lord, celebrating a fes-

tival-day in honor of the blessed martyr Josaphat: at whose martyrdom the angels rejoice, and give praise to the Son of God. *Ps. 32, 1.* Rejoice in the Lord, ye just, praise becometh the upright. ℣. Glory.

brántes sub honóre beáti Jósaphat Mártyris: de cujus passióne gaudent Angeli, et colláudant Fílium Dei. *Ps. 32, 1.* Exsultáte, justi, in Dómino: rectos decet collaudátio. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Stir up in Thy Church, O Lord, the spirit with which blessed Josaphat, Thy martyr and bishop, was filled when he laid down his life for his sheep, so that, by his intercession, we, also, may be moved and strengthened by the same Spirit, and may not fear to lay down our lives for our brethren. Through...in the unity of the same.

Excita, quæsumus, Dómine, in Ecclésia tua Spíritum, quo replétus beátus Jósaphat Martyr et Póntifex tuus ánimam suam pro óvibus pósuit: ut, eo intercedénte, nos quoque eódem Spíritu moti ac roboráti, ánimam nostram pro frátribus pónere non vereámur. Per Dóminum . . . in unitáte ejúsdem.

Epistle Every high priest taken, *as on the feast of St. Thomas of Canterbury, Dec. 29, page 158.*

Gradual. Ps. 88, 21-23

I have found David My servant: with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him. ℣. The enemy shall have no advantage over him, and the son of iniquity shall not hurt him.

Alleluia, alleluia. ℣. This is the priest whom the Lord hath crowned. Alleluia.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. ℣. Nihil profíciet inimícus in eo, et fílius iniquitátis non nocébit ei.

Allelúja, allelúja. ℣. Hic est sacérdos, quem coronávit Dóminus. Allelúja.

Munda Cor Meum, page 763.

Gospel, I am the good shepherd, *as on the feast of St. Thomas of Canterbury, Dec. 29, page 159.*

Offertory. John 15, 13

Greater love than this no man hath, that a man lay down his life for his friends.

Majórem caritátem nemo habet, ut ánimam suam ponat quis pro amícis suis.

Offertory Prayers, page 767.

Secret

CLEMENTÍSSIME Deus, múnera hæc tua benedictióne perfúnde, et nos in fide confírma: quam sanctus Jósaphat Martyr et Póntifex tuus, effúso sánguine, asséruit. Per Dóminum.

O MOST merciful God, pour Thy blessing over these our offerings and confirm us in the Faith, which St. Josaphat, Thy martyr and bishop, upheld by the shedding of his blood. Through our Lord.

Preface for Weekdays, page 775.

Communion. John 10, 14

Ego sum pastor bonus, et cognósco oves meas, et cognóscunt me meæ.

I am the good Shepherd, and I know My sheep, and Mine know Me.

Postcommunion

SPÍRITUM, Dómine, fortitúdinis hæc nobis tríbuat mensa cœléstis: quæ sancti Jósaphat Mártyris tui atque Pontíficis vitam pro Ecclésiæ honóre jugiter áluit ad victóriam. Per Dóminum.

MAY this heavenly table, O Lord, impart to us the spirit of fortitude which constantly nourished the life of St. Josaphat, Thy martyr and bishop, unto victory for the honor of the Church. Through our Lord.

Concluding Prayers, page 793.

Nov. 15—St. Albert the Great, Bishop, Confessor and Doctor of the Church *(White)*

Double

Mass, In medio, *page 1344, except:*

Prayer

DEUS, qui beátum Albértum Pontíficem tuum atque Doctórem, in humána sapiéntia divínæ fídei subjiciénda magnum effecísti: da nobis, quæsumus, ita ejus magistérii inhærére vestígiis, ut luce perfécta fruámur in cælis. Per Dóminum.

O GOD, who to subject human wisdom to divine faith hast made great Thy Bishop and Doctor blessed Albert, grant us, we beseech Thee, so to follow in the path of his teaching as to enjoy perfect light in heaven. Through our Lord.

Secret

MERCIFULLY regard this our sacrifice, O Lord, that what we offer up in the mystery of the Passion of Thy Son our Lord, we may, through the intercession and example of blessed Albert, receive with pious affection. Through the same.

SACRIFÍCIIS præséntibus, Dómine, quæsumus, inténde placátus: ut quod Passiónis Fílii tui Dómini nostri mystério gérimus, béati Albérti intercessióne et exémplo, pio consequámur afféctu. Per eúmdem Dóminum.

Postcommunion

THROUGH this holy nourishment which we have consumed, defend us, O Lord, from the onslaughts of our enemies, and grant that through the prayers of blessed Albert, Thy Confessor and Bishop, we may be gladdened by perpetual peace. Through our Lord.

PER hæc sancta quæ súmpsimus, ab hóstium nos, Dómine, impugnatióne defénde: et intercedénte beáto Albérto, Confessóre tuo atque Pontífice, perpétua pace respiráre concéde. Per Dóminum.

Nov. 16—St. Gertrude, Virgin, Abbess *(White)*

Double

Mass, Dilexisti, *page 1370, except:*

Prayer

O GOD, Who didst prepare for Thyself a pleasant dwelling-place in the heart of blessed Gertrude, do Thou, through her merits and intercession, mercifully wipe away from our hearts every stain of sin, and grant us to enjoy her companionship. Through our Lord.

DEUS, qui in corde beátæ Gertrúdis Vírginis jucúndam tibi mansiónem praeparásti: ipsíus méritis et intercessióne, cordis nostri máculas cleménter abstérge, et ejúsdem tríbue gaudére consórtio. Per Dóminum.

Nov. 17—St. Gregory Thaumaturgus, Bishop, Confessor *(White)*

Semi-double

Mass Statuit ei, *page 1337, except the Gospel as below:*

Second Prayer, A cunctis, *with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.*

Gospel. Mark 11, 22-24

✠ Sequéntia sancti Evangélii secúndum Marcum.

In illo témpore: Respóndens Jesus discípulis suis, ait illis: Habéte fidem Dei. Amen dico vobis, quia quicúmque díxerit huic monti: Tóllere, et míttere in mare, et non hæsitáverit in corde suo, sed credíderit, quia quodcúmque díxerit fiat, fiet ei. Proptérea dico vobis: Omnia quæcúmque orántes pétitis, crédite quia accipiétis, et evénient vobis.

✠ Continuation of the holy Gospel according to St. Mark.

At that time, Jesus answering, said to His disciples, Have the faith of God. Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea; and shall not stagger in his heart, but believe that whatsoever he saith shall be done, it shall be done unto him. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you.

Nov. 18—The Dedication of the Basilicas of St. Peter and St. Paul, *(White)*

Double Major

Mass, Terribilis, *of the Dedication of a Church, page 1388.*

Nov. 19—St. Elizabeth, Queen of Hungary, Widow *(White)*

Double

St. Pontianus, Pope, Martyr *(Red)*

Mass, Cognovi, *page 1383, except Prayer:*

Prayer

Tuórum corda fidélium, Deus miserátor, illústra: et, beátæ Elísabeth précibus gloriósis; fac nos próspera múndi despícere, et cœlésti semper consolatióne gaudére. Per Dóminum.

O God of mercy, enlighten the hearts of Thy faithful, and through the prayers of blessed Elizabeth, make us to despise the prosperity of the world and ever to enjoy the consolation of heaven. Through our Lord.

Commemoration is made of St. Pontianus, Prayer, Secret and Postcommunion from the Mass Si diligis me, *page 1302. The Preface is No. 13, page 816.*

Nov. 20—St. Felix of Valois, Confessor *(White)*

Double

Mass Justus ut palma, *page 1352, except:*

Prayer

O GOD, Who didst vouchsafe to call out of the desert blessed Felix, Thy confessor, unto the work of redeeming captives, grant, we beseech Thee, that, being through his intercession delivered by Thy grace from the captivity of our sins, we may be brought to our heavenly country. Through our Lord.

DEUS, qui beátum Felícem Confessórem tuum ex erémo ad munus rediméndi captívos cœlitus vocáre dignátus es: præsta, quæsumus: ut per grátiam tuam ex peccatórum nostrórum captivitáte, ejus intercessióne, liberáti, ad cœléstem pátriam perducámur. Per Dóminum.

Nov. 21—The Presentation of the B. V. Mary

(White)

Double Major

Mass Salve sancta parens, *page 1394, except:*

Prayer

O GOD, Who wast pleased that on this day the Blessed Virgin, the dwelling-place of the Holy Spirit, should be presented in the Temple, grant, we beseech Thee, that, by her intercession, we may deserve to be presented in the temple of Thy glory. Through ...in the unity of the same.

DEUS, qui beátam Maríam semper Vírginem, Spíritus Sancti habitáculum, hodiérna die in templo præsentári voluísti: præsta, quæsumus; ut, ejus intercessióne, in templo glóriæ tuæ præsentári mereámur. Per Dóminum . . . in unitate ejusdem.

The Creed is said, or sung. The Preface is No. 11 of the Blessed Virgin Mary, page 814.

Nov. 22—St. Cecilia, Virgin, Martyr *(Red)*

Double

Mass, Loquebar, *page 1359, except:*

Prayer

O GOD, Who dost gladden us with the annual feast of blessed Cecilia, Thy virgin and martyr, grant that, as we venerate her in our liturgy, we may

DEUS, qui nos ánnuæ beátæ Cæcíliæ Vírginis et Mártyris tuæ solemnitáte lætíficas: da, ut quam venerámur offício, étiam piæ con-

versatiónis sequámur exémplo. Per Dóminum.

also follow her example in godly living. Through our Lord.

Epistle, O Lord my God, *from the Mass* Me exspectaverunt, *page 1364.*

Gradual. Ps. 44, 11, 12

Audi, fília et vide, et inclína aurem tuam: quia concupívit rex spéciem tuam. ℣. *Ps. 44, 5.* Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

Harken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty. ℣. *Ps. 44, 5.* With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

Allelúja, allelúja. ℣. *Matth. 25, 4, 6.* Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit, exite óbviam Christo Dómino. Allelúja.

Alleluia, alleluia. ℣. *Matt. 25, 4, 6.* The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

Secret

Hæc hóstia, Dómine, placatiónis et laudis, quæsumus: ut, intercedénte beáta Cæcília Vírgine et Mártyre tua, nos propitiatióne tua dignos semper effíciat. Per Dóminum.

May this sacrifice of atonement and praise, we beseech Thee, O Lord, by the intercession of blessed Cecilia, Thy virgin and martyr, ever make us worthy of Thy forgiveness. Through our Lord.

Postcommunion

Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

O Lord, Thou hast regaled Thy household with sacred gifts; ever comfort us, we pray, with her intercession whose festival we celebrate. Through our Lord.

Nov. 23—St. Clement, Pope, Martyr *(Red)*

Double

St. Felicitas, Martyr *(Red)*

The Beginning of Mass, page 756.

Introit. Is. 59, 21; 56, 7

Dicit Dóminus: Sermónes mei, quos dedi in os

The Lord saith, My words which I have put in thy

mouth, shall not depart out of thy mouth: and thy gifts shall be accepted upon My altar. *Ps. 111, 1.* Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. ℣. Glory.

tuum, non defícient de ore tuo: et múnera tua accépta erunt super altáre meum. *Ps. 111, 1.* Beátus vir, qui timet Dóminum; in mandátis ejus cupit nimis. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Clement, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Clementem Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Commemoration of St. Felicitas.

Prayer

GRANT, we beseech Thee, O almighty God, that, observing the festival of blessed Felicitas, Thy Martyr, we may be protected by her merits and prayers. Through our Lord.

PRÆSTA, quæsumus, omnípotens Deus: ut beátæ Felicitátis Mártyris tuæ solémnia recenséntes méritis ipsíus protegámur, et précibus. Per Dóminum.

Epistle, Brethren, be ye followers, *as in the Mass of the 23rd Sunday after Pentecost, page 733.*

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. ℣. Let the mercies of the Lord give glory to him and his wonderful works to the children of men.

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter, and upon this rock I will build My Church.

Exáltent eum in Ecclésia plebis: et in cáthedra seniórum laudent eum. ℣. Confiteántur Dómino misericórdiæ ejus; et mirabília ejus fíliis hóminum.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. Allelúja.

Munda Cor Meum, page 763.

Gospel from the Mass, Si díligis me, *page 1302.*

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constítui te super gentes et super regna, ut evéllas et déstruas, et ædífices et plantes.

Behold, I have given My words in thy mouth: lo, I have set thee this day over the nations and over the kingdoms, to waste and to destroy, and to build and to plant.

Offertory Prayers, page 767.

Secret

OBLÁTIS munéribus, quǽsumus Dómine, Ecclésiam tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati fiant nómine tuo, te gubernánte, pastóres. Per Dóminum.

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Commemoration of St. Felicitas.

Secret

VOTA pópuli tui, Dómine, propitiátus inténde: et, cujus nos tríbuis solémnia celebráre, fac gaudére suffrágiis. Per Dóminum.

BE MERCIFUL, O Lord, and look with favor upon the prayers of Thy people, and make us to rejoice in the patronage of her whose solemnity we celebrate. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam.

Thou art Peter, and upon this rock I will build My Church.

Postcommunion

REFECTIÓNE sancta enutrítam gubérna, quǽsumus Dómine, tuam placátus Ecclésiam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Commemoration of St. Felicitas.

Postcommunion

GRANT, we beseech Thee, O almighty God, that, by the intercession of Thy saints, Thou both multiply Thy gifts in us and dispose our lives according to Thy wisdom. Through our Lord.

SÚPPLICES te rogámus, omnípotens Deus: ut, intercedéntibus Sanctis tuis, et tua in nobis dona multíplices, et témpora nostra dispónas. Per Dóminum.

Concluding Prayers, page 793.

Nov. 24—St. John of the Cross, Confessor, Doctor

(White)

Double

St. Chrysogonus, Martyr *(Red)*

Mass, In medio, *page 1344, except:*

Prayer

O GOD, Who didst make Thy holy confessor and doctor, John, a man of perfect self-denial and an eminent lover of the cross, grant that, continually applying ourselves to imitating him, we may attain unto everlasting glory. Through our Lord.

DEUS, qui sanctum Joánnem Confessórem tuum, atque Doctórem perféctæ sui abnegatiónis, et Crucis amatórem exímium effecísti: concéde; ut, ejus imitatióni júgiter, inhæréntes, glóriam assequámur ætérnam. Per Dóminum.

Commemoration of St. Chrysogonus.

Prayer

GIVE ear, O Lord, to our supplications, that we, who know ourselves to be guilty by reason of our own iniquity, may be delivered by the intercession of blessed Chrysogonus, Thy martyr. Through our Lord.

ADÉSTO Dómine, supplicatiónibus nostris; ut, qui ex iniquitáte nostra reos nos esse cognóscimus beáti Chrysógoni Mártyris tui intercessióne liberémur. Per Dóminum.

Secret

BE APPEASED, O Lord, with the gifts offered Thee, and, by the intercession of blessed Chrysogonus, Thy martyr, defend us from all dangers. Through our Lord.

OBLÁTIS quæsumus, Dómine placáre munéribus: et, intercedénte beáto Chrysógno Mártyre tuo, a cunctis nos defénde perículis. Per Dóminum.

Postcommunion

TUI, Dómine, perceptióne sacraménti, et a nostris mundémur occúltis, et ad hóstium liberémur insídiis. Per Dóminum.

BY THE participation of Thy sacrament, O Lord, may we be cleansed from our hidden sins and delivered from the snares of our enemies. Through our Lord.

Nov. 25—St. Catharine, Virgin, Martyr *(Red)*

Double

Mass, Loquebar, *page 1359, except:*

Prayer

DEUS qui dedísti legem Móysi in summitáte montis Sínai, et in eódem loco per sanctos Angelos tuos corpus beátæ Catharínæ Vírginis et Mártyris tuæ mirabíliter collocásti: præsta, quæsumus; ut, ejus méritis et intercessióne ad montem qui Christus est, perveníre valeámus: Qui tecum.

O GOD, Who didst give the law to Moses on the summit of Mt. Sinai and by means of Thy holy angels didst miraculously place there the body of blessed Catherine, Thy virgin and martyr, grant we beseech Thee, that, by her merits and intercession, we may be able to come unto the mountain which is Christ. Who with Thee.

Nov. 26—St. Sylvester, Abbot *(White)*

Double

St. Peter of Alexandria, Bishop, Martyr

Mass, Os justi meditábitur, *page 1356, except:*

Prayer

CLEMENTÍSSIME Deus, qui sanctum Silvéstrum Abbátem, sæculi hujus vanitátem in apérto túmulo pie meditántem, ad erénum vocáre, et præcláris vitæ méritis decoráre dignátus es: te súpplices exorámus ut, ejus exémplo terréna despiciéntes, tui consórtio perfruámur ætérno. Per Dóminum.

O MOST merciful God, Who, when the holy abbot Sylvester was piously pondering over the vanity of earthly things whilst he stood by an open grave, didst vouchsafe to call him to the desert, we supplicate Thee that, despising earthly things, after his example, we may forever enjoy Thy presence. Through our Lord.

Commemoration of St. Peter of Alexandria, Prayer from the Mass Statuit, *page 1302.*

Secret

WE beseech Thee, O Lord, that, while we reverently offer these gifts to Thy divine majesty we may by pious preparation of soul and purity of heart, following the example of blessed abbot Sylvester, become worthy to partake holily of the body and blood of Thy Son. Who with Thee.

QUÆSUMUS, Dómine: ut, dum hæc múnera divínæ majestáti tuæ reverénter offérimus: pia mentis præparatióne et cordis puritáte, béati Silvéstri Abbátis imitatóres effécti, corpus et sánguinem Fílii tui sancte percípere mereámur: Qui tecum.

Commemoration of St. Peter, Secret from the Mass Statuit, *page 1305.*

Postcommunion

WE PRAY Thee, O Lord, that Thou grant unto us, refreshed with the divine banquet, to follow closely the footsteps of the holy abbot Sylvester, that we may have an abundant reward with the saints in the kingdom of Thy glory. Through our Lord.

DIVINA dape refectis tríbue quæsumus, Dómine: sancti Silvéstri Abbátis vestígiis ita inhærére; ut copiósam mercédem in regno glóriæ tuæ cum sanctis habeámus. Per Dóminum.

Commemoration of St. Peter, Postcommunion from the Mass Statuit, *page 1305.*



Appendix

These feasts, promulgated by His Holiness Pope Pius XII, are additions to the 1945 Copyright edition of the Fr. Lasance New Roman Missal taken directly from the Fr. Lasance New Roman Missals published subsequently to the 1945 edition.

Feasts of the Blessed Virgin Mary

Feasts of the Saints

Dec. 22-St. Frances Xavier Cabrini, Virgin

(White) ***Double 2nd Cl.***

The Beginning of Mass, page 756.

Introit, Thou hast held me, *page 959.*

Prayer

O LORD Jesus Christ, Who to win souls for Thyself didst conduct the Holy Virgin Frances Xavier, aflame with the fire of love from Thy most Sacred Heart, on her long and repeated journeys and through her didst raise up a new family within Thy Church: grant us, we beseech Thee, by her intercession, the grace to put on the virtues of that same Heart of Thine and to arrive safely at the heavenly port, there to be happy forever. Who livest.

DOMINE Jesu Christe, qui sanctam Virginem Franciscam Xavieriam, Sacratissimi Cordis tui igne succensam, per amplissimas mundi plagas ad animas tibi lucrandas deduxisti et per eam novam in Ecclesia tua Virginum familiam suscitasti: concede, quaesumus: ut ipsa intercedente, ejusdem Cordis tui virtutibus induamur atque ad aeternum beatitudinis portum pervenire mere-amur. Qui vivis.

Commemoration is made of the Feria.

Epistle, See your vocation, *page 910.*

Gradual. Ps. 17, 33-34

God who hath girt me with strength; and made my way blameless. ℣. Who hath made my feet like the feet of harts: and who setteth me upon high places.

Deus qui praecinxit me virtute: et posuit immaculatam viam meam. V. Qui perfecit pedes meos tamquam cervorum: et super excelsa statuens me.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract, in Paschaltime the Gradual and Tract are replaced by the Greater Alleluia.

Alleluia, alleluia. ℣. *1 Cor. 9, 22.* I became all things to all men, that I might save all. Alleluia.

Alleluia, alleluia. ℣. *I Cor. 9, 22.* Omnibus omnia factus sum, ut omnes facerem salvos. Alleluia.

Tract. Ps. 17, 2-3

Diligam te, Domine, fortitudo mea: Dominus firmamentum et refugium meum et liberator meus. ℣. Deus meus adjutor meus, et sperabo in eum: Protector meus, et cornu salutis meae, et susceptor meus. ℣. Laudans invocabo Dominum: et ab inimicis meis salvus ero.

I will love Thee, O Lord, my strength; the Lord is my firmament, my refuge, and my deliverer. ℣. My God is my helper, and in Him will I put my trust: my protector and the horn of my salvation, and my support. ℣. Praising I will call upon the Lord: and I shall be saved from my enemies.

Greater Alleluia

Alleluia, alleluia. ℣. *1 Cor. 9, 22.* Omnibus omnia factus sum, ut omnes facerem salvos. Alleluia. ℣. *Ps. 72, 28.* Mihi autem adhaerere Deo bonum est: ponere in Domino Deo spem meam. Alleluia.

Alleluia, alleluia. ℣. *1 Cor. 9, 22.* I became all things to all men, that I might save all. Alleluia. ℣. *Ps. 72, 28.* But it is good for me to adhere to my God, to put my hope in the Lord God: Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time, Jesus answered, *page 865.*

Offertory Prayers, page 767.

Offertory. Ps. 72, 28

Mihi autem adhaerere Deo bonum est: ponere in Domino Deo spem meam: ut annuntiem omnes praedicationes tuas in portis filiae Sion.

It is good for me to adhere to my God, to put my hope in my Lord, that I may declare all thy praises in the gates of the daughter of Sion.

Secret

MUNERA quae tibi, Domine, in honorem sanctae Franciscae Xaveriae Virginis offerimus, suscipe et praesta: ut sacratissimo Filii tui Cordi conformati, hostia acceptabilis et ipsi tibi efficiamur. Per eumdem.

ACCEPT, O Lord, the gifts which we offer to Thee in honor of Saint Frances Xavier: and grant that, being made like to the Most Sacred Heart of Thy Son, we also may be rendered a sacrifice pleasing to Thee. Through the same.

Commemoration of the Feria.

Communion. Matt.11, 28

Come to me, all you that labor and are burdened, and I will refresh you.

Venite ad me omnes qui laboratis et onerati estis et ego reficiam vos.

Postcommunion

O God, Who dost grant us to draw heavenly gifts from the plenitude of the Heart of Thy beloved Son: grant, we beseech Thee: that imitating the exemplary life of Saint Frances Xavier, we may ever strive to promote the glory of this same Son of Thine and attain to the rewards of His kingdom. Who with Thee.

Deus qui nos de plenitudine Cordis dilecti Filii tui caelestia dona haurire concedis: praesta, quaesumus, ut sanctae Franciscae Xaveriae exempla prosequentes: ejusdem Filii tui gloriam jugiter quaeramus et ipsius regni praemia consequamur. Qui tecum vivit.

Commemoration of the Feria.

Concluding Prayers, page 793.

March 22-St. Isidore, the Farmer *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 91, 13, 14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. ℣. Glory be.

Justus ut palma florebit: sicut cedrus Libani multiplicabitur: plantatus in domo Domini: in atriis domus Dei nostri. *Ps., 91, 2.* Bonum est confiteri Domino: et psallere nomini tuo, Altissime. ℣. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Grant unto us, we beseech Thee, O merciful God, that through the intercession of Thy Confessor holy Isidore, the Farmer, we may take no pride in

Da nobis, quaesumus, misericors Deus: beato Isidoro agricola Confessore tuo intercedente, superbe non sapere; sed ejus meritis et

exemplis placita tibi semper humilitate deservire. Per et exemplis placita tibi semper humilitate deservire. Per Dominum.

knowledge; but rather by his merits and example, we may always serve Thee with a humility that is pleasing to Thee. Through our Lord.

In Lent, commemoration of the Feria.

Epistle. James 5, 7-8, 11 and 16-18

Lectio Epistolae beati Jacobi Apostoli.

PATIENTES estote, fratres, usque ad adventum Domini. Ecce agricola exspectat pretiosum fructum terrae, patienter ferens donec accipiat temporaneum, et serotinum. Patientes igitur estote et vos, et confirmate corda vestra: quoniam adventus Domini appropinquavit. Ecce beatificamus eos, qui sustinuerunt. Sufferentiam Job audistis, et finem Domini vidistis, quoniam misericors Dominus est, et miserator. Confitemini ergo alterutrum peccata vestra, et orate pro invicem ut salvemini multum enim valet deprecatio justi assidua. Elias homo erat similis nobis passibilis: et oratione oravit ut non plueret super terram, et non pluit annos tres, et menses sex. Et rursum oravit: et caelum dedit pluviam, et terra dedit fructum suum.

Lesson from the Epistle of blessed James the Apostle.

BRETHREN: Be ye patient until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the ear: patiently bearing till ye receive the early and latter rain. Be ye therefore also patient and strengthen your heart: for the coming of the Lord is at hand. Behold we account him blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate. Confess your sins one to another, and pray for one another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months: and he prayer again and the heaven gave rain, and the earth brought forth her fruit.

The Gradual Os justi, *and Tract* Beatus vir, *are taken from the Mass* Justus ut palma, *page 1354.*

Munda Cor Meum, page 763.

Gospel, I am the true vine, *from the Mass,* Protexisti, *page 1330.*

Offertory. Ps. 20, 2,3

In thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

In virtute tua, Domine, laetabitur justus, et super salutare tuum exsultabit vehementer: desiderium animae ejus tribuisti ei.

Offertory Prayers, page 767.

Secret

Be propitious to our supplications, O Lord, and graciously accept these offerings of Thy people that through the intercession of blessed Isidore, Thy Confessor, what we ask in faith we may effectually obtain. Through our Lord.

Propitiare, Domine, supplicationibus nostris, et has populi tui oblationes benignus assume: ut, intercedente beato Isidoro Confessore tuo, quod fideliter petimus, efficaciter consequamur. Per Dominum.

In Lent, commemoration of the Feria.

Preface No. 3 or No.4, page 802-803.

Communion. Matt. 19,28 and 29

Amen I say to you that you who have left all things, and have followed Me, shall receive a hundredfold, and shall possess life everlasting.

Amen dico vobis: quod vos, qui reliquistis omnia et secuti estis me, centuplum accipietis, et vitam aeternam possidebitis.

Postcommunion

Let Thy heavenly mystery, O Lord, avail to the restoration of mind and body: and grant that, by the intercession of Saint Isidore, Thy Confessor, we may feel the effect of the worship which we are performing. Through our Lord.

Sit nobis, Domine, reparatio mentis, et corporis caeleste mysterium: et praesta; ut cujus exsequimur cultum, intercedente sancto Isidoro Confessore tuo, sentiamus effectum. Per Dominum.

In Lent, commemoration of the Feria and its Gospel at the end.

May 31 - Feast of the Blessed Virgin Mary, Queen

(White)

Double of the Second Class

The Beginning of Mass, page 756.

Introit

GAUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatae Mariae Virginis Reginae: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei. (*T.P.* Alleluia, alleluia). Ps. 44.2. Effundit cor meum verbum bonum: dico ego carmen meum Regi. ℣. Gloria Patri.

LET us all rejoice in the Lord, celebrating a feast in honor of the Queenship of the Blessed Virgin Mary: at whose solemnity the angels rejoice and join in praising the Son of God (*P.T.* Alleluia, alleluia). Ps. My heart hath uttered a good word; I speak my works to the King. ℣. Glory be.

Kyrie, page 761, Gloria, page 762.

Prayer

CONCEDE nobis, quaesumus, Domine: ut, qui solemnitatem beatae Mariae Virginis Reginae nostrae celebramus; ejus muniti praesidio, pacem in praesenti et gloriam in futuro consequi mereamur. Per Dominium.

GRANT us, we implore Thee, Lord, that we who keep the festival of the Blessed Virgin Mary our Queen may, by her assistance, obtain peace in this life and glory in the next. Through Our Lord.

Commemoration of St. Petronilla at low mass.

Lesson. Ecclus. 24, 5 and 7, 9-11, 30-31

Lectio libri Sapientiae.

Lesson from the book of Wisdom.

EGO ex ore Altissimi prodivi, primogenita ante omnem creaturam; ego in altissimis habitavi, et thronus meus in columna nubis. In omni terra steti et in omni populo, et in omni gente primatum habui, et omnium excellentium et humilium corda

I CAME out of the mouth of the Most High, the first born before all creatures. I dwelt in the highest places, and my throne is in a pillar of cloud. And I have stood in all the earth and in every people, and in every nation I have had the chief rule. And by my power I have trodden under my

feet the hearts of all the high and low. He that heareneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

virtute calcavi. Qui audit me, non confundetur, et qui operantur in me, non peccabunt; qui elucidant me, vitam aeternam habebunt.

In Paschal-time the Gradual is replaced by the Greater Alleluia, below.

Gradual: Apoc. 19.6; Ps. 44.10

Upon his cloak and upon his thigh he hath a name written: King of kings and Lord of lord. ℣. The Queen takes her place at his right hand in gold of Ophir.

Ipse habet in vestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. ℣. Regina adstat ad dexteram ejus, ornata auro ex Ophir.

Alleluia

Alleluia, alleluia. ℣. Hail, merciful Queen, protect us from the enemy and receive us at the hour of death. Alleluia.

Alleluia, alleluia. ℣. Hail, merciful Queen, protect us from the enemy and receive us at the hour of death. Alleluia

Greater Alleluia

Alleluia, alleluia. ℣. Blessed are you, O Virgin Mary, who stood by the cross of the Lord. Alleluia. ℣. Now you reign with Him forever. Alleluia.

Alleluia, alleluia. ℣. Beata es, Virgo Maria, quae sub cruce Domini sustinuisti. Alleluia. ℣. Nunc cum eo regnas in aeternum. Alleluia.

Gospel: Luke 1. 26-33

Continuation of the holy Gospel according to St. Luke.

Sequentia sancti Evan-gelii secundum Lucam.

AT the time, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to virgin espoused to man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail,

IN illo tempore: Missus est Angelus Gabriel a Deo in civitatem Galilaeae, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen Joseph, de domo David, et nomen Virginis Maria. Et ingressus Angelus

ad eam, dixit: Ave, gratia plena: Dominus tecum: benedicta tu in mulieribus. Quae cum audisset, turbata est in sermone ejus, et cogitabat, qualis esset ista salutatio. Et ait Angelus ei: Ne timeas, Maria, invenisti enim gratiam apud Deum: ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in aeternum, et regni ejus non erit finis.

full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a Son; and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end.

Creed, page 765.

Offertory

Regali ex progenie Maria exorta refulget; cujus precibus nos adjuvari, mente et spiritu devotissime poscimus. (*T.P.* Alleluia)

Sprung from a royal race Mary shines with glory. Devoutly in hearts and minds we plead for the help of her prayers. (*P.T.* Alleluia).

Offertory Prayers, page 767.

Secret

ACCIPE, quaesumus, Domine, munera laetantis Ecclesiae, et beatae Virginis Mariae Reginae suffragantibus meritis, ad nostrae salutis auxilium provenire concede. Per Dominum nostrum.

RECEIVE, O Lord, we implore Thee, the gifts of Thy rejoicing Church, and grant that through the merits of the blessed Virgin Mary, our Queen, they may avail to our salvation. Through our Lord.

Preface No. 11, page 814.

Communion

O Mary, ever Virgin, who because of thy great worth, God set up as Queen of the whole world, pray for our peace and salvation, for Thou hast brought forth Christ the Lord, the Savior of us all. (*P.T.* Alleluia).

Regina mundi dignissima, Maria Virgo perpetua, intercede pro nostra pace et salute, quae genuisti Christum Dominum, Salvatorem omnium. (*T.P.* Alleluia).

Postcommunion

WITH joy we have celebrated these mysteries, O Lord, on the feast of the blessed Virgin Mary, our Queen; we beseech Thee that as they have been performed with joy in her honor, so by her intercession they may avail for our salvation. Through our Lord.

CELEBRATIS solemniis, Domine, quae pro sanctae Mariae, Reginae nostrae, festivitate peregimus: ejus, quaesumus, nobis intercessione fiant salutaria; in cujus honore sunt exsultanter impleta. Per Dominum.

Sept. 3 - St. Pius X, Pope, Confessor

(White) Double

The beginning of Mass, page 756

Introit. Ps. 88, 20-22

I HAVE raised up a chosen man from my people, with my holy oil I have anointed him so that my hand is always with him and my arm strengthens him. *Ps. ibid., 2.* The graces of the Lord I will sing forever, with my mouth I will make known thy faithfulness through all the ages. ℣. Glory be.

EXTULI electum de populo, oleo sancto meo unxi eum: ut manus mea sit semper cum eo, et brachium meum confirmet eum. *Ps. ibid., 2.* Gratias Domini in aeternum cantabo: per omnes generationes annuntiabo fidelitatem tuam ore meo. ℣. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, who for the defense of the Catholic Faith and the restoration of all things in Christ

DEUS qui ad tuendam catholicam fidem, et universa in Christo instau-

randa sanctum Pium, Summum Pontificem, caelesti sapientia et apostolica fortitudine replevisti: concede propitius; ut, ejus instituta et exempla sectantes, praemia consequamur aeterna. Per eumdem Dominum.

didst fill Saint Pius, Supreme Pontiff, with heavenly wisdom and apostolic courage: grant in Thy loving kindness that by following his teachings and examples we may attain eternal rewards. Through our Lord.

Epistle. 1 Thess. 2, 2-8

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Fiduciam habuimus in Deo nostro loqui ad vos evangelium Dei in multa sollicitudine. Exhortatio enim nostra non de errore neque de immunditia neque in dolo; sed sicut probati sumus a Deo ut crederetur nobis evangelium, ita loquimur; non quasi hominibus placentes, sed Deo qui probat corda nostra. Neque enim aliquando fuimus in sermone adulationis, sicut scitis, neque in occasione avaritiae, Deus testis est, nec quaerentes ab hominibus gloriam neque a vobis neque ab aliis. Cum possemus vobis oneri esse ut Christi apostoli, sed facti sumus parvuli in medio vestrum, tamquam si nutrix foveat filios suos. Ita desiderantes vos cupide volebamus tradere vobis non solum evangelium Dei, sed etiam animas nostras, quoniam carissimi nobis facti estis.

BRETHREN, we had confidence in our God to preach to you the gospel of God amid much anxiety. For our exhortation was not from error, nor from impure motives, nor from guile. But as approved by God to be entrusted with the gospel, so we speak not as pleasing men, but God, who proves our hearts. For at no time have we used words of flattery, as you know, nor any pretext for avarice, God is witness, nor have we sought glory from men, neither from you nor from others. Although as the apostles of Christ we could have claimed a position of honor among you, still while in your midst we were as children: as if a nurse were cherishing her own children, so we in our love for you would gladly have imparted to you not only the gospel of God, but also our own souls: because you had become most dear to us.

Gradual. Ps. 39, 10-11

I have proclaimed thy justice in the great assembly: lo, I did not restrain my lips; Lord, thou knowest. ℣. I have not hidden thy justice within my heart; I have declared thy faithfulness and thy help.

Annuntiavi justitiam in coetu magno; ecce labia mea non cohibui: Domine, tu nosti. ℣. Justitiam tuam non abscondi in corde meo; fidelitatem tuam et auxilium tuum narravi.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 22, 5-6.* Thou preparest a table for me, thou anointest my head with oil, my cup brims over. Alleluia.

Alleluia, alleluia. ℣. *Ps. 22, 5-6* Paras mihi mensam, inungis oleo caput meum, calix meus uberrimus est. Alleluia.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Tract. Ps. 131, 16-18

I will clothe her priests with salvation, and her holy ones shall exult, shouting with joy. ℣. There will I raise up a horn to David, I will make ready a lamp for my anointed. ℣. His enemies I will clothe with confusion, but upon him shall shine my diadem.

Sacerdotes ejus induam salute, et sancti ejus exsultantes exsultabunt. ℣. Illic David suscitabo cornu, parabo lucernam uncto meo. ℣. Inimicos ejus induam confusione, super ipsum autem fulgebit diadema meum

In votive Masses in Paschaltime the Gradual and Tract are replaced by:

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 22, 5-6.* Thou preparest table for me, thou anointest my head with oil, my cup brims over. Alleluia. ℣. *Ps. 25, 8.* O Lord, I love the abode of thy house, and the place where thy glory dwells. Alleluia.

Alleluia, alleluia. ℣. *Ps. 22, 5-6.* Paras mihi mensam, inungis oles caput meum, calix meus uberrimus est. Alleluia. ℣. *Ps. 25, 8.* Domine, diligo habitaculum domus tuae et locum tabernaculi gloriae tuae. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 21, 15-17

+Sequentia sancti Evangelii secundum Joannem.

In illo tempore: Dixit Jesus Simoni Petro: Simon Joannis, diligis me plus his? Dicit ei: Etiam, Domine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei iterum: Simon Joannis, diligis me? Ait illi: Etiam, Domine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tertio: Simon Joannis, amas me? Contristatus est Petrus, quia dixit ei tertio: Amas me? et dixit ei: Domine, tu omnia nosti; tu scis quia amo te. Dixit ei: Pasce oves meas.

+Continuation of the Holy Gospel according to Saint John.

At that time Jesus said to Simon Peter, Simon, Son of John, dost thou love Me more than these do? He said to Him, yes, Lord, thou knowest that I love Thee. He said to him, Feed My lambs. He said to him a second time, Simon, son of John, dost thou love Me? He said to him, yes, Lord, thou knowest that I love Thee. He said to him, Feed My lambs. A third time He said to him, Simon, son of John, dost thou love Me? Peter was grieved because He said to him for the third time, Dost thou love Me? And he said to Him, Lord, Thou knowest all things, Thou knowest that I love Thee. He said to him, Feed My sheep.

Offertory. Ps. 33, 12

Venite, filii, audite me; timorem Domini docebo vos.

Come, children, hearken to me; I will teach you the fear of the Lord.

Offertory Prayers, page 767.

Secret

Oblationibus nostris, quaesumus, Domine, benigne susceptis, da nobis, ut haec divina mysteria, sancto Pio Summo Pontifice intercedente, sinceris tractemus obsequiis et fideli mente sumamus. Per Dominum.

Graciously accept these our offerings, we beseech Thee, O Lord, and through the intercession of St. Pius, Supreme Pontiff, grant that we may treat these divine mysteries with unfeigned veneration and ever receive them with heartfelt faith. Through our Lord.

Preface No. 13, page 816.

Communion. John 6, 56-57

My Flesh is meat indeed and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him.

Caro mea vere est cibus, et sanguis meus vere est potus. Qui manducat meam carnem et bibit meum sanguinem, in me manet et ego in eo.

Postcommunion

We beseech Thee, O Lord our God, that we who have been replenished with strength at the heavenly table may, by the intercession of Saint Pius, Supreme Pontiff, be also steadfast in the faith and of one mind through love of Thee. Through our Lord.

Mensae caelestis virtute refecti, quaesumus, Domine Deus noster: ut, interveniente sancto Pio Summo Pontifice; fortes efficiamur in fide, et in tua simus caritate concordes. Per Dominum.

Concluding Prayers, page 793.

The Common of Saints

The Vigil or Eve of the Feast of an Apostle

(Purple)

(Ego autem)

The Beginning of Mass, page 756.

Introit. Ps. 51, 10, 11

Ego autem sicut olíva fructífera in domo Dómini, sperávi in misericórdia Dei mei: et exspectábo nomen tuum, quóniam bonum est ante conspéctum sanctórum tuórum. *Ps. 51, 3.* Quid gloriáris in malítia: qui potens es in iniquitáte? ℣. Glória Patri.

But I, as a faithful olive-tree in the house of the Lord, have hoped in the mercy of my God: and I will wait on Thy name, for it is good in the sight of Thy saints. *Ps. 51, 3.* Why dost thou glory in mischief, thou who art mighty in iniquity? ℣. Glory.

Kyrie, page 761. Gloria is omitted.

Should the following Prayer already have been said, it is omitted here, and the Prayer next following is substituted.

Prayer

Da, quæsumus, omnípotens Deus, ut beáti *N.* Apóstoli tui, quam prævenímus, veneránda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

Grant, we beseech Thee, O almighty God, that the august solemnity of blessed *N.*, Thine apostle to which we look forward, may increase both our devotion and our salvation. Through our Lord.

Prayer

Quæsumus, omnípotens Deus: ut beátus *N.* Apóstolus, cujus prævenímus festivitátem, tuum pro nobis implóret auxílium; ut a nostris reátibus absolúti, a cunctis étiam perículis eruámur. Per Dóminum.

We beseech Thee, O almighty God, that blessed *N.*, Thine apostle, for whose feast we are preparing, may implore for us Thine aid, that, our offences being pardoned, we may also be saved from all dangers. Through our Lord.

Second Prayer of our Blessed Lady, Concede nos, *page 824; third for the Church, page 825, or for the Pope, page 826.*

Lesson. Ecclus. 44, 25-27; 45, 2-4, 6-9

Lesson from the Book of Wisdom.

THE blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes: and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And He gave him commandments before His face, and a law of life and instruction; and He exalted him. He made an everlasting covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

Léctio líbri Sapiéntiæ.

BENEDICTIO Dómini super caput justi. Ideo dedit illi Dóminus hæreditátem, et divísit illi partem in tríbubus duódecim: et invénit grátiam in conspéctu omnis carnis. Et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide, et lenitáte ipsíus, sanctum fecit illum, et elégit eum ex omni carne. Et dedit illi coram præcépta, et legem vitæ, et disciplínæ, et excélsum fecit illum. Státuit ei testaméntum ætérnum, et circumcínxit eum zona justítiæ: et índuit eum Dóminus corónam glóriæ.

Gradual. Ps. 91, 13-14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. ℣. *Ps. 91, 3.* To show forth Thy mercy in the morning, and Thy truth in the night.

Justus ut palma florébit: sicut cedrus Libani multiplicábitur in domo Dómini. ℣. *Ps. 91, 3.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Munda Cor Meum, page 763.

Gospel. John 15, 12-16

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to His disciples, This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discípulis suis: Hoc est præcéptum meum, ut diligátis ínvicem, sicut diléxi vos. Majórem hac dilectiónem nemo habet, ut ánimam suam

ponat quis pro amícis suis. Vos amíci mei estis, si fecéritis quæ ego præcípio vobis. Jam non dicam vos servos: quia servus nescit quid fáciat dóminus ejus. Vos autem dixi amícos: quia ómnia quæcúmque audívi a Patre meo, nota feci vobis. Non vos me elegístis: sed ego elégi vos, et pósui vos, ut eátis, et fructum afferátis: et fructus vester máneat: ut quodcúmque petiéritis Patrem in nómine meo, det vobis.

lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doth. But I have called you friends; because all things whatsoever I have heard of My Father, I have made known to you. You have not chosen Me, but I have chosen you; and have appointed you that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in My name, He may give it you.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

Apostólici reveréntia cúlminis offeréntes tibi sacra mystéria, Dómine, quǽsumus: ut beáti *N.* Apóstoli tui suffrágiis, cujus natalítia prævenímus, plebs tua semper et sua vota deprómat, et desideráta percípiat. Per Dóminum.

Offering to Thee, O Lord, these sacred mysteries in reverence for the supreme apostolic dignity, we beseech Thee, that Thy people may, by the protection of blessed *N.*, Thine apostle to whose heavenly birthday we look forward, at all times utter their prayers to Thee and obtain that for which they ask. Through our Lord.

Or the following Secret:

Sacrándum tibi, Dómine, munus offérimus: quo beáti *N.* Apóstoli solémnia recoléntes, purificatiónem quoque nostris méntibus implorámus. Per Dóminum.

We offer Thee, O Lord, the gift to be consecrated, whereby, commemorating the solemnity of blessed *N.*, the apostle, we at the same time implore that our souls may be made clean. Through our Lord.

Preface No. 13, page 816.

Communion. Ps. 20, 6

His glory is great in Thy salvation; glory and great beauty shalt Thou lay upon him, O Lord.

Magna est glória ejus in salutári tuo: glóriam et magnum decórem impónes super eum, Dómine.

Poscommunion

Being appeased by the supplication of Thy holy apostle, *N.*, O Lord, grant us, we beseech Thee, both pardon and everlasting salvation. Through our Lord.

Sancti Apóstoli tui *N.*, quæsumus, Dómine, supplicatióne placátus: et véniam nobis tribue, et remédia sempitérna concéde. Per Dóminum.

Or the following Postcommunion:

Having received Thy sacraments, O Lord, we humbly beseech Thee, that, by the intercession of blessed *N.*, Thy apostle, that which we perform in honor of his venerable passion may profit unto our healing. Through our Lord.

Percéptis, Dómine, sacraméntis supplíciter exorámus: ut, intercedénte beáto *N.* Apóstolo tuo, quæ pro íllius veneránda gérimus passióne, nobis profíciant ad medélam. Per Dóminum.

Concluding Prayers, page 793.

Common of One or More Supreme Pontiffs

(Si diligis me)

The Beginning of Mass, page 756.

Introit. John, 21, 15-17

If thou lovest me, Simon Peter, feed My lambs; feed My sheep. (*P. T.* Alleluia, alleluia). *Ps. 29, 1.* I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. ℣. Glory.

Si díligis me, Simon Petre, pasce agnos meos, pasce oves meas. *T. P.* Allelúja, allelúja). *Ps. 29, 1.* Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me. ℣. Glória Patri.

Kyrie, page 761.

Prayer

O eternal shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the Blessed *N.* (Thy Martyr and) Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through Our Lord

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum *N.* (Mártyrem tuum atque) Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

If a Commemoration is to be made of another Supreme Pontiff, the following prayer is said:

Prayer

Deus, qui Ecclésiam tuam in apostólicæ petræ solíditáte fundátam, ab infernórum éruis terróre portárum: præsta, quǽsumus, ut intercedénte beáto *N.* (Martyre tuo atque) Summo Pontífice, in tua veritáte persístens; contínua securitáte muniátur. Per Dóminum.

O God, Who didst establish Thy church upon the most firm foundation of an apostolic rock in order to deliver her from the dreadful powers of hell, grant her, we beseech Thee, that through the intercession of the blessed *N.* (Thy Martyr and) Supreme Pontiff, she may adhere always to Thy truth so as to enjoy at all times a sure defence. Through Our Lord.

Epistle. 1 Peter 5, 1-4; 10-11

Léctio Epístolæ beáti Petri Apóstoli

Caríssimi: Senióres, qui in vobis sunt, óbsecro consénior et testis Christi passiónum, qui et ejus, quæ in futúro revelánda est, glóriæ communicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontánee secúndum Deum, neque turpis lucri grátia, sed voluntárie; neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et cum apparúerit princeps pastórum, percipiétis immarcescíbilem glóriæ corónam. Deus autem omnis grátiæ, qui vocávit nos in ætérnam suam glóriam in Christo Jesu, módicum passos ipse perfíciet, confirmábit solidabítque. Ipsi glória et impérium in sǽcula sæculórum. Amen.

Lesson from the Epistle of blessed Peter the Apostle.

Brethren: The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: Neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

After Septuagesima the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. ℣. Let the mercies of the Lord give glory to him, and the wonderful works to the children of men.

Exáltent eum in Ecclésia plebis: et in cáthedra senióرum laudent eum. ℣. Confiteántur Dómino misericórdiæ ejus; et mirabília ejus fíliis hóminum.

Lesser Alleluia

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter and upon this rock I will build My Church. Alleluia.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. Allelúja.

Tract. Ps. 39, 10-11

I have declared Thy justice in a great church, lo, I will not restrain my lips: O Lord, Thou knowest it. ℣. I have not hid Thy justice within my heart: I have declared Thy truth and Thy salvation. ℣. I have not concealed Thy mercy and Thy truth from a great council.

Annuntiávi justítiam tuam in ecclésia magna, ecce lábia mea non prohibébo: Dómine, tu scisti. ℣. Justítiam tuam non abscóndi in corde meo: veritátem tuam et salutáre tuum dixi. ℣. Non abscóndi misericórdiam tuam, et veritátem tuam a concílio multo.

Greater Alleluia

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter, and upon this rock I will build My Church. Alleluia. *Ps. 44, 17, 18.* Thou shalt make them princes over all the earth: they shall remember Thy name throughout all generations. Alleluia.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. Allelúja. *Ps. 44, 17, 18.* Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time, Jesus came into the quarters of Cæsarea Philippi, and He asked His disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some, Elias, and others, Jeremias, or one of the prophets. Jesus saith to them, But whom do you say

IN ILLO témpore: Venit Jesus in partes Cæsaréæ Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixérunt: Alii Joánnem Baptístam, álii autem Elíam, álii vero Jeremíam aut unum ex prophétis. Dicit illis Jesus: Vos

autem quem me esse dícitis? Respóndens Simon Petrus, dixit: Tu es Christus, Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es, Simon Bar Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiam meam, et portæ ínferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

that I am? Simon Peter answered, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven: and I say to thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constítui te super gentes et super regna, ut evéllas et déstruas, et ædífices et plantes. (*T. P.* Allelúja).

Behold I have given My words in thy mouth: lo, I have set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant. (*P. T.* Alleluia).

Offertory Prayers, page 767.

Secret

OBLATIS munéribus, quǽsumus Dómine, Ecclésiam tuam benígnus illúmina: ut, et gregis tui profíciat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

IN THY loving kindness, we beseech Thee, Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Another Secret as above

MÚNERA, quæ tibi, Dómine, lætántes offérimus, súscipe benígnus, et præsta: ut intercedénte beáto *N.*, Ecclésia tua et fídei integritáte lætétur, et témporum tranquillitáte semper exúltet. Per Dóminum.

RECEIVE, O Lord, in Thy loving kindness the joyful offering of our gifts, and through the intercession of blessed *N.*, grant that Thy Church may enjoy integrity of faith and rejoice in the tranquillity of peaceful times.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church. (*P. T.* Alleluia).

Tu es Petrus, et super hanc petram ædificábo Ecclésiam meam. (*T. P.* Allelúja).

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIÓNE sancta enutrítam gubérna, quǽsumus, Dómine, tuam placátus Ecclésiam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Another Postcommunion as above

INCREASE, we beseech Thee, O Lord, in Thy Church the spirit of grace Thou hast given her: that through the prayers of the blessed *N.* (Thy Martyr and) Supreme Pontiff, the flock may never fail in obedience to their shepherd nor the shepherd in the faithful care of his flock. Through our Lord.

MULTÍPLICA, quǽsumus Dómine, in Ecclésia tua spíritum grátiæ, quem dedísti: ut beáti *N.* (Mártyris tui atque) Summi Pontíficis deprecatióne, nec pastóri obediéntia gregis nec gregi desit cura pastóris. Per Dóminum.

Concluding Prayers, page 793.

Common of a Martyr-Bishop Out of Paschal Time

(Red)

(Statuit)

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 30

THE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him forever. *Ps. 131, 1.* O Lord, remember David; and all his meekness. ℣. Glory.

STATÚIT ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdótii dígnitas in ætérnum. *Ps. 131, 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

LOOK upon our infirmity, O almighty God, and, because the weight of our own

INFIRMITÁTEM nostram, réspice, omnípotens Deus: et, quia pondus própriæ actió-

nis gravat, beáti *N.* Mártyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum.

evil deeds beareth us down, may the glorious intercession of blessed *N.*, Thy martyr and bishop, protect us. Through our Lord.

Epistle. James 1, 12-18

Léctio Epístolæ beáti Jacóbi Apóstoli.

CARISSIMI: Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ quam repromísit Deus diligéntibus se. Nemo cum tentátur, dicat quóniam a Deo tentátur Deus enim intentátor malórum est: ipse autem néminem tentat. Unusquísque vero tentátur a concupiscéntia sua abstráctus, et illéctus. Deínde concupiscéntia cum concéperit, parit peccátum: peccátum vero cum consummátum fúerit, génerat mortem. Nolíte ítaque erráre, fratres mei dilectíssimi. Omne datum óptimum, et omne donum perféctum desúrsum est, descéndens a Patre lúminum, apud quem non est transmutátio, nec vicissitúdinis obumbrátio. Voluntárie enim génuit nos verbo veritátis, ut simus initium áliquod creatúræ ejus.

Lesson from the Epistle of blessed James the Apostle.

DEARLY beloved, blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and He tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err therefore, my dearest brethren. Every best gift, and every perfect gift, is from above; coming down from the Father of lights, with Whom there is no change, nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creature.

Gradual. Ps. 88, 21-23

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. ℣. Nihil profíciet inimícus in eo, et fílius iniquitátis non nocébit ei.

I have found David, My servant; with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. ℣. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 109, 4.* Thou art a priest forever, according to the order of Melchisedech. Alleluia.

Allelúja, allelúja. ℣. *Ps. 109, 4.* Tu es sacérdos in ætérnum, secúndum órdinem Melchísedech. Allelúja.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Tract. Ps. 20, 3, 4

Thou hast given him his heart's desire; and hast not withholden from him the will of his lips. ℣. For Thou hast prevented him with blessings of sweetness. ℣. Thou hast set on his head a crown of precious stones.

Desidérium ánimæ ejus tribuísti ei: et voluntáte labiórum ejus non fraudásti eum. ℣. Quóniam prævenísti eum in benedictiónibus dulcédinis. ℣. Posuísti in cápite ejus corónam de lápide pretióso.

Munda Cor Meum, page 763.

Gospel. Luke 14, 26-33

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to the multitudes, If any man come to Me, and hate not his father, and mother, and wife, and children, and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not carry his cross, and come after Me, can not be My disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying. This man began to build, and was not able to finish? Or what king about to go and make war against another king, doth not first sit down and think whether he be

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore Dixit Jesus turbis: Si quis venit ad me, et non odit patrem suum, et matrem, et uxórem, et fílios, et fratres, et soróres, adhuc autem et ánimam suam, non potest meus esse discípulus. Et qui non bájulat crucem suam, et venit post me, non potest meus esse discípulus. Quis enim ex vobis volens turrim ædificáre, non prius sedens cómputat sumptus, qui necessárii sunt, si hábeat ad perficiéndum; ne postéaquam posúerit fundaméntum, et non potúerit perfícere, omnes, qui vident, incípiant illúdere ei, dicéntes: Quia hic homo cœpit ædificáre et non pótuit consummáre? Aut quis rex itérus commíttere bellum advérsus álium regem, non sedens prius cógitat,

si possit cum decem míllibus occúrrere ei, qui cum vigínti míllibus venit ad se? Alióquin, adhuc illo longe agénte, legatiónem mittens, rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renúntiat ómnibus, quæ póssidet, non potest meus esse discípulus.

able with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be My disciple.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

Hóstias tibi, Dómine, beáti *N.* Mártyris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue provenire subsídium.

Graciously receive, O Lord, the sacrifices dedicated to the merits of Thy blessed martyr and bishop, *N.*, and grant they may be for us an everlasting help. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 88, 36-38

Semel jurávi in sancto meo: semen ejus in ætérnum manébit: et sedes ejus sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, et testis in cœlo fidélis.

Once have I sworn by My holiness: his seed shall endure forever; and his throne as the sun before Me, and as the moon perfect forever: and a faithful witness in heaven.

Postcommunion

Refécti participatióne múneris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto *N.* Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

Refreshed by participation in the sacred gift, we beseech Thee, O Lord, our God, that, through the intercession of blessed *N.*, Thy martyr and bishop, we may ever experience the effect of the worship we offer. Through our Lord.

Concluding Prayers, page 793.

Another Mass of a Martyr-Bishop Out of Paschal-Time *(Red)*

(Sacerdotes)

The Beginning of Mass, page 756.

Introit. Dan. 3, 84, 87

O YE priests of the Lord, bless the Lord; O ye holy and humble of heart, praise God. *Dan. 3, 57.* All ye works of the Lord, bless the Lord; praise and exalt Him above all forever. ℣. Glory.

SACERDOTES Dei, benedícite Dóminum: sancti et húmiles corde, laudáte Deum. *Dan. 3, 57.* Benedícite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost gladden us with the yearly festival of blessed *N.*, Thy martyr and bishop, mercifully grant that, as we venerate his festival, we may also rejoice in his protection. Through our Lord.

DEUS, qui nos beáti *N.* Mártyris tui atque Pontíficis ánnua solemnitáte lætíficas, concéde propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

Epistle. 2 Cor. 1, 3-7

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corinthios.

BRETHREN, blessed be the God the Father of Our Lord Jesus Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consola-

FRATRES: Benedíctus Deus et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totíus consolatiónis, qui consolátur nos in omni tribulatióne nostra: ut possímus et ipsi consolári eos, qui in omni pressúra sunt, per exhortatiónem, qua exhortámur, et ipsi a Deo. Quóniam sicut abúndant passiónes Christi in nobis: ita et per Christum abúndat consolátio nostra. Sive autem tribulámur pro vestra exhortatióne et salúte, sive consolámur pro vestra consolatióne

sive exhortámur pro vestra exhortatióne et salúte, quæ operátur tolerántiam earúmdem passiónum, quas et nos pátimur: ut spes nostra firma sit pro vobis: sciéntes quod sicut sócii passiónum estis, sic éritis et consolatiónis in Christo Jesu Dómino nostro.

tion: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation, in Christ Jesus our Lord.

Gradual. Ps. 8, 6, 7

Glória et honóre coronásti eum. ℣. Et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor. ℣. And hast set him over the works of Thy hands, O Lord.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. ℣. Hic est sacérdos, quem coronávit Dóminus. Allelúja.

Alleluia, alleluia. ℣. This is the priest whom the Lord hath crowned. Alleluia.

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house, and his justice remaineth forever and ever.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 24-27

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discípulis suis: Si quis vult post me venire, ábneget semetípsum, et tollat

AT THAT time, Jesus said to His disciples, If any man will come after me, let him deny himself, and take up his cross

and follow Me. For he that will save his life, shall lose it; and he that shall lose his life for My sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels: and then will He render to every man according to his works.

crucem suam et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdíderit ánimam suam propter me, invéniet eam. Quid enim prodest hómini, si mundum univérsum lucrétur, ánimæ vero suæ detriméntum patiátur? Aut quam dabit homo commutatiónem pro ánima sua? Fílius enim hóminis ventúrus est in glória Patris sui cum Angelis suis: et tunc reddet unicuíque secúndum ópera ejus.

Offertory. Ps. 88, 21, 22

I have found David My servant; with My holy oil I have anointed him; for My hand shall help him and My arm shall strengthen him.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum.

Offertory Prayers, page 767.

Secret

SANCTIFY, O Lord, the gifts dedicated to Thee, and by the intercession of blessed *N.*, Thy martyr and bishop, look upon them with approval. Through our Lord.

MÚNERA tibi, Dómine, dicáta sanctífica: et, intercedénte beáto *N.* Mártyre tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 20, 4

Thou hast set on his head, O Lord, a crown of precious stones.

Posuísti, Dómine, in cápite ejus corónam de lápide pretióso.

Postcommunion

MAY this communion, O Lord, purge us of guilt, and, by the intercession of blessed *N.*, Thy martyr and bishop, may it make us sharers of the heavenly healing. Through our Lord.

HÆC nos commúnio, Dómine, purget a crímine: et intercedénte beáto *N.* Mártyre tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum.

Concluding Prayers, page 793.

Common of a Martyr not a Bishop. *(Red)*

(In virtute)

The Beginning of Mass, page 756.

Introit. Ps. 20, 2, 3

IN VIRTÚTE tua, Dómine, lætábitur justus: et super salutáre tuum exsultábit veheménter: desidérium ánimæ ejus tribuísti ei. *Ps. 20, 4.* Quóniam prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretióso. ℣. Glória Patri.

IN THY strength, O Lord, the just man shall joy: and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire. *Ps. 20, 4.* For Thou hast prevented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus, omnípotens Deus: ut, qui beáti *N.* Mártyris tui, natalítia cólimus, intercessióne ejus, in tui nóminis amóre roborémur. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who venerate the birthday of blessed *N.*, Thy martyr, may, through his intercession, be strengthened in the love of Thy name. Through our Lord.

Lesson. Wis. 10, 10-14

Léctio libri Sapiéntiæ.

JUSTUM dedúxit Dóminus per vias rectas, et osténdit illi regnum Dei, et dedit illi sciéntiam sanctórum: honestávit illum in labóribus, et complévit labóres illíus. In fraude circumveniéntium illum áffuit illi, et honéstum fecit illum. Custodívit illum ab inimícis, et a seductóribus tutávit illum, et certámen forte dedit illi, ut vínceret, et sciret, quóniam ómnium poténtior est sapiéntia. Hæc vénditum justum non derelí-

Lesson from the Book of Wisdom.

THE Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things; made him honorable in his labors, and accomplished his labors. In the deceit of them that overreached him, He stood by him, and made him honorable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know

that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him; and showed them to be liars that had accused him: and the Lord our God gave him everlasting glory.

quit, sed a peccatóribus liberávit eum: descendítque cum illo in fóveam, et in vínculis non derelíquit illum, donec afférret illi sceptrum regni, et poténtiam advérsus eos, qui eum deprimébant: et mendáces osténdit, qui maculavérunt illum: et dedit illi claritátem ætérnam, Dóminus Deus noster.

Gradual. Ps. 111, 1, 2

Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur.

From Septuagesima Sunday to Easter the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 20, 4.* O Lord, Thou hast set on his head a crown of precious stones. Alleluia.

Allelúja, allelúja. ℣. *Ps. 20, 4.* Posuísti, Dómine, super caput ejus corónam de lápide pretióso. Allelúja.

Tract. Ps. 20, 3, 4

Thou hast given him his heart's desire; and hast not withholden from him the will of his lips. ℣. For thou hast prevented him with blessings of sweetness. ℣. Thou hast set on his head a crown of precious stones.

Desidérium ánimæ ejus tribuísti ei: et voluntáte labiórum ejus non fraudásti eum. ℣. Quóniam prævenísti eum in benedictiónibus dulcédinis. ℣. Posuísti in cápite ejus corónam de lápide pretióso.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 34-42

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

AT THAT time, Jesus said to His disciples, Do not

IN ILLO témpore: Dixit Jesus discípulis suis: Nolíte

arbitrári quia pacem vénerim míttere in terram: non veni pacem míttere, sed gládium. Veni enim separáre hóminem advérsus patrem suum, et fíliam advérsus matrem suam, et nurum advérsus socrum suam: et inimíci hóminis, doméstici ejus. Qui amat patrem aut matrem plus quam me, non est me dignus: et qui amat fílium aut fíliam super me, non est me dignus. Et qui non áccipit crucem suam, et séquitur me, non est me dignus. Qui invénit ánimam suam, perdet illam: et qui perdíderit ánimam suam propter me, invéniet eam. Qui récipit vos, me récipit: et qui me récipit, récipit eum, qui me misit. Qui récipit prophétam in nómine prophétæ, mercédem prophétæ, accípiet: et qui récipit justum in nómine justi, mercédem justi accípiet. Et quicúmque potum déderit uni ex mínimis istis cálicem aquæ frígidæ tantum in nómine discípuli: amen, dico vobis, non perdet mercédem suam.

think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's enemies shall be they of his own household. He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me; and he that taketh not up his cross, and followeth Me, is not worthy of Me. He that findeth his life, shall lose it: and he that shall lose his life for Me, shall find it. He that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water in the name of a disciple, amen I say to you, he shall not lose his reward.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum. Dómine.

Thou hast crowned him with glory and honor; and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

MUNÉRIBUS nostris, quæsumus, Dómine, precibúsque suscéptis: et cœlésti-

ACCEPT, we beseech Thee, O Lord, our offerings and prayers; both cleanse us

by these heavenly mysteries and graciously hear us. Through our Lord.

bus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 16, 24

If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

Qui vult veníre post me, ábneget semetípsum, et tollat crucem suam, et sequátur me.

Postcommunion

GRANT, we bseech Thee, O Lord, our God, that we, who in this life joyfully assist in the commemoration of Thy saints, may hereafter rejoice in beholding them forever in heaven. Through our Lord.

DA, QUÆSUMUS, Dómine Deus noster: ut, sicut tuórum commemoratióne sanctórum, temporáli gratulámur offício; ita perpétuo lætémur aspéctu. Per Dóminum.

Concluding Prayers, page 793.

Another Mass of a Martyr not a Bishop, *(Red)*

(Lætabitur)

The Beginning of Mass, page 756.

Introit. Ps. 63, 11

THE just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised. *Ps. 63, 2.* Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. ℣. Glory.

LÆTABITUR justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde. *Ps. 63, 2.* Exáudi, Deus, oratiónem meam cum déprecor: a timóre inimíci éripe ánimam meam. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that, by the intercession of blessed *N.*, Thy martyr, we may be both

PRÆSTA, quæsumus, omnípotens Deus: ut, intercedénte beáto *N.* Mártyre tuo et a cunctis adversitátibus

liberémur in córpore, et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

delivered from all adversities of the body and cleansed from all evil thoughts of the mind. Through our Lord.

Epistle. 2 Tim. 2, 8-10; 3, 10-12

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

CARISSIME: Memor esto Dóminum Jesum Christum resurrexísse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Jesu, cum glória cœlésti. Tu autem assecútus es meam doctrínam, institutiónem, propósitum, fidem, longanimitátem, dilectiónem, patiéntiam, persecutiónes, passiónes: quália mihi facta sunt Antiochíæ, Icónii, et Lystris: quales persecutiónes sustínui et ex ómnibus erípuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Jesu, persecutiónem patiéntur.

DEARLY beloved, be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein I labor even unto bands, as an evil-doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra; what persecutions I endured and out of them all the Lord delivered me. And all that will live godly in Jesus Christ shall suffer persecution.

Gradual. Ps. 36, 24

Justus cum cecíderit, non collidétur: quia Dóminus suppónit manum suam. ℣. *Ps. 36, 26.* Tota die miserétur, et cómmodat: et semen ejus in benedictióne erit.

When the just man shall fall, he shall not be bruised: for the Lord putteth His hand under him. ℣. *Ps. 36, 26.* He showeth mercy and lendeth all the day long: and his seed shall be in blessing.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. ℣. Qui séquitur me, non ámbulat in

Alleluia, alleluia. ℣. *John 8, 12.* He that followeth Me, walk-

eth not in darkness, but shall have the light of life eternal. Alleluia.

ténebris: sed habébit lumen vitæ ætérnæ. Allelúja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house, and his justice remaineth forever and ever.

Beátus, vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 26-32

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time, Jesus said to His disciples, Nothing, is covered that shall not be revealed; nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing, and not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Every one therefore that shall confess Me before men, I will also confess Him before My Father Who is in heaven.

IN ILLO témpore: Dixit Jesus discípulis suis: Nihil est opértum, quod non revelábitur: et occúltum, quod non sciétur. Quod dico vobis in ténebris, dícite in lúmine: et quod in aure audítis, prædicáte super tecta. Et nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere; sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénnam. Nonne duo pásseres asse véneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capílli cápitis omnes numeráti sunt. Nolíte ergo timére: multis passéribus melióres estis vos. Omnis ergo, qui confitébitur me coram homínibus, confitébor et ego eum coram Patre meo, qui in cœlis est.

Offertory. Ps. 20, 4, 5

Posuísti, Dómine, in cápite ejus corónam de lápide pretióso: vitam pétiit a te, et tribuísti ei, allelúja.

O Lord, Thou hast set on his head a crown of precious stones: he asked life of Thee, and Thou hast given it to him. Alleluia.

Offertory Prayers, page 767.

Secret

Accépta sit in conspéctu tuo Dómine, nostra devótio: et ejus nobis fiat supplicatióne salutáris, pro cujus solemnitáte defértur. Per Dóminum.

May our devotion be acceptable in Thy sight, O Lord, and may it be rendered salutary for us by the prayer of him for whose festival it is offered. Through our Lord.

Preface for Weekdays, page 775.

Communion. John 12, 26

Qui mihi minístrat, me sequátur: et ubi sum ego, illic et miníster meus erit.

If any man minister to Me, let him follow Me; and where I am, there also shall My minister be.

Postcommunion

Refécti participatióne múneris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto *N.* Mártyre tuo, sentiámus efféctum. Per Dóminum.

Refreshed by participation in the sacred gift, we beseech Thee, O Lord, our God, that, through the intercession of blessed *N.*, Thy martyr, we may ever experience the effect of the worship we perform. Through our Lord.

Concluding Prayers, page 793.

Other Epistles and Gospels read on certain feasts of martyrs, in place of those given above, are as follows:

Epistle. James 1, 2-12

Léctio Epístolæ beati Jacobi Apóstoli.

Lesson from the Epistle of blessed James the Apostle.

Caríssimi: Omne gáudium existimáte, cum in tentatiónes várias incidéritis: sciéntes, quod probátio fídei

Dearly beloved, count it all joy, when you shall fall into divers temptations; knowing that the trying of your

faith worketh patience. And patience hath a perfect work; that you may be perfect and entire, failing in nothing. But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive anything of the Lord. A double minded man is inconstant in all his ways. But let the brother of low condition glory in his exaltation: And the rich, in his being low; because as the flower of the grass shall he pass away. For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him.

vestræ patiéntiam operátur. Patiéntia autem opus perféctum habet: ut sitis perfécti, et íntegri, in nullo deficiéntes. Si quis autem vestrum índiget sapiéntia, póstulet a Deo, qui dat ómnibus affluénter, et non impróperat: et dábitur ei. Póstulet autem in fide nihil hæsitans: qui enim hæsitat, símilis est flúctui maris, qui a vento movétur, et circumfértur. Non ergo æstimet homo ille, quod accípiat áliquid a Dómino. Vir duplex ánimo incónstans est in ómnibus viis suis. Gloriétur autem frater húmilis in exaltatióne sua: dives autem in humilitáte sua, quóniam sicut flos fœni transíbit: exórtus est enim sol cum ardóre, et arefécit fœnum, et flos ejus décidit, et decor vultus ejus depériit: ita et dives in itinéribus suis marcéscet. Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ, quam repromísit Deus diligéntibus se.

Epistle, feast of St. Martin, *November 12, page 1286.*

Gospel, feast of St. Lawrence the Martyr, *August 10, page 1153.*

Common of Two or More Martyrs, *(Red)*

Outside Paschal-time

The Beginning of Mass, page 756.

(Intret)

Introit. Ps. 78, 11-13, 10

LET the sighing of the prisoners come in before Thee, O Lord; render to our

INTRET in conspéctu tuo Dómine, gémitus compeditórum: redde vicínis nos-

tris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps. 78, 1.* Deus, venérunt gentes in hæreditátem tuam: polluérunt templum sanctum tuum: posuérunt Jerúsalem in pomórum custódiam. ℣. Glória Patri.

neighbors sevenfold in their bosoms; revenge the blood of Thy saints which hath been shed. *Ps. 78, 1.* O God, the heathens are come into Thy inheritance; they have defiled Thy holy temple; they have made Jerusalem as a place to keep fruit. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

If the feast be of martyrs who were bishops.

Beatórum Mártyrum paritérque Pontíficem *N.* et *N.* nos, quæsumus, Dómine, festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

May the feast of the blessed martyrs and bishops, *N.* and *N.*, protect us, we beesech Thee, O Lord, and their august prayers commend us to Thee. Through our Lord.

If of martyrs not bishops.

Deus, qui nos concédis sanctórum Mártyrum tuórum. *N.* et *N.* natalítia cólere: da nobis in ætérna beatitúdine de eórum societáte gaudére. Per Dóminum.

O God, Who dost permit us to celebrate the birthday of Thy holy martyrs, *N.* and *N.*, grant us to enjoy their companionship in everlasting beatitude. Through our Lord.

Or the following.

Deus, qui nos ánnua sanctórum Mártyrum tuórum *N.* et *N.* solemnitáte lætíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémplis. Per Dóminum.

O God, Who dost gladden us by the annual solemnity of Thy martyrs, *N.* and *N.*, mercifully grant that we be kindled by the example of those in whose merits we rejoice. Through our Lord.

Epistle. Wis. 3, 1-8

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum mortis. Visi sunt óculis insipiéntium mori: et æstimáta est afflíctio exitus illórum: et quod a nobis est iter extermínium: illi au-

The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery; and their going away

from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of Himself. As gold in the furnace He hath proved them, and as a victim of a holocaust He hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign forever.

tem sunt in pace. Et si coram homínibus torménta passi sunt, spes illórum immortalitáte plena est. In paucis vexáti, in multis bene disponéntur: quóniam Deus tentávit eos, et invénit illos dignos se. Tamquam aurum in fornáce probávit illos, et quasi holocáusti hóstiam accépit illos, et in témpore erit respéctus illórum. Fulgébunt justi, et tamquam scintíllæ in arundinéto discúrrent. Judicábunt natiónes, et dominabúntur pópulis, et regnábit Dóminus illórum in perpétuum.

Gradual. Ex. 15, 11

God is glorious in His saints: wonderful in majesty, doing wonders. ℣. *Ex. 15, 6.* Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

Gloriósus Deus in sanctis suis, mirábilis in majestáte, fáciens prodígia. ℣. *Ex. 15, 6.* Dextera tua, Dómine, glorificata est in virtúte: dáxtera manus tua confrégit inimícos.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract

Lesser Alleluia

Alleluia, alleluia. ℣. *Ecclus. 44, 14.* The bodies of the saints are buried in peace: and their names live unto generation and generation. Alleluia.

Allelúja, allelúja. ℣. *Eccl. 44, 14.* Córpora sanctórum in pace sepúlta sunt, et nómina eórum vivent in generatiónem et generatiónem. Allelúja.

Tract. Ps. 125, 5, 6

They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Qui séminant in lácrimis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Munda Cor Meum, page 763.

Gospel. Luke 21, 9-19

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus discípulis suis: Cum audiéritis prælia, et seditiónes, nolíte terréri: opórtet primum hæc fíeri, sed nondum statim finis. Tunc dicébat illis: Surget gens contra gentem, et regnum advérsus regnum. Et terræmótus magni erunt per loca, et pestiléntiæ, et fames, terrorésque de cœlo, et signa magna erunt. Sed ante hæc ómnia injícient vobis manus suas, et persequéntur tradéntes in synagógas et custódias, trahéntes ad reges et præsides propter nomen meum: contínget autem vobis in testimónium. Pónite ergo in córdibus vestris non præmeditári quemádmodum respondeátis. Ego enim dabo vobis os, et sapiéntiam, cui non póterunt resístere, et contradícere omnes adversárii vestri. Tradémini autem a paréntibus, et frátribus, et cognátis, et amícis, et morte affícient ex vobis: et éritis odio ómnibus propter nomen meum: et capíllus de cápite vestro non períbit. In patiéntia vestra possidébitis ánimas vestras.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus said to His disciples, When you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently. Then He said to them, Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs. But before all these things they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for My name's sake. And it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents, and brethren, and kinsmen, and friends, and some of you they will put to death. And you shall be hated by all men for My name's sake; but a hair of your head shall not perish. In your patience you shall possess your souls.

Offertory. Ps. 67, 36

Mirábilis Deus in sanctis suis: Deus Israël, ipse dabit virtútem et fortitúdinem plebi suæ: benedíctus Deus, allelúja.

God is wonderful in His saints: the God of Israel is He Who will give power and strength to His people: blessed be God. Alleluia.

Offertory Prayers, page 767.

Secret

For martyr-bishops.

GIVE ear, O Lord, to our supplications which we offer in commemoration of Thy saints, that, we, having no confidence in our own justice, may be assisted by the merits of those who have been pleasing to Thee. Through our Lord.

ADESTO, Dómine, supplicatiónibus nostris, quas in sanctórum tuórum commemoratióne deférimus: ut, qui nostræ justítiæ fidúciam non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

For martyrs not bishops.

WE OFFER Thee, O Lord, the gifts of our devotion; may they be rendered both pleasing unto Thee, for the honor of Thy just ones, and to us, through Thy mercy, helpful to salvation. Through our Lord.

MÚNERA tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte reddántur. Per Dóminum.

Or the following.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, *N.* and *N.*, defend us from all dangers. Through our Lord.

OBLÁTIS, quæsumus, Dómine, placáre munéribus: et intercedéntibus sanctis Martyribus tuis *N.* et *N.*, a cunctis nos defénde perículis. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Wis. 3, 4-6

And though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath proved them, and as holocausts He hath received them.

Et si coram homínibus torménta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

Postcommunion

For martyr-bishops.

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

QUÆSUMUS, Dómine, salutáribus repléti mystériis, ut, quorum solémnia celebrámus, eórum oratiónibus adjuvémur. Per Dóminum.

For martyrs not bishops.

GRANT us, we beseech Thee, O Lord, by the interces-

PRÆSTA nobis, quæsumus, Dómine, intercedéntibus

sanctis Martyribus tuis *N.* et *N.*: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

sion of Thy holy martyrs, *N.* and *N.*, that what we touch with our lips we may receive with a pure heart. Through our Lord.

Or the following.

HÆC nos commúnio, Dómine, purget a crímine: et, intercedéntibus sanctis Martyribus tuis *N.* et *N.*, cœléstis remédii fáciat esse consórtes. Per Dóminum.

MAY this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, *N.* and *N.*, make us partakers of the remedies which bring us to heaven. Through our Lord.

Concluding Prayers, page 793.

Another Mass of Two or More Martyrs, *(Red)*

(Sapientiam)

The Beginning of Mass, page 756.

Introit. Ecclus. 44, 15, 14

SAPIENTIAM sanctórum narrent pópuli, et laudes eórum núntiet Ecclésia: nómina autem eórum vivent in sæculum, sæculi. *Ecclus. 44, 32, 1.* Exsultáte, justi, in Dómino: rectos decet collaudátio. ℣. Glória Patri.

LET the people show forth the wisdom of the saints, and the church declare their praise; and their names shall live unto generation and generation. *Ecclus. 44, 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

BEATÓRUM Mártyrum, paritérque Pontíficum *N.* et *N.* nos quæsumus Dómine festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

MAY THE feast of the blessed martyrs and bishops, *N.* and *N.*, protect us, we beseech Thee, O Lord, and their august prayers commend us to Thee. Through our Lord.

If of martyrs not bishops.

DEUS, qui nos concédis sanctórum Mártyrum tuórum *N.* et *N.* natalítia cólere: da nobis in ætérna beatitúdine de eórum societáte gaudére. Per Dóminum.

O GOD, Who dost permit us to celebrate the birthday of Thy holy martyrs, *N.* and *N.*, grant us to enjoy their companionship in everlasting beatitude. Through our Lord.

Or the following.

O God, Who dost gladden us by the annual solemnity of Thy martyrs, *N.* and *N.*, mercifully grant we be kindled by the example of those in whose merits we rejoice. Through our Lord.

Deus, qui nos ánnua sanctórum Mártyrum tuórum *N.* et *N.* solemnitáte lætíficas: concéde propítius; ut quorum gaudémus méritis, accendámur exémplis. Per Dóminum.

Lesson. Wis. 5, 16-20

Lesson from the Book of Wisdom.

But the just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with His right hand He will cover them, and with His holy arm He will defend them; and His zeal will take armor, and He will arm the creature for the revenge of His enemies. He will put on justice as a breastplate, and will take true judgment instead of a helmet; He will take equity for an invincible shield.

Léctio líbri Sapiéntiæ.

Justi autem in perpétuum vivent, et apud Dóminum est merces eórum, et cogitátio illórum apud Altíssimum. Ideo accípient regnum decóris, et diadéma speciéi de manu Dómini: quóniam déxtera mea teget eos, et bráchio sancto suo defténdet illos. Accípiet armatúram zelus illíus, et armábit creatúram ad ultiónem inimicórum. Induet pro thoráce justítiam, et accípiet pro gálea judícium certum. Sumet scutum inexpugnábile, æquitátem.

Gradual. Ps. 123, 7, 8

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. ℣. The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Anima nostra sicut passer erépta est de láqueo venántium. ℣. Láqueus contrítus est, et nos liberáti sumus: adjutórium nostrum in nómine Dómini, qui fecit cœlum et terram.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 67, 4.* Let the just feast, and rejoice before God; and be delighted with gladness. Alleluia.

Allelúja, allelúja. ℣. *Ps. 67, 4.* Justi epuléntur, et exsúltent in conspéctu Dei: et delecténtur in lætítia. Allelúja.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Munda Cor Meum, page 763.

Gospel. Luke 6, 17-23

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Descéndens Jesus de monte, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judæa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discípulos suos, dicébat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esúritis, quia saturabímini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et ejécerint nomen vestrum tamquam malum, propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cœlo.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus coming down from the mountain stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the seacoast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all. And He, lifting up his eyes on His disciples, said, Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake: be glad in that day and rejoice, for behold, your reward is great in heaven.

Offertory. Ps. 149, 5, 6

Exsultábunt sancti in glória, lætabúntur in cubílibus

The saints shall rejoice in glory, they shall be joyful in

their beds: the high praises of God shall be in their mouths, alleluia.

suis: exaltatiónes Dei in fáucibus eórum, allelúja.

Offertory Prayers, page 767.

Secret

GIVE ear, O Lord, to our supplications which we offer in commemoration of Thy saints, that, we, having no confidence in our own justice, may be assisted by the merits of those who have been pleasing to Thee. Through our Lord.

ADÉSTO Dómine supplicatiónibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut qui nostræ justítiæ fidúciam non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

For martyrs not bishops.

WE OFFER Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord.

MÚNERA tibi Dómine nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Or the following.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, *N.* and *N.*, defend us from all dangers. Through our Lord.

OBLÁTIS quæsumus Dómine, placáre munéribus: et intercedéntibus sanctis Martyribus tuis *N.* et *N.* a cunctis nos defénde perículis. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 4

But I say to you, My friends, be not afraid of those who persecute you.

Dico autem vobis amícis meis: Ne tereámini ab his, qui vos persequúntur.

Postcommunion

For martyr-bishops.

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

QUÆSUMUS Dómine, salutáribus repléti mystériis: ut quorum solémnia celebrámus, eórum oratiónibus adjuvémur. Per Dóminum.

For martyrs not bishops.

GRANT us, we beseech Thee, O Lord, by the interces-

PRÆSTA nobis quæsumus Dómine, intercedéntibus

sanctis Martyribus tuis *N.* et *N.* ut quod ore contíngimus, pura mente capiámus. Per Dóminum.

sion of Thy holy martyrs, *N.* and *N.*, that what we touch with our lips we may receive with a pure heart. Through our Lord.

Or the following.

Hæc nos commúnio Dómine purget a crímine: et intercedéntibus sanctis Martyribus tuis *N.* et *N.* cœléstis remédii fáciat esse consórtes. Per Dóminum.

May this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, *N.* and *N.*, make us partakers of the heavenly salvation. Through our Lord.

Concluding Prayers, page 793.

A Third Mass of Two or More Martyrs, *(Red)*

(Salus autem)

The Beginning of Mass, page 756.

Introit. Ps. 36, 39

Salus autem justórum a Dómino: et protéctor eórum est in témpore tribulatiónis. *Ps. 36, 1.* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. ℣. Glória Patri.

The salvation of the just is from the Lord: and He is their protector in the time of trouble. *Ps. 36, 1.* Be not emulous of evil-doers: nor envy them that work iniquity. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui nos ánnua sanctórum Mártyrum tuórum *N.* et *N.* solemnitáte lætíficas: concéde propítius; ut, quorum gaudémus méritis, accendémur exémplis. Per Dóminum nostrum.

O God, Who dost gladden us by the annual solemnity of Thy martyrs, *N.* and *N.*, mercifully grant that we be kindled by the example of those in whose merits we rejoice. Through our Lord.

Epistle. Heb. 10, 32-38

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Fratres: Rememorámini prístinos dies, in quibus illumináti magnum certámen sustinuístis passiónum: et in áltero quidem oppróbriis, et tribulatiónibus spectáculum facti: in áltero autem sócii táliter conversántium ef-

Brethren, call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. And on the one hand indeed, by reproaches and tribulations were made a gazing-stock; and on the other, be-

come companions of them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you: that doing the will of God you may receive the promise. For yet a little and a very little while, and He that is to come, will come and will not delay. But my just man liveth by faith.

fécti. Nam et vinctis compássi estis, et rapínam honórum vestrórum cum gáudio suscepístis, cognoscéntes vos habére meliórem, et manéntem substántiam. Nolíte ítaque amíttere confidéntiam vestram, quæ magnam habet remuneratiónem. Patiéntia enim vobis necessária est: ut voluntátem Dei faciéntes, reportétis promissiónem. Adhuc enim módicum aliquántulum, qui ventúrus est, véniet, et non tardábit. Justus autem meus ex fide vivit.

Gradual. Ps. 33, 18, 19

The just cried, and the Lord heard them, and delivered them out of all their troubles. ℣. The Lord is nigh unto them that are of a contrite heart; and He will save the humble of spirit.

Clamavérunt justi, et Dóminus exaudívit eos: et ex ómnibus tribulatiónibus eórum liberávit eos. ℣. Juxta est Dóminus his, qui tribuláto sunt corde, et húmiles spíritu salvábit.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. ℣. The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

Allelúja, allelúja. ℣. Te Mártyrum candidátus laudat exércitus, Dómine. Allelúja.

Tract. Ps. 125, 5, 6

They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Qui séminant in lácrimis, in gáudio metent. ℣. Eúntes ibant, et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Munda Cor Meum, page 763.

Gospel. Luke 12, 1-8

✠ Continuation of the holy Gospel according to St. Luke.

✠ Séquéntia sancti Evangélii secúndum Lucam.

AT THAT time, Jesus said to His disciples, Beware

IN ILLO témpore: Dixit Jesus discípulis suis: At-

téndite a ferménto pharisæórum, quod est hypócrisis. Nihil autem opértum est, quod non revelétur: neque abscónditum, quod non sciátur. Quóniam, quæ in ténebris dixistis, in lúmine dicéntur: et quod in aurem locúti estis in cubículis, prædicábitur in tectis. Dico autem vobis amícis meis: Ne terrámini ab his, qui occídunt corpus, et post hæc non habent ámplius quid fáciant. Osténdam autem vobis quem timeátis: timéte eum qui, postquam occíderet, habet potestátem míttere in gehénnam. Ita dico vobis: hunc timéte. Nonne quinque pásseres véneunt dipóndio, et unus ex illis non est in oblivióne coram Deo? Sed et capílli cápitis vestri omnes numeráti sunt. Nolíte ergo timére: multis passéribus pluris estis vos. Dico autem vobis: Omnis quicúmque conféssus fúerit me coram homínibus, et Fílius hóminis confitébitur illum coram Angelis Dei.

ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear, in the chambers, shall be preached on the house-tops. And I say to you, my friends, be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom ye shall fear: fear ye him who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows. And I say to you, whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God.

Offertory. Wis. 3, 1-3

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipiéntium mori, illi autem sunt in pace, allelúja.

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace, alleluia.

Offertory Prayers, page 767.

Secret

OBLÁTIS quæsumus Dómine, placáre munéribus: et intercédentibus sanctis Martyribus tuis *N.* et *N.* a cunctis nos defénde perículis. Per Dóminum.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, *N.* and *N.*, defend us from all dangers. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 10, 2, 7

That which I tell you in the dark, speak ye in the light; and that which you hear in the ear preach ye upon the housetops.

Quod dico vobis in tenébris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, prædicáte super tecta.

Postcommunion

MAY this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, *N.* and *N.*, make us partakers of the heavenly salvation. Through our Lord.

HÆC nos commúnio Dómine purget a crímine: et intercedéntibus sanctis Martyribus tuis *N.* et *N.* cœléstis remédii faciat esse consórtes. Per Dóminum.

Concluding Prayers, page 793.

Other Epistles and Gospels, said at times on feasts of martyrs in place of those given above are as follows:

Epistle: God rendered to the just, *page 1128.*

Epistle: Being justified by faith, *page 623.*

Epistle: I reckon that the sufferings, *page 653.*

Epistle: In all things, *page 1130.*

Epistle: The saints through faith, *page 878.*

Gospel: As Jesus was sitting, *page 875.*

Gospel: Jesus seeing the multitude, *page 1267.*

Gospel: I praise Thee, *page 865.*

Gospel: Woe to you who build, *page 1053.*

Gospel: He that heareth you, *page 1050.*

Common of One Martyr in Paschal-time, *(Red)*

(Protexisti)

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

THOU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia.

PROTEXISTI me, Deus, a convéntu malignántium, allelúja: a multitúdine operántium iniquitátem, allelúja, allelúja. *Ps. 63, 2.* Exáudi,

Deus, oratiónem meam cum déprecor: a timóre inimíci éripe ánimam meam. ℣. Glória Patri.

Ps. 63, 2. Hear, O God, my prayers, when I make supplication to Thee: deliver my soul from the fear of the enemy. ℣. Glory.

Prayer

For a Martyr-Bishop.

INFIRMITÁTEM nostram réspice, omnípotens Deus: et quia pondus própriæ actiónis gravat; beáti *N.* Mártyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum.

HAVE regard to our weakness, O almighty God; and grant that we who are borne down by the weight of our own evil deeds may be safeguarded by the glorious intercession of Blessed *N.* thy Martyr and Bishop. Through our Lord.

Another Prayer for a Martyr-Bishop.

DEUS, qui nos beáti *N.* Mártyris tui atque Pontíficis ánnua solemnitáte lætíficas: concéde propítius; ut cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

O GOD who dost gladden us by the yearly festival of blessed *N.*, thy martyr and bishop, mercifully grant that we who celebrate his birthday to heaven may ever live with joy in his holy keeping. Through our Lord.

For a Martyr Only.

PRÆSTA quæsumus omnípotens Deus: ut qui beáti *N.* Mártyris tui natalítia cólimus, intercessióne ejus in tui nóminis amóre roborémur. Per Dóminum.

GRANT, we beseech Thee, almighty God, that we who keep the birth day to heaven of blessed *N.*, thy martyr, may by his prayers be strengthened in the love of thy holy name. Through our Lord.

Another Prayer for a Martyr Only.

PRÆSTA quæsumus omnípotens Deus: ut intercedénte beáto *N.* Mártyre tuo, et a cunctis adversitátibus liberémur in córpore, et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

GRANT, we beseech Thee, almighty God that, by the prayers of blessed *N.*, thy martyr, our bodies may be preserved from all dangers and our minds may be cleansed from all evil thoughts. Through our Lord.

Kyrie, page 761; Gloria, page 762.

Lesson. Wis. 5, 1-5

Lesson from the Book of Wisdom.

THE just shall stand with great constancy against those that have afflicted them, and taken away their labors. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation saying, within themselves, repenting and groaning for anguish of spirit, These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints.

Léctio libri Sapiéntiæ.

STABUNT justi in magna constántia advérsus eos, qui se angustiavérunt, et qui abstulérunt labóres eórum. Vidéntes turbabúntur timóre horríbili, et mirabúntur in subitatióne, insperátæ salútis, dicéntes intra se, pœniténtiam agéntes, et præ angústia spíritus geméntes: Hi sunt, quos habúimus aliquándo in derísum, et in similitúdinem impropérii. Nos insensáti vitam illórum æstimabámus insániam, et finem illórum sine honóre: ecce quómodo computáti sunt inter fílios Dei, et inter sanctos sors illórum est.

Or there is read the Epistle, Dearly beloved, *from the Mass,* Lætabitur, *page 1313.*

Alleluia, alleluia. ℣. *Ps. 88, 6.* The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. ℣. *Ps. 20, 4.* O Lord, Thou has set on his head a crown of precious stones. Alleluia.

Allelúja, allelúja. ℣. *Ps. 88, 6.* Confitebúntur cœli mirabília tua. Dómine: étenim veritátem tuam in ecclésia sanctórum. Allelúja. ℣. *Ps. 20, 4.* Posuísti, Dómine, super caput ejus corónam de lápide pretióso. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 15, 1-7

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to His disciples, I am the true vine and My Father is the husbandman. Every branch in Me, that beareth not fruit, He will take away; and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Now you are clean by reason of the

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discípulis suis: Ego sum vitis vera: et Pater meus agrícola est. Omnem pálmitem in me non feréntem fructum, tollet eum: et omnem, qui fert fructum, purgábit eum, ut fructum plus áfferat. Jam vos mundi estis propter sermónem, quem locútus sum

vobis. Manéte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi mánserit in vite: sic nec vos, nisi in me manséritis. Ego sum vitis, vos pálmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluéritis, petétis, et fiet vobis.

word which I have spoken to you. Abide in Me, and I in you. As the branch can not bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine, you the branches: He that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My word abide in you, you shall ask whatever you will, and it shall be done to you.

Offertory. Ps. 88, 6

Confitebúntur cœli mirabília tua, Dómine, et veritátem tuam in ecclésia sanctórum, allelúja, allelúja.

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

For a Martyr-Bishop.

Hóstias tibi Dómine, beáti *N.* Mártyris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue provenire subsídium. Per Dóminum.

Graciously receive, O Lord, the Sacred Victim we, by the merits of blessed *N.*, thy martyr and bishop, dedicate to Thee; and grant that it may be to us an everlasting help. Through our Lord.

Another Secret for a Martyr-Bishop.

Múnera tibi Dómine dicáta sanctífica: et intercedénte beáto *N.* Mártyre tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

Sanctify O Lord the gifts we offer to Thee, and, blessed *N.*, Thy martyr and bishop, interceding for us, appeased thereby, graciously look down upon us. Through our Lord.

For a Martyr Only.

Munéribus nostris quæsumus Dómine precibusque suscéptis: et cœlésti-

Receive, we beseech Thee, O Lord, our offerings and prayers: cleanse us by vir-

tue of these heavenly mysteries and graciously hear us. Through our Lord.

bus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Another Secret for a Martyr Only.

May our devout offerings, O Lord, be acceptable in Thy sight, and, by the intercession of the holy Martyr on whose festival they are laid before Thee, may they profit us unto salvation. Through our Lord.

Accépta sit in conspéctu tuo Dómine nostra devótio: et ejus nobis fiat supplicatióne salutáris, pro cujus solemnitáte defértur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 63, 11

The just shall rejoice in the Lord and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.

Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúja, allelúja.

Postcommunion

For a Martyr-Bishop.

Our strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed, *N.*, Thy martyr and bishop, we may ever feel the mighty power of the sacrament we worship. Through our Lord.

Refécti participatióne múneris sacri, quæsumus Dómine Deus noster: ut cujus exséquimur cultum, intercedénte beáto *N.* Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

Another Postcommunion for a Martyr-Bishop.

May this communion, O Lord, cleanse us from guilt, and by the intercession of blessed *N.*, Thy martyr and bishop, unite us in Him who is the heavenly medicine of our souls. Through our Lord.

Hæc nos commúnio Dómine purget a crímine: et intercedénte beáto *N.* Mártyre tuo atque Pontífice, cœléstis remédii fáciat esse consórtes. Per Dóminum.

For a Martyr Only.

Our strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed *N.*, Thy

Refécti participatióne múneris sacri, quæsumus Dómine Deus noster: ut cujus exséquimur cultum, intercedénte beáto *N.* Mártyre

tuo, sentiámus effectum. Per Dóminum.

martyr, we may ever feel the mighty power of the sacrament we worship. Through our Lord.

Another Postcommunion for a Martyr Only.

DA, QUÆSUMUS Dómine Deus noster: ut sicut tuórum commemoratióne Sanctórum temporáli gratulámur offício; ita perpétuo lætémur aspéctu. Per Dóminum.

GRANT, we beseech Thee, O Lord, that we who on earth discharge with joy the duty of honouring Thy saints may be gladdened by their company forever in heaven. Through our Lord.

The Epistle and Gospel for Mass of one Martyr in Paschal-time may be said in Mass of two or more Martyrs and vice versa; provided no particular one has been assigned.

Concluding Prayers, page 793.

Common of Two or More Martyrs in Paschal-time

(Red)

(Sancti tui)

The Beginning of Mass, page 756.

Introit. Ps. 144, 10, 11

SANCTI tui, Dómine, benedícent te: glóriam regni tui dicent, allelúja, allelúja. *Ps. 144, 1.* Exaltábo te, Deus meus Rex: et benedícam nómini tuo in sæculum, et in sæculum sæculi. ℣. Glória Patri.

THY saints, O Lord, shall bless Thee; They shall speak of the glory of Thy kingdom, alleluia, alleluia. *Ps. 144, 1.* I will extol Thee, O God, my king; and I will bless Thy name for ever, yea for ever and ever. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

For Martyr-Bishops.

BEATÓRUM Mártyrum, paritérque Pontíficum *N.* et *N.* nos quæsumus Dómine festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

MAY the feast of the blessed martyrs and bishops, *N.* and *N.*, protect us, we beseech Thee, O Lord, and their august prayers commend us to Thee. Through our Lord.

For Martyrs Only.

DEUS, qui nos concédis Sanctorum Mártyrum tuórum *N.* et *N.* natalítia cólere: da nobis in ætérna beati-

O GOD, Who dost permit us to celebrate the birthday of Thy holy martyrs, *N.* and *N.*, grant us to enjoy their

companionship in everlasting beatitude. Through our Lord.

túdine de eórum societáte gaudére. Per Dóminum.

Another Prayer for Martyrs Only.

O God, Who dost gladden us by the annual solemnity of Thy martyrs, *N.* and *N.*, mercifully grant that we be kindled by the example of those in whose merits we rejoice. Through our Lord.

Deus, qui nos ánnua sanctórum Mártyrum tuórum *N.* et *N.* solemnitáte lætíficas: concéde propítius; ut quorum gaudémus méritis, accendámur exémplis. Per Dóminum.

Epistle. 1 Peter 1, 3-7

Lesson from the Epistle of blessed Peter the Apostle.

Léctio Epístolæ beáti Petri Apóstoli.

Blessed be the God and Father of Our Lord Jesus Christ, Who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance of incorruptible and undefiled, and that can not fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honor, at the appearing of Jesus Christ our Lord.

Benedictus Deus et Pater Dómini nostri Jesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectiónem Jesu Christi ex mórtuis, in hæreditátem incorruptíbilem, et incontaminátam, et immarcescíbilem, conservátam in cœlis in vobis, qui in virtúte Dei custodímini per fidem in salútem, parátam revelári in témpore novíssimo. In quo exsultábitis módicum nunc si opórtet contristári in váriis tentatiónibus: ut probátio vestræ fidei multo pretiósior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Jesu Christi Dómini nostri.

Alleluia, alleluia. ℣. Thy saints, O Lord, shall flourish like the lily, and shall be as the odor of balsam before Thee. Alleluia. ℣. *Ps. 115, 15.* Precious in the sight of the Lord is the death of His saints. Alleluia.

Allelúja, allelúja. ℣. Sancti tui, Dómine, florébunt sicut lilium et sicut odor bálsami erunt ante te. Allelúja. ℣. *Ps. 115, 15.* Pretiósa in conspéctu Dómini, mors sanctórum ejus. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 15, 5-11

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Dixit Jesus discípulis suis: Ego sum vitis, vos pálmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluéritis, petétis, et fiet vobis. In hoc clarificátus est Pater meus, ut fructum plúrimum afferátis, et efficiámini mei discípuli. Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si præcépta mea servavéritis, manébitis in dilectióne mea, sicut et ego Patris mei præcépta servávi, et máneo in ejus dilectióne. Hæc locútus sum vobis, ut gaudium meum in vobis sit, et gáudium vestrum impleátur.

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus said to His disciples, I am the vine, you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My word abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified, that you bring forth very much fruit, and become My disciples. As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love; as I also kept My Father's commandments, and do abide in His love. These things have I spoken to you, that My joy may be in you, and your joy may be filled.

Offertory. Ps. 31, 11

Lætámini in Dómino, et exsultáte, justi: et gloriámini, omnes recti corde, allelúja, allelúja.

Be glad in the Lord, and rejoice ye just; and glory all ye right of heart, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

For Martyr-Bishops.

Adésto Dómine supplicatiónibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut qui nostræ justítiæ fidúciam non habémus, eórum qui

Give ear, O Lord, to our supplications which we offer in commemoration of Thy saints, that, we, having no confidence in our own justice, may be assisted by the merits of

those who have been pleasing to Thee. Through our Lord.

tibi placuérunt, méritis adjuvémur. Per Dóminum.

For Martyrs Only.

We offer Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord.

Múnera tibi Dómine nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Another Secret for Martyrs Only.

Be appeased, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, *N.* and *N.*, defend us from all dangers. Through our Lord.

Oblátis quæsumus Dómine, placáre munéribus: et intercedéntibus sanctis Martyribus tuis *N.* et *N.* a cunctis nos defénde perículis. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 32, 1

Rejoice in the Lord, ye just, alleluia; praise becometh the upright, alleluia.

Gaudéte, justi, in Dómino, allelúja: rectos decet collaudátio, allelúja.

Postcommunion

For Martyr-Bishops.

Filled with the mysteries of salvation, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratiónibus adjuvémur. Per Dóminum nostrum.

For Martyrs Only.

Grant us, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, *N.* and *N.*, that what we touch with our lips we may receive with a pure heart. Through our Lord.

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martýribus tuis *N.* et *N.;* ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Another Postcommunion for Martyrs Only.

May this communion, O Lord, purge us of guilt and, by the intercession of Thy

Hæc nos commúnio, Dómine, purget a crímine: et, intercedéntibus sanctis

Martýribus tuis *N.* et *N.* cæléstis remédii fáciat esse consórtes. Per Dóminum.

holy martyrs, *N.* and *N.,* make us partakers of the heavenly salvation. Through our Lord.

In common Masses of martyrs in Paschal-time the following Epistle and Gospel may be said:

Epistle: After these things, *as on Feast of Sts. Soter and Caius, April 22, page 985.*

Gospel: Amen, amen I say to you, *as on Feast of St. Anicetus, April 17, page 984.*

Concluding Prayers, page 793.

Common of a Confessor-Bishop

(Statuit ei)

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 30

STATUIT ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdótii dígnitas in ætérnum (*T. P.* Allelúja, allelúja.) *Ps. 131, 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

THE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him forever. (*P.T.* Alleluia, alleluia.) *Ps. 131,* 1. O Lord, remember David, and all his meekness. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DA, QUÆSUMUS, omnípotens Deus: ut beáti *N.* Confessóris tui atque Pontíficis veneránda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that the august solemnity of Thy blessed confessor and pontiff, *N.*, may increase our devotion and promote our salvation. Through our Lord.

Lesson. Ecclus. 44, 16-27; 45, 3-20

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

ECCE sacérdos magnus, qui in diébus suis plácuit Deo, et invéntus est justus: et in témpore iracúndiæ factus est reconciliátio. Non est invéntus símilis illi, qui conservávit legem Excélsi. Ideo jurejurándo fecit illum Dóminus créscere in plebem suam.

BEHOLD a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation. There was not any found like to him, who kept the law of the Most High. Therefore by an oath the Lord made him increase among his

people. He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessings: He preserved for him His mercy: and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him; and gave him a great priesthood; and made him blessed in glory. To execute the office of the priesthood and to have praise in his name, and to offer to him worthy incense for an odor of sweetness.

Benedictiónem ómnium géntium dedit illi, et testaméntum suum confirmávit super caput ejus. Agnóvit eum in benedictiónibus suis: consérvávit illi misericórdiam suam: et invénit grátiam coram óculis Dómini. Magnificávit eum in conspéctu regum: et dedit illi corónam glóriæ. Státuit illi testaméntum ætérnum, et dedit illi sacerdótium magnum: et beatificávit illum in glória. Fungi sacerdótio, et habére laudem in nómine ipsíus, et offérre illi incénsum dignum in odórem suavitátis.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ecclus. 44, 16

Behold a great priest, who in his days pleased God. ℣. *Eccl. 44, 20.* There was not any found like to him, who kept the law of the Most High.

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. *Eccl. 44, 20.* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 109, 4* Thou art a priest forever, according to the order of Melchisedech. Alleluia.

Allelúja, allelúja. ℣. *Ps. 109, 4.* Tu es sacérdos in ætérnum, secúndum órdinem Melchísedech. Allelúja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: in His commandments he hath great delight. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 109, 4.* Thou art a priest forever ac-

Allelúja, allelúja. ℣. *Ps. 109, 4.* Tu es sacérdos in

æternum, secúndum órdinem Melchísedech. Allelúja. ℣. Hic est sacérdos, quem coronávit Dóminus. Allelúja.

cording to the order of Melchisedech. Alleluia. ℣. This is the priest whom the Lord hath crowned. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 14-23

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Homo péregre profíciscens, vocávit servos suos, et trádidit illis bona sua. Et uni dedit quinque talénta, álii autem duo, álii vero unum, unicuíque secúndum própriam virtútem, et proféctus est statim. Abiit autem qui quinque talénta accéperat, et operátus est in eis, et lucrátus est ália quinque. Simíliter et qui duo accéperat, lucrátus est ália duo. Qui autem unum accéperat, ábiens fodit in terram, et abscóndit pecúniam dómini sui. Post multum vero témporis venit dóminus servórum illórum, et pósuit ratiónem cum eis. Et accédens qui quinque talénta accéperat, óbtulit ália quinque talénta, dicens: Dómine, quinque talénta tradidísti mihi ecce ália quinque superlucrátus sum. Ait illi dóminus ejus: Euge, serve bone et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui. Accéssit autem et qui duo talénta accéperat, et ait: Dómine, duo talénta tradidísti mihi, ecce ália duo lucrátus sum, ait illi dominus ejus: Euge, serve bone et fidélis, quia super pauca fuísti fidé-

At that time, Jesus spoke this parable to His disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five; and in like manner he that had received the two, gained other two; but he that had received the one, going his way, digged into the earth and hid his lord's money. But after a long time, the lord of those servants came and reckoned with them. And he that had received the five talents, coming, brought other five talents saying, Lord, thou didst deliver to me five talents; behold I have gained other five over and above. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliveredst two talents to me;

behold I have gained other two. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord.

lis, super multa te constítuam: intra in gáudium dómini tui.

Offertory. Ps. 88, 21-22

I have found David My servant, with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. (*P. T.* Alleluia, alleluia.)

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

May Thy saints, we beseech Thee, O Lord, everywhere make us joyful, that, while we venerate their merits, we may experience their patronage. Through our Lord.

Sancti tui, quæsumus, Dómine, nos ubíque lætíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise servant, whom the Lord hath set over His family, to give them their measure of wheat in due season. (*P.T.* Alleluia, alleluia.)

Fidélis servus et prudens, quem constítuit Dóminus super famíliam suam: ut det illis in témpore trítici mensúram. (*T.P.* Allelúja.)

Postcommunion

Grant, we beseech Thee, O almighty God, that, giving thanks for the favors we have received, we may, by the intercession of blessed *N.*, Thy confessor and bishop, obtain blessings still greater. Through our Lord.

Præsta, quæsumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto *N.* Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

Concluding Prayers, page 793.

Another Mass of a Confessor-Bishop

(*Sacerdotes tui*)

The Beginning of Mass, page 756.

Introit. Ps. 131, 9, 10

SACERDÓTES tui Dómine, índuant justítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. (*T. P.* Allelúja, allelúja.) ℣. *Ps. 131, 1.* Meménto Dómine David et omnis mansuetúdinis ejus. ℣. Glória Patri.

LET Thy priests, O Lord, be clothed with justice, and let Thy saints rejoice: for Thy servant David's sake, turn not away the face of Thine anointed. (*P.T.* Alleluia, alleluia). ℣. *Ps. 131, 1.* O Lord, remember David and all his meekness. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

EXÁUDI quæsumus Dómine preces nostras, quas in beáti *N.* Confessóris tui atque Pontíficis solemnitáte deférimus: et qui tibi digne méruit famulári, ejus intercedéntibus méritis ab ómnibus nos absólve peccátis. Per Dóminum.

GIVE ear, we beseech Thee, O Lord, unto our prayers, which we offer on the solemnity of blessed *N.*, Thy confessor and bishop, and by the interceding merits of him who had the grace to serve Thee worthily, free us from all our sins. Through our Lord.

Epistle. Heb. 7, 7-27

Lectio Epístolæ beáti, Pauli Apóstoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

FRATRES: Plures facti sunt sacerdótes, idcírco quod morte prohiberéntur permanére: Jesus autem eo quod máneat in ætérnum, sempitérnum habet sacerdótium. Unde et salváre in perpétuum potest accedéntes per semetípsum ad Deum: semper vivens ad interpellándum pro nobis. Talis enim decébat ut nobis esset póntifex, sanctus, ínnocens, impollútus, segregátus a peccatóribus, et excélsior cœlis factus: qui non ha-

BRETHREN, there were made many priests, because by reason of death they were not suffered to continue: but Jesus, for that He continueth forever, hath an everlasting priesthood. Whereby He is able also to save forever them that come to God by Him; always living to make intercession for us. For it was fitting that we should have such a high priest, holy, innocent, and undefiled, separated from sinners, and made higher than the heavens;

Who needeth not daily (as the other priests) to offer sacrifice first for His own sins, and then for the people's; for this Jesus Christ our Lord did once, in offering Himself.

bet necessitátem quotidie, quemádmodum sacerdótes, prius pro suis delíctis hóstias offérre, deínde pro pópuli: hoc enim fecit semel, seípsum offeréndo, Jesus Christus Dóminus noster.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 131, 16, 17

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy. ℣. There will I bring forth a horn to David; I have prepared a lamp for my anointed.

Sacerdótes ejus induam salutári: et sancti ejus exsultatióne exsultábunt. ℣. Illuc prodúcam cornu David; parávi lucérnam Christo meo.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 109, 4.* The Lord hath sworn, and He will not repent: Thou art a priest for ever according to the order of Melchisedech. Alleluia.

Allelúja, allelúja. *Ps. 109, 4.* ℣. Jurávit Dóminus, et non pœnitébit eum: Tu es sacérdos in ætérnum, secúndum órdinem Melchísedech. Allelúja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: in His commandments he hath great delight. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 109, 4.* The Lord hath sworn, and He will not repent: Thou art a priest forever, according to the order of Melchisedech. Alleluia. ℣. *Ecclus. 45, 9.* The Lord loved him and adorned

Allelúja, allelúja. ℣. *Ps. 109, 4.* Jurávit Dóminus, et non pœnitébit eum: Tu es sacérdos in ætérnum, secúndum órdinem Melchísedech. Allelúja. ℣. *Eccl. 45, 9.* Amávit eum Dóminus, et ornávit eum:

stolam glóriæ induit eum. Allelúja.

him; He clothed him with a robe of glory. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 42-47

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus discípulis suis: Vigiláte, quia nescítis qua hora Dóminus vester ventúrus sit. Illud autem scitóte, quóniam si sciret paterfamílias, qua hora fur ventúrus esset, vigiláret útique, et non síneret pérfodi domum suam. Ideo et vos estóte paráti: quia qua nescítis hora, Fílius hóminis ventúrus est. Quis putas est fidelis servus, et prudens, quem constítuit dóminus suus super famíliam suam, ut det illis cibum in tém- pore? Beátus ille servus, quem, cum vénerit dóminus ejus, invénerit sic faciéntem. Amen dico vobis, quóniam super ómnia bona sua constítuet eum.

At that time, Jesus said to His disciples, Watch ye, because ye know not at what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open: wherefore be you always ready, because at what hour you know not, the Son of man will come. Who, thinkest thou, is a faithful and wise servant, whom his lord appointed over his family to give them meat in season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Amen I say to you, he shall place him over all his goods.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (*T. P.* Allelúja.)

My truth and My mercy shall be with him: and in My name shall his horn be exalted. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

Sancti *N.* Confessóris tui atque Pontíficis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos; ut, per hæc piæ placatiónis offícia, et illum beáta retribútio comitétur, et nobis

May the annual festival of blessed *N.*, Thy confessor and pontiff, we beseech Thee, O Lord, render us acceptable to Thy loving-kindness, that through these offices of pious atonement a blessed

reward may attend him and he may win for us the gifts of Thy grace. Through our Lord

grátiæ tuæ dona concíliet. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is that servant whom, when his lord shall come, he shall find watching: Amen I say to you, he shall set him over all his goods. (*P.T.* Alleluia.)

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constítuet eum. (*T. P.* Allelúja.)

Postcommunion

O GOD, the rewarder of faithful souls, grant that, through the prayers of blessed *N.*, Thy confessor and bishop, whose august solemnity we celebrate, we may obtain pardon of our sins. Through our Lord.

DEUS fidélium remunerátor animárum: præsta; ut beáti *N.* Confessóris tui atque Pontíficis, cujus venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

Concluding Prayers, page 793.

Other Epistles and Gospels for Mass of a Confessor-Bishop:

Epistle: Every high priest, *page 1237.*

Epistle: Remember your prelates, *page 843.*

Gospel: No man lighteth a candle, *page 1285.*

Gospel: Take ye heed, watch, *as in Anniversary, page 1445.*

Common of a Doctor of the Church

(In medio)

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

IN THE midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. (*P.T.* Alleluia, alleluia.) *Ps. 91, 2.* It is good to give praise to the Lord: and to sing to Thy name, O Most High. ℣. Glory.

IN MEDIO ecclesiæ aperuit os ejus: et implevit eum Dóminus spíritus sapientiæ et intellectus: stolam glóriæ induit eum (*T.P.* Allelúja, allelúja.) *Ps. 91, 2.* Bonum est confíteri Dómino: et psallere nomini tuo, Altíssime. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui pópulo tuo ætérnæ salútis beátum *N.* minístrum tribuísti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére mereámur in cœlis. Per Dóminum.

O God, Who didst give blessed *N.* to be a minister of everlasting salvation unto Thy people, grant, we beseech Thee, that, as we have had him for our teacher on earth, we may deserve to have him as our intercessor in heaven. Through our Lord.

In place of the following Epistle, the Lesson found at end of this Mass is sometimes read on the feasts of Holy Doctors.

Epistle. 2 Tim. 4, 1-8

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

Caríssime: Testíficor coram Deo et Jesu Christo, qui judicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum ejus: prædica verbum, insta opportúne, importúne: árgue, óbsecra, íncrepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros pruriéntes áuribus, et a veritáte quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac evangelístæ, ministérium tuum ímple. Sóbrius esto. Ego enim jam delíbor, et tempus resolutiónis meæ instat. Bonum certámen certávi cursum consumávi fidem servávi. In réliquo reposita est mihi corona justitiæ quam reddet mihi Dóminus in illa die, justus judex: non solum autem mihi, sed et iis, qui diligunt adventum ejus.

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

Dearly beloved, I charge thee before God and Jesus Christ, Who shall judge the living and the dead, by His coming, and His kingdom. Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience, and doctrine. For there shall be a time, when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labor in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed; and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the Faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day; and not only to me, but to them also that love his coming.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted.

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. ℣. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ecclus. 45, 9.* The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia.

Allelúja, allelúja. ℣. *Eccli. 55, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúja.

Tract. Ps. 111, 1, 3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

Beatus vir, qui timet Dóminum: in mandatis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generatio rectorum benedicetur. ℣. Glória et divítiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. ℣. *Ecclus. 45, 9.* The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia. ℣. *Osee 14, 6.* The just shall spring as the lily; and shall flourish forever before the Lord. Alleluia.

Allelúja, allelúja. ℣. *Eccli. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúja. ℣. *Osee. 14, 6.* Justus germinábit sicut lilium: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 5, 13-19

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

AT THAT time, Jesus said to His disciples, You are

IN ILLO témpore: Dixit Jesus discípulis suis: Vos

estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest cívitas abscóndi supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cœlis est. Nolíte putáre, quóniam veni sólvere legem, aut prophétas: non veni sólvere sed adimplére. Amen quippe dico vobis, donec tránseat cœlum et terra, ióta unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum do mandátis istis mínimis et docúerit sic homines minimus vocábitur in regno cœlórum: qui autem fécerit et docúerit, hic magnus vocábitur in regno cœlórum.

the salt of the earth; but if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more, but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain can not be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house; so let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven. Do not think that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For, amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven: but he that shall do and teach, he shall be called great in the kingdom of heaven.

On the feasts of Holy Doctors of the Church the Nicene Creed is always said at Mass.

Offertory. Ps. 91, 13

Justus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur. (*T. P.* Allelúja.)

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

Sancti *N.* Pontíficis (*vel* Confessóris) tui atque Doctóris nobis, Dómine, pia

May the loving prayers of *N.*, Thy bishop (*or* confessor), not be wanting to us,

O Lord, to commend our gifts and ever to obtain pardon for us. Through our Lord.

non desit orátio: quæ, et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise steward, whom the Lord set over His family; to give them their measure of wheat in due season. (*P. T.* Alleluia).

Fidélis servus et prudens, quem constítuit dóminus super famíliam suam: ut det illis in témpore trítici mensúram. (*T. P.* Allelúja.)

Postcommunion

THAT Thy sacrifices may give us health, O Lord, may blessed *N.*, Thy bishop (*or* confessor) and illustrious doctor, we beseech Thee, act as our intercessor. Through our Lord.

UT NOBIS, Dómine, tua sacrifícia dent salútem: beátus *N.* Póntifex (*vel* Conféssor) tuus et Doctor egrégius, quæsumus, precátor accédat. Per Dóminum.

Concluding Prayers, page 793.

Another Epistle for a Doctor.

Lesson. Ecclus. 39, 6-14

Lesson from the Book of Wisdom.

THE just man will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High. He will open his mouth in prayer, and will make supplication for his sins. For if it shall please the great Lord, He will fill him with the spirit of understanding: and he will pour forth the words of His wisdom as showers, and in his prayer he will confess to the Lord. And He shall direct his counsel, and his knowledge, and in His secrets shall he meditate. He shall show forth the discipline he hath learned,

Léctio libri Sapiéntiæ.

JUSTUS cor suum tradet ad vigilándum dilúculo ad Dóminum, qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delíctis suis deprecábitur. Si enim Dóminus magnus volúerit, spíritu intelligéntiæ replébit illum: et ipse tamquam imbres mittet elóquia sapiéntiæ suæ, et in oratióne confitébitur Dómino: et ipse díriget consílium ejus et disciplínam, et in abscónditis suis consiliábitur. Ipse palam fáciet disciplínam doctrínæ suæ, et in lege testaménti Dómini gloriábitur.

Collaudábunt multi sapiéntiam ejus, et usque in sæculum non delébitur. Non recédet memória ejus, et nomen ejus requirétur a generatióne in generatiónem. Sapiéntiam ejus enarrábunt gentes, et laudem ejus enuntiábit ecclésia.

and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not pass away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall show forth his praise.

Common of a Confessor not a Bishop

(Os justi)

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium; lex Dei ejus in corde ipsíus. (*T. P.* Allelúja, allelúja.) *Ps. 36, 1.* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. ℣. Glória Patri.

The mouth of the just shall meditate wisdom and his tongue shall speak judgment: the law of his God is in his heart. (*P.T.* Alleluia, alleluia.) *Ps. 36, 1.* Be not emulous of evil-doers; nor envy them that work iniquity. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui nos beáti *N.* Confessóris tui ánnua solemnitáte lætíficas: concéde propítius; ut, cujus natalítia cólimus, étiam actiónes imitémur. Per Dóminum.

O God, Who dost gladden us by the annual feast of blessed *N.*, Thy confessor, mercifully grant that, as we celebrate his natal day, we may also imitate his actions. Through our Lord.

Lesson. Ecclus. 31, 8-11

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

Beatus vir, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris.

Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money

nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them: therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória ætérna: qui pótuit tránsgredi, et non est transgréssus: fácere mala, et non fecit: ideo stabilíta sunt bona illíus in Dómino, et eleemósynas illíus enarrábit omnis ecclésia sanctórum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 91, 13-14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. ℣. *Ps. 91, 3.* To show forth Thy mercy in the morning, and Thy truth in the night.

Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. *Ps. 91, 3.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Lesser Alleluia

Alleluia, alleluia. ℣. *James 1, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life: Alleluia.

Allelúja, allelúja. ℣. *Jac. 1, 12.* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accipiet corónam vitæ. Allelúja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Greater Alleluia

Allelúja, allelúja. Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúja. ℣. *Eccli. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúja.

Alleluia, alleluia. ℣. *James 6, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia. ℣. *Ecclus. 45, 9.* The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 12, 35-40

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus discípulis suis: Sint lumbi vestri præcíncti, et lucérnæ ardéntes in mánibus vestris, et vos símiles homínibus exspectántibus dóminum suum, quando revertátur a núptiis: ut, cum vénerit, et pulsáverit, conféstim apériant ei. Beáti servi illi, quos, cum vénerit dóminus, invénerit vigilántes: amen dico vobis, quod præcínget se, et fáciet illos discúmbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénerit, beáti sunt servi illi. Hoc autem scitóte, quóniam si sciret paterfamílias, qua hora fur veníret, vigiláret útique, et non síneret pérfodi domum suam. Et vos estóte paráti, quia qua hora non putátis, Fílius hóminis véniet.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus said to His disciples, Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when He cometh, shall find watching. Amen I say to you, that He will gird Himself, and make them sit down to meat, and passing will minister unto them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be ye then also ready; for at what hour you think not, the Son of man will come.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómi-

My truth and My mercy shall be with him: and in My

name shall his horn be exalted. (*P. T.* Alleluia.)

ne meo exaltábitur cornu ejus. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

We offer Thee, O Lord, sacrifices of praise in commemoration of Thy saints, by whom we trust to be delivered from evils both present and future. Through our Lord.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne sanctórum: quibus nos et præséntibus éxui malis confídimus, et futúris. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is the servant, whom when the Lord shall come, He shall find watching: Amen I say to you, He shall set him over all His goods. (*P.T.* Alleluia.)

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum. (*T.P.* Allelúja.)

Postcommunion

We, thy suppliants, who are refreshed with heavenly food and drink, beseech Thee, O our God, that we may be fortified by the prayers of him in whose commemoration we have partaken of these gifts. Through our Lord.

Refécti cibo, potúque cœlésti, Deus noster, te súpplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Concluding Prayers, page 793.

Another Mass of a Confessor not a Bishop

(Justus ut palma)

The Beginning of Mass, page 756.

Introit. Ps. 91, 13, 14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. (*P.T.* Alle-

Justus ut palma florébit: sicut cedrus Libani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. (*T.P.* Allelúja.) *Ps. 91,* 2. Bonum est confitéri Dó-

mino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

luia, alleluia.) *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Adésto, Dómine, supplicatiónibus nostris, quas in beáti *N.* Confessóris tui solemnitáte deférimus: ut, qui nostræ justítiæ fidúciam non habémus, ejus, qui tibi plácuit, précibus adjuvémur. Per Dóminum.

Give ear, O Lord, to our supplications, which we offer in commemoration of blessed *N.*, Thy confessor, that, as we have no confidence in our own justice, we may be assisted by the prayers of him who was pleasing to Thee. Through our Lord.

Epistle. 1 Cor. 4, 4-19

Léctio, Epístolæ beáti Pauli Apóstoli ad Corínthios.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Fratres: Spectáculum facti sumus mundo, et Angelis, et homínibus. Nos stulti propter Christum, vos autem prudéntes in Christo: nos infirmi, vos autem fortes: vos nóbiles, nos autem ignóbiles. Usque in hanc horam et esurímus, et sitímus, et nudi sumus, et cólaphis cædimur, et instábiles sumus, et laborámus operántes mánibus nostris: maledícimur, et benedícimus: persecutiónem pátimur, et sustinémus: blasphemámur, et obsecrámus: tamquam purgaménta hujus mundi facti sumus, ómnium peripséma usque adhuc. Non ut confúndam vos, hæc scribo, sed ut fílios meos caríssimos móneo: in Christo Jesu Dómino nostro.

Brethren, we are made a spectacle to the world and to angels and men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honorable, but we without honor. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode, and we labor working with our own hands. We are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all, even until now. I write not these things to confound you, but I admonish you as my dearest children in Christ Jesus our Lord.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 36, 30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted.

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 111, 1.* Blessed is the man that feareth the Lord: in His commandments he hath great delight. Alleluia.

Allelúja, allelúja. ℣. *Ps. 111, 1.* Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 111, 1.* Blessed is the man that feareth the Lord: in His commandments he hath great delight. Alleluia. ℣. *Osee 14, 6.* The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Allelúja, allelúja. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúja. ℣. *Osee. 14, 6.* Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 12, 32-34

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus said to His disciples, Fear not, little flock, for it hath pleased your Father to give you

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus discípulis suis: Nolíte timére, pusíllus grex, quia complácuit Patri vestro dare

vobis regnum. Véndite quæ possidétis, et date eleemósynam. Fácite vobis sácculos qui non veteráscunt, thesáurum non deficiéntem in cœlis: quo fur non appropiat, neque tínea corrúmpit. Ubi enim thesáurus vester est, ibi et cor vestrum erit.

a kingdom. Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not; where no thief approacheth, nor moth corrupteth: for where your treasure is, there will your heart be also.

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, lætábitur justus, et super salutáre tuum exsultábit veheménter: desidérium ánimæ ejus tribuísti ei (*T. P.* Allelúja.)

In thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

PRÆSTA nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre sanctórum, et nos córpore páriter et mente purífícet. Per Dóminum.

GRANT us, we beseech Thee, O almighty God, that the offering of our lowliness may be pleasing to Thee in honor of Thy saints, and purify us in both body and mind. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 19, 28-29

Amen dico vobis: quod vos, qui reliquístis ómnia, et secúti estis me, céntuplum accipiétis, et vitam ætérnam possidébitis. (*T. P.* Allelúja.)

Amen I say to you, that you who have left all things and followed Me, shall receive a hundred-fold, and possess life everlasting. (*P. T.* Alleluia.)

Postcommunion

QUÆSUMUS, omnípotens deus: ut, qui cœléstia aliménta percépimus, intercedénte beáto *N.* Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

WE PRAY Thee, O almighty God, that, having received heavenly nourishment, we may thereby, through the intercession of blessed *N.*, Thy confessor, be fortified against all harm and danger. Through our Lord.

Concluding Prayers, page 793.

Another Epistle and Gospel for Mass of a Confessor not a Bishop.

Epistle: The things that were, *as on Feast of St. Francis of Paula, April 2, page 973.*

Gospel: A certain nobleman, *as on Feast of St. Louis, King, Aug. 25, page 1173.*

Common of an Abbot

(Os justi meditabitur)

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. (*P. T.* Alleluia, alleluia.) *Ps. 36, 1.* Be not emulous of evil-doers; nor envy them that work iniquity. ℣. Glory.

OS JUSTI meditábitur sapiéntiam, et lingua ejus loquétur judícium: lex Dei ejus in corde ipsíus. (*T. P.* Allelúja, allelúja.) *Ps. 36, 1.* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

MAY the intercession of the blessed abbot *N.*, commend us, we beseech Thee, O Lord, that what we can not attain by our own deserts we may attain through his patronage. Through our Lord.

INTERCÉSSIO nos, quæsumus, Dómine, beáti *N.* Abbátis comméndet: ut, quod nostris méritis non valémus, ejus patrocínio assequámur. Per Dóminum.

Lesson. Ecclus. 45, 1-6

Lesson from the Book of Wisdom.

Léctio líbri Sapiéntiæ.

HE WAS beloved of God and men, whose memory is in benediction; He made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease; He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory; He sanctified him in his faith

DILECTUS Deo et homínibus, cujus memória in benedictióne est. Símilem illum fecit in glória sanctórum, et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide, et lenitáte ipsíus, sanctum fecit illum et elégit

eum ex omni carne. Audivit enim eum, et vocem ipsius et indúxit illum in nubem. Et dedit illi coram præcépta, et legem vitæ et disciplínæ.

and meekness, and chose him out of all flesh; for He heard him and his voice, and brought him into a cloud; and He gave him commandments before his face, and a law of life and instruction.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 20, 4, 5

Dómine, prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretióso. ℣. Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi.

O Lord, Thou hast prevented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. ℣. He asked life of Thee, and Thou hast given him length of days for ever and ever.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 91, 13.* Justus ut palma flórébit: sicut cedrus Líbani multiplicábitur. Allelúja.

Alleluia, alleluia. ℣. *Ps. 91, 13.* The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Greater Alleluia

Allelúja, allelúja. ℣. Justus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúja. ℣. *Osee, 14, 6.* Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Alleluia, alleluia. ℣. *Ps. 91, 13.* The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Alleluia. ℣. *Osee 14, 6.* The just shall spring as the lily: and flourish forever before the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 27-29

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time, Peter said to Jesus, Behold we have left all things, and have followed Thee: what therefore shall we have? And Jesus said to them, Amen I say to you, that you who have followed Me, in the regeneration, when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall possess life everlasting.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

IN ILLO témpore: Dixit Petrus ad Jesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israël. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut fílios, aut agros, propter nomen meum, céntuplum accípiet, et vitam ætérnam possidébit.

Offertory. Ps. 20, 3, 4

Thou hast given him his heart's desire, O Lord, and hast not withholden from him the will of his lips; Thou hast set on his head a crown of precious stones. (*P. T.* Alleluia.)

Desidérium ánimæ ejus tribuísti ei, Dómine, et voluntáte labiórum ejus non fraudásti eum: posuísti in cápite ejus corónam de lápide pretióso. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

MAY the holy abbot *N.*, we beseech Thee, O Lord, pray that the sacrifices laid upon the sacred altars may avail for our salvation. Through our Lord.

SACRIS altáribus, Dómine, hóstias superpósitas sanctus *N.* Abbas, quæsumus, in salútem nobis provenìre depóscat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise steward, whom the Lord hath set over

Fidélis servus et prudens, quem constítuit dóminus su-

per famíliam suam: ut det illis in témpore trítici mensúram. (*T. P.* Allelúja.)

His family; to give them their measure of wheat in due season. (*P.T.* Alleluia.)

Postcommunion

PRÓTEGAT nos, Dómine, cum tui perceptióne sacrámenti beátus *N.* Abbas, pro nobis intercedéndo: ut, et conversatiónis ejus experiámur insígnia, et intercessiónis percipiámus suffrágia. Per Dóminum.

TOGETHER with the reception of Thy sacrament, O Lord, may the blessed abbot *N.*, protect us by interceding for us, that we may put into practice the virtues of his life and partake of the power of his intercession. Through our Lord.

Concluding Prayers, page 793.

Common of a Virgin-Martyr

(Loquebar)

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

LOQUEBAR de testimóniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. (*T. P.* Allelúja, allelúja.) *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

I SPOKE of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. (*P. T.* Alleluia, alleluia.) *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui inter cétera poténtiæ tuæ mirácula, étiam in sexu frágili victóriam martýrii contulísti: concéde propítius; ut, qui beátæ *N.* Vírginis et Mártyris tuæ natalítia cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.

O GOD, Who, among other miracles of Thy power, hast conferred the victory of martyrdom even on the weaker sex, mercifully grant that we, who celebrate the natal feast of blessed *N.*, Thy virgin and martyr, may advance toward Thee through her example. Through our Lord.

Lesson. Ecclus. 51, 1-12

Lesson from the Book of Wisdom.

I WILL give glory to Thee, O Lord my king, and I will praise Thee, O God my Saviour. I will give glory to Thy name: for Thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, Thou hast been my helper; and Thou hast delivered me, according to the multitude of the mercy of Thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt; from the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue; My soul shall praise the Lord even to death: because Thou, O Lord, our God, deliverest them that wait for Thee, and savest them out of the hands of the nations.

Léctio líbri Sapiéntiæ.

CONFITEBOR tibi, Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adjútor et protéctor, factus es mihi, et liberásti corpus meum a perditióne, a láqueo linguæ iníquæ, et a lábiis operántium mendácium, et in conspéctu adstántium factus es mihi adjútor. Et liberásti me secúndum multitúdinem misericórdiæ nóminis tui, a rugiéntibus præparátis ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatiónum, quæ circumdedérunt me: a pressúra flammæ, quæ circúmdedit me, et in médio ignis non sum æstuáta: de altitúdine ventris inferi, et a lingua coinquináta, et a verbo mendácii, a rege iníquo, et a lingua injústa: laudábit usque ad mortem ánima mea Dóminum: quóniam éruis sustinéntes te, et líberas eos de mánibus géntium, Dómine Deus noster.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 8

Thou hast loved justice, and hated iniquity. ℣. Therefore, God, thy God, hath anointed thee with the oil of gladness. Alleluia.

Dilexísti justítiam, et odísti iniquitátem. ℣. Proptérea unxit te Deus, Deus tuus, óleo lætítiæ. Allelúja.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 44, 15, 16.* After her shall virgins

Allelúja, allelúja. ℣. *Ps. 44, 15, 16.* Adducéntur regi vír-

gines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja.

be brought to the King, her neighbors shall be brought to thee with gladness. Alleluia.

Tract

Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum: pro cujus amóre sánguinem tuum fudísti. ℣. *Ps. 44, 7.* Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. ℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee forever: for the love of Whom thou didst shed thy blood. ℣ *Ps. 44, 7.* Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 44, 15, 16.* Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúia. ℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. Allelúja.

Alleluia, alleluia. ℣. *Ps. 44, 15, 16.* After her shall virgins be brought to the King, her neighbors shall be brought to thee with gladness. Alleluia. ℣. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 1-13

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Símile erit regnum cœlórum decem virgínibus: quæ accipiéntes lámpades suas, exiérunt óbviam sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudentes: sed quinque fatuæ, accéptis lampádi-

✠ Continuation of the holy Gospel according to St. Matthew.

At that time, Jesus spoke to His disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil

with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept: and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage, and the door was shut; but at last came also the other virgins saying, Lord, Lord, open to us: but he answered, saying, Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

bus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviam ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non suffíciat nobis, et vobis, ite pótius ad vendéntes et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est jánua. Novíssime vero véniunt et réliquæ, vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, néscio vos. Vigiláte itaque, quia nescítis diem, neque horam.

Offertory. Ps. 44, 15, 16

After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord. (*P. T.* Alleluia.)

Afferéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia, et exsultatióne: adducéntur in templum regi Dómino. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the gifts which we offer on the solemnity of Thy virgin and martyr, *N*, by whose patro-

SÚSCIPE, Dómine, múnera, quæ in beátæ *N.* Vírginis et Mártyris tuæ solemnitáte deférimus: cujus nos confi-

dimus patrocínio liberári. Per Dóminum.

nage we trust to be delivered from all evil. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 118, 78-80

Confundántur supérbi, quia injúste iniquitátem fecérunt in me: ego autem in mandátis tuis exercébor, in tuis justificatiónibus, ut non confúndar. (*T. P.* Allelúja.)

Let the proud be ashamed, because they have done unjustly toward me: but I will be employed in Thy commandments, in Thy justifications, that I may not be confounded. (*P. T.* Alleluia.)

Postcommunion

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta *N.* Vírgine et Mártyre tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

May the mysteries we have received, help us, O Lord, and, by the intercession of blessed *N.*, Thy virgin and martyr, may they cause us to rejoice in everlasting protection. Through our Lord.

Concluding Prayers, page 793.

Another Mass of a Virgin-Martyr

(Me exspectaverunt)

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

Me exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummatiónis vidi finem: latum mandátum tuum nimis. (*T. P.* Allelúja, allelúja.) *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

The wicked have waited for me to destroy me: I have understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceeding broad. (*P. T.* Alleluia, alleluia.) *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Indulgéntiam nobis quæsumus, Dómine, beáta *N.* Virgo et Martyr implóret:

May blessed *N.*, virgin and martyr, who was ever pleasing to Thee by her merit

of chastity and by her extolling of Thy power, implore Thy forgiveness for us, we beseech Thee, O Lord. Through our Lord.

quæ tibi grata semper éxstitit, et mérito castitátis, et tuæ professióne virtútis. Per Dóminum.

Lesson. Ecclus. 51, 13-17

O LORD, my God, Thou hast exalted my dwelling-place upon the earth, and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that He would not leave me in the day of my trouble, and in the time of the proud, without help. I will praise Thy name continually, and will praise it with thanksgiving, and my prayer was heard, and Thou hast saved me from destruction, and hast delivered me from the evil time. Therefore I will give thanks, and praise Thee, O Lord our God.

DOMINE Deus meus, exaltásti super terram habitatiónem meam, et pro morte defluénte deprecáta sum. Invocávi Dóminum Patrem Dómini mei, ut non derelínquat me in die tribulatiónis meæ, et in témpore superbórum sine adjutório. Laudábo nomen tuum assídue, et collaudábo illud in confessióne, et exaudíta est orátio mea. Et liberásti me de perditióne, et eripuísti me de tempore iníquo. Proptérea confitébor, et laudem dicam tibi, Dómine Deus noster.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract. In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. Ps. 45, 6, 5

God will help her with His countenance: God is in the midst of her, she shall not be moved. ℣. The stream of the river maketh the city of God joyful; the Most High hath sanctified His own tabernacle.

Adjuvábit eam Deus vultu suo: Deus in médio ejus, non commovébitur. ℣. Flúminis ímpetus lætíficat civitátem Dei: sanctificávit tabernáculum suum Altíssimus.

Lesser Alleluia

Alleluia, alleluia. ℣. This is a wise virgin, and one of the number of the prudent. Alleluia.

Allelúja, allelúja. ℣. Hæc est virgo sápiens, et una de número prudéntum. Allelúja.

Tract

Come, spouse of Christ, receive the crown, which the

Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus

præparávit in ætérnum: pro cujus amóre sánguinem tuum fudísti. ℣. *Ps. 44, 8, 5.* Dilexisti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ, consórtibus tuis. ℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

Lord hath prepared for thee forever: for the love of Whom thou didst shed thy blood. ℣. *Ps. 44, 8, 5.* Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

The Greater Alleluia

Allelúja, allelúja. ℣. Hæc est virgo sápiens, et una de número prudéntum. Allelúja. ℣. *Sap. 4, 1.* O quam pulchra est casta generátio cum claritáte! Allelúja.

Alleluia, alleluia. ℣. This is a wise virgin, and one of the number of the prudent. Alleluia. ℣. *Wis. 4, 1.* Oh, how beautiful is the chaste generation with glory! Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Símile est regnum cœlórum thesáuro abscóndito in agro: quem qui invénit homo, abscóndit, et præ gáudio illíus vadit, et vendit univérsa, quæ habet, et emit agrum illum. Iterum símile est regnum cœlórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia quæ hábuit, et emit eam. Iterum símile est regnum cœlórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus littus sedéntes, elegérunt bonos in

At that time, Jesus spoke this parable to His disciples: The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but

the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to Him, Yes. He said unto them, Therefore, every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

vasa, malos autem foras misérunt. Sic erit in consummatióne sæculi: exíbunt Angeli, et separábunt malos de médio justórum, et mittent eos in camínum ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cœlórum símilis est hómini patrifamilias, qui profert de thesáuro suo nova et vétera.

Offertory. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages. (*P. T.* Alleluia.)

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sæculum sæculi. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

Graciously accept, O Lord, the sacrifices dedicated to the merits of blessed *N.*, Thy virgin and martyr, and grant them as a perpetual aid in our behalf. Through our Lord.

Hóstias tibi, Dómine, beátæ *N.* Vírginis et Mártyris tuæ dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 118, 121, 122, 128

I have done judgment and justice, O Lord; let not the proud calumniate me: I was directed to all Thy commandments; I have hated all wicked ways. (*P. T.* Alleluia.)

Feci judícium et justítiam, Dómine, non calumniéntur mihi supérbi: ad ómnia mandáta tua dirigébar, omnem viam iniquitátis ódio hábui. (*T. P.* Allelúja.)

Postcommunion

Filled with the bounty of Thy divine gift, we be-

Divini múneris largitáte satiáti, quæsumus, Dó-

mine Deus noster: ut, intercedénte beáta *N.* Vírgine et Mártyre tua, in ejus semper participatióne vivámus. Per Dóminum.

seech Thee, O Lord, that, by the intercession of the blessed *N.*, Thy virgin and martyr, we may ever live in the partaking thereof. Through our Lord.

Concluding Prayers, page 793.

Sometimes the following Gospel is read in place of the Gospel in the Mass.

Gospel. Matt. 19, 3-12

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Accessérunt ad Jesum pharisæi tentántes eum, et dicéntes: Si licet hómini dimíttere uxórem suam, quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia, qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet. Dicunt illi: Quid ergo Móyses mandávit dare libéllum repúdii, et dimíttere? Ait illis: Quóniam Móyses ad durítiam cordis vestri permísit vobis dimíttere uxóres vestras: ab inítio autem non fuit sic. Dico autem vobis, quia quicúmque dimíserit uxórem suam, nisi ob fornicatiónem, et áliam dúxerit, mœchátur: et qui dimíssam dúxerit, mœchátur. Dicunt ei discípuli ejus: Si ita est causa hóminis cum uxóre, non éxpedit núbere. Qui dixit illis: Non omnes cápiunt verbum istud, sed quibus datum est. Sunt enim eunúchi, qui de

At that time there came to Jesus the pharisees tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read that He Who made man from the beginning made them male and female? And He said: For this cause shall a man leave father and mother and shall cleave to his wife; and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to Him: Why then did Moses command to give a bill of divorce and to put away? He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives. But from the beginning it was not so. And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away committeth adultery. His disciples say unto Him: If the case of a man with

his wife be so, it is not expedient to marry. Who said to them: All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb: and there are eunuchs who were made so by men: and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take let him take it.

matris útero sic nati sunt: et sunt eunúchi, qui facti sunt ab homínibus: et sunt eunúchi, qui seípsos castravérunt propter regnum cœlórum. Qui potest cápere, cápiat.

Common of Two or More Virgin-Martyrs

On a feast kept in honor of two or more virgin-martyrs, one or other of the above Masses is said, but the Prayer, Epistle, Secret and Postcommunions are as follows:

Prayer

GRANT us, we beseech Thee, O Lord, our God, to venerate with unceasing devotion the victories of Thy holy virgins and martyrs, *N.* and *N.*, that, though we can not worthily celebrate their merits, we may at least offer them our humble service. Through our Lord.

DA NOBIS, quæsumus, Dómine, Deus noster, sanctárum Vírginum et Mártyrum tuárum *N.* et *N.* palmas incessábili devotióne veneréri: ut, quas digna mente non póssumus celebráre, humílibus saltem frequentémus obséquiis. Per Dóminum.

Epistle. 1 Cor. 7, 25-34

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corinthios.

BRETHREN, concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned: and if a virgin marry she hath not sinned;

FRATRES: De virgínibus præcéptum Dómini non hábeo: consílium autem do, tamquam misericórdiam consecútus a Dómino, ut sim fidélis. Exístimo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómini sic esse. Alligátus es uxóri? noli quærere solutiónem. Solútus es ab uxóre? noli quærere uxórem. Si autem accéperis uxórem: non peccásti. Et si núpserit virgo,

non peccávit. Tribulatiónem tamen carnis habébunt hujúsmodi. Ego autem vobis parco. Hoc ítaque dico, fratres: Tempus breve est: réliquum est, ut et qui habent uxóres, tamquam non habéntes sint: et qui flent, tamquam non flentes: et qui gaudent, tamquam non gaudéntes: et qui emunt, tamquam non possidéntes: et qui utúntur hoc mundo, tamquam non utántur: præterit enim figúra hujus mundi. Volo autem vos sine sollicitúdine esse. Qui sine uxóre est, sollícitus est quæ Dómini sunt, quómodo pláceat Deo. Qui autem cum uxóri est, sollícitus est quæ sunt mundi, quómodo pláceat uxóri, et divísus est. Et múlier innúpta, et virgo cógitat quæ Dómini sunt, ut sit sancta córpore et Spíritu: in Christo Jesu Dómino nostro.

nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren, The time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided: and the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit; in Christ Jesus our Lord.

Secret

Intende, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Vírginum et Mártyrum tuárum *N.* et *N.* festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. Per Dóminum.

Favorably look down, we beseech Thee, upon the gifts laid upon Thine altars, O Lord, for the festival of Thy holy virgins and martyrs, *N.* and *N.*, that, as Thou hast conferred glory upon them through these blessed mysteries, so Thou mayest bestow upon us forgiveness. Through our Lord.

Postcommunion

Præsta nobis, quæsumus, Dómine, intercedéntibus sanctis Virgínibus et Martyribus tuis *N.* et *N.*: ut, quod ore

Grant us, we beseech Thee, O Lord, by the intercession of Thy holy virgins and martyrs, *N.* and *N.*, that what

we touch with our lips we may receive with pure hearts. Through our Lord.

contingimus, pura mente capiámus. Per Dóminum.

Concluding Prayers, page 793.

Common of a Virgin not a Martyr

(Dilexisti)

The Beginning of Mass, page 756.

Introit. Ps. 44, 8

THOU hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (*P. T.* Alleluia, alleluia.) Ps. *44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

DILEXISTI justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. (*T.P.* Allelúja, allelúja.) *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRACIOUSLY hear us, O God, our Saviour, that, as we rejoice in the festival of blessed *N.*, Thy virgin, so we may be taught by the spirit of pious devotion. Through our Lord.

EXÁUDI nos, Deus salutáris noster: ut, sicut de beátæ *N.* Vírginis tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

Epistle. 2 Cor. 10, 17; 11, 1, 2

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

BRETHREN, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth. Would to God you could bear with some little of my folly, but do bear with me. For I am jealous of you with the jealousy of God. For

FRATRES: Qui gloriátur, in Dómino gloriétur. Non enim qui seipsum comméndat, ille probátus est; sed quem Deus comméndat. Utinam sustinerétis módicum quid insipiéntiæ meæ, sed et supportáte me: æmulor enim vos Dei æmulatióne. Despóndi

enim vos uni viro vírginem castam exhibére Christo.

I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 5

Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. ℣. Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua.

With thy comeliness and thy beauty set out, proceed prosperously, and reign. ℣. Because of truth, and meekness and justice: and thy right hand shall conduct thee wonderfully.

Lesser Alleluia

Allelúja, allelúja. ℣. Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja.

Alleluia, alleluia. ℣. After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness. Alleluia.

Tract. Ps. 44, 11, 12

Audi, fília, et vide, et inclína aurem tuam: quia concupívit rex spéciem tuam. ℣. *Ps. 44, 13, 10.* Vultum tuum deprecabúntur omnes dívites plebis: fíliæ regum in honóre tuo. ℣. *Ps. 44, 15, 16.* Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi. ℣. Afferéntur in lætítia, et exsultatióne: adducéntur in templum regis.

Harken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty. ℣. *Ps. 44, 13, 10.* All the rich among the people shall entreat thy countenance: the daughters of kings in thy honor. ℣. *Ps. 44, 15, 16.* After her shall virgins be brought to the King: her neighbors shall be brought to thee. ℣. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 44, 15, 16.* Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja. ℣. Spécie tua, et pulchri-

Alleluia, alleluia. ℣. *Ps. 44, 15, 16.* After her shall virgins be brought to the King: her neighbors shall be brought to thee in gladness. Alleluia. ℣.

Ps. 44, 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

túdine tua inténde, próspere procéde, et regna. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 1-13

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time, Jesus spoke this parable to His disciples: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them; but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps; and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying, Lord, Lord, open to us; but he answering said, Amen I say to you, I know ye not. Watch ye, therefore, be-

IN ILLO témpore: dixit Jesus discípulis suis parabolam hanc: Símile erit regnum cælórum decem virgínibus: quæ accipiéntes lámpades suas exiérunt óbviam sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exite óbviam ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non suffíciat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est jánua. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respón-

dens, ait: Amen dico vobis, néscio vos. Vigiláte ítaque, quia nescítis diem, neque horam.

cause you know not the day nor the hour.

Offertory. Ps. 44, 10

Fíliæ regum in honóre tuo, ádstitit regína a dextris tuis in vestítu deauráto, circúmdata varietáte. (*T. P.* Allelúja.)

The daughters of kings in Thy honor: the queen stood on Thy right hand, in gilded clothing, surrounded with variety. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre sanctórum: quorum se méritis, de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

May the offering of Thy consecrated people be accepted by Thee, O Lord, in honor of Thy saints, by whose merits it knoweth that it hath received aid in time of trouble. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviam Christo Dómino: (*T. P.* Allelúja.)

The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made, Behold the bridegroom cometh: go ye forth to meet Christ our Lord. (*P. T.* Alleluia.)

Postcommunion

Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Thou hast filled Thy household, O Lord, with sacred gifts; ever comfort us, we beseech Thee, through her intercession whose festival we celebrate. Through our Lord.

Concluding Prayers, page 793.

Another Mass of a Virgin not a Martyr

(Vultum tuum)

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

Vultum tuum deprecabúntur omnes dívites

All the rich among the people shall entreat Thy

countenance: after her shall virgins be brought to the King; her neighbors shall be brought to Thee in gladness and rejoicing. (*P. T.* Alleluia, alleluia.) *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

plebis: adducéntur Regi vírgines post eam: próximæ ejus adducéntur tibi in lætítia et exsultatióne. (*T.P.* Allelúja, allelúja.) *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRACIOUSLY hear us, O God, our Saviour, that, as we rejoice in the festival of blessed *N.*, Thy virgin, so we may be taught by the spirit of pious devotion. Through our Lord.

EXÁUDI nos, Deus salutáris noster: ut, sicut de beátæ *N.* Vírginis tuæ festivitáte gaudémus: ita piæ devotiónis erudiámur affectu. Per Dóminum.

Epistle. 1 Cor. 7, 25-34

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

BRETHREN, concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned: and if a virgin marry she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren, The time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as

Léctio Epístolæ beáti Pauli Apóstoli ad Coríntbios.

FRATRES: De virgínibus præcéptum Dómini non hábeo: consílium autem do, tamquam misericórdiam consecútus a Dómino, ut sim fidelis. Exístimo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómini sic esse. Alligátus es uxóri? noli quærere solutiónem. Solútus es ab uxóre? noli quærere uxórem. Si autem accéperis uxórem, non peccásti. Et si núpserit virgo, non peccávit: tribulatiónem tamen carnis habébunt hujúsmodi. Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve est: réliquum est, ut et qui habent uxóres, tamquam non habéntes sint: et qui flent, tamquam non flentes: et qui gaudent, tamquam non gau-

déntes: et qui emunt, tamquam non possidéntes: et qui utúntur hoc mundo, tamquam non útántur: præterit enim figúra hujus mundi. Volo autem vos sine sollicitúdine esse. Qui sine uxóre est, sollícitus est, quæ Dómini sunt quómodo pláceat Deo. Qui autem cum uxóre est, sollícitus est, quæ sunt mundi, quómodo pláceat uxóri, et divísus est. Et múlier innúpta, et virgo, cógitat quæ Dómini sunt, ut sit sancta córpore et spíritu: in Christo Jesu Dómino nostro.

though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided: and the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit; in Christ Jesus our Lord.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 12

Concupívit rex decórem tuum, quóniam ipse est Dóminus Deus tuus. ℣. *Ps. 44, 11.* Audi, fília, et vide, et inclína aurem tuam.

The King hath greatly desired thy beauty, for He is the Lord thy God. (*P. T.* Alleluia., alleluia.) ℣. *Ps. 44, 11.* Harken, O daughter, and see, and incline thine ear.

Lesser Alleluia

Allelúja, allelúja. ℣. Hæc est virgo sápiens, et una de número prudéntum. Allelúja.

Alleluia, alleluia. ℣. This is a wise virgin, and one of the number of the prudent. Alleluia.

Tract. Ps. 44, 12, 13, 10

Quia concupívit rex spéciem tuam. ℣. Vultum tuum deprecabúntur omnes dívites plebis: fíliæ regum in honóre tuo. ℣. *Ps. 44, 15, 16.* Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi. ℣. Afferéntur in lætítia, et exsultatióne: adducéntur in templum regis.

For the King hath greatly desired thy beauty. ℣. All the rich among the people shall entreat thy countenance; the daughters of kings in thy honor. ℣. *Ps. 44, 15, 16.* After her shall virgins be brought to the King: her neighbors shall be brought to thee. ℣. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

Greater Alleluia

Alleluia, alleluia. ℣. This is a wise virgin, and one of the number of the prudent. Alleluia. ℣. *Wis. 4, 1.* O how beautiful is the chaste generation with glory! Alleluia.

Allelúja, allelúja. ℣. Hæc est virgo sápiens, et una de número prudéntum. Allelúja. ℣. *Sap. 4, 1.* O quam pulchra est casta generátio cum claritáte! Allelúja.

Munda Cor Meum, page 763.

Either of the following two Gospels may be read.

Gospel. Matth. 25, 1-13

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time, Jesus spoke to His disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept: and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage, and the door was shut; but at last came also the other virgins saying, Lord,

IN ILLO témpore: dixit Jesus discípulis suis parábolam hanc: Símile erit regnum cœlórum decem virgínibus: quæ accipiéntes lámpades suas exiérunt óbviam sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exite óbviam ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non suffíciat nobis et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est jánua.

Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine. Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, néscio vos. Vigiláte itaque quia nescítis diem neque horam.

Lord, open to us: but he answered, saying, Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

Gospel. Matt. 13, 44-52

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Símile est regnum cœlórum thesáuro abscóndito in agro: quem qui invénit homo, abscóndit, et præ gáudio illíus vadit, et vendit univérsa quæ habet, et emit agrum illum. Iterum símile est regnum cœlórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia quæ hábuit, et emit eam. Iterum símile est regnum cœlórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus littus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatióne sæculi: exíbunt Angeli, et separábunt malos de médio justórum, et mittent eos in camínum ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cœlórum, símilis est hómini patrifamílias, qui profert de thesáuro suo nova et vétera.

At that time, Jesus spoke this parable to His disciples: The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to Him, Yes. He said unto them, Therefore every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 15, 16

After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing: they shall be brought into the temple, to the King our Lord. (*P. T.* Alleluia.)

Afferéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia, et exsultatióne: adducéntur in templum Regi Dómino. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

MAY the offering of Thy consecrated people be accepted by Thee, O Lord, in honor of Thy saints, by whose merits it knoweth that it hath received aid in time of trouble. Through our Lord.

ACCÉPTA tibi sit, Dómine, sacrátæ plebis oblátio, pro tuórum honóre sanctórum: quorum se méritis, de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 13, 45, 46

The kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, gave all that he had, and bought it. (*P. T.* Alleluia.)

Símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas: invénta autem una pretiósa margaríta, dedit ómnia sua, et comparávit eam. (*T.P.* Allelúja.)

Postcommunion

THOU hast filled Thy household, O Lord, with sacred gifts; ever comfort us, we beseech Thee, through her intercession whose festival we celebrate. Through our Lord.

SATIÁSTI, Dómine, famíliam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Concluding Prayers, page 793.

Common of a Holy Woman Martyr not a Virgin

(Me exspectaverunt peccatores)

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

THE wicked have waited for me to destroy me: I have

ME EXSPECTAVERUNT peccatóres, ut pérderent

me: testimónia tua, Dómine, intelléxi: omnis consummatiónis vidi finem: latum mandátum tuum nimis. (*T.P.* Allelúja, allelúja.) *Ps. 118, 1.* Beáti immaculáti in via, qui ámbulant in lege Dómini. ℣. Glória Patri.

understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceedingly broad. (*P. T.* Alleluia, alleluia.) *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui inter cétera poténtiæ tuæ mirácula étiam in sexu frágili victóriam martyrii contulísti: concéde propítius; ut, qui beátæ *N.* Mártyris tuæ natalítia cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.

O GOD, Who, among other miracles of Thy power, hast conferred the victory of martyrdom even on the weaker sex, mercifully grant that we who celebrate the natal feast of blessed *N.*, Thy martyr, may advance toward Thee through her example. Through our Lord.

Lesson. Ecclus. 51, 1-12

Léctio libri Sapiéntiæ.

CONFITÉBOR tibi Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adjútor et protéctor factus es mihi, et liberásti corpus meum a perditióne, a láqueo linguæ iníquæ et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adjútor. Et liberásti me secúndum multitúdinem misericórdiæ nóminis tui a rugiéntibus, præparátis ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatiónem quæ circumdedérunt me: a pressúra flammæ, quæ circúmdedit me, et in médio ignis non sum æstuáta: de altitúdine ventris inferi, et

Lesson from the Book of Wisdom.

I WILL give glory to Thee, O Lord my king, and I will praise Thee, O God my Saviour. I will give glory to Thy name: for Thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, Thou hast been my helper; and Thou hast delivered me, according to the multitude of the mercy of Thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions which compassed me about; from the oppression of the flame which surrounded me,

and in the midst of the fire I was not burnt; from the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even to death: because Thou, O Lord our God, deliverest them that wait for Thee, and savest them out of the hands of the nations.

a lingua coinquináta, et a verbo mendácii, a rege iníquo, et a lingua injústa: laudábit usque ad mortem ánima mea Dóminum, quóniam éruis sustinéntes te, et líberas eos de mánibus géntium, Dómine Deus noster.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 8

Thou hast loved justice and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness.

Dilexísti justítiam, et odísti iniquitátem. ℣. Proptérea unxit te Deus, Deus tuus, óleo lætítiæ.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 44, 5.* With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

Allelúja, allelúja. ℣. *Ps. 44, 5.* Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. Allelúja.

Tract

Come, spouse of Christ, receive the crown, which the Lord hath prepared for thee forever: for whose love thou didst shed thy blood. ℣. *Ps. 44, 8.* Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *Ps. 44. 5.* With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum: pro cujus amóre sánguinem tuum fudísti. ℣. *Ps. 44, 8.* Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. ℣. *Ps. 44, 5.* Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 44, 5.* With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia. ℣.

Allelúja, allelúja. ℣. *Ps. 44, 5.* Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. Allelúja. ℣.

Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua. Allelúja.

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discípulis suis parábolam hanc: Símile est regnum cœlórum thesáuro abscóndito in agro: quem qui invénit homo, abscóndit, et præ gáudio illíus vadit, et vendit univérsa, quæ habet, et emit agrum illum. Iterum símile est regnum cœlórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia quæ hábuit, et emit eam. Iterum símile est regnum cœlórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus littus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatióne sæculi: exíbunt Angeli, et separábunt malos de médio justórum, et mittent eos in camínum ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cœlórum símilis est hómini patrifamílias, qui profert de thesáuro suo nova et vétera.

AT THAT time Jesus spoke to His disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world: the angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore, every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages. (*P. T.* Alleluia.)

Diffúsa est grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum, et in sæculum sæculi. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the gifts we bring on the solemnity of blessed *N.*, Thy martyr, by whose patronage we trust to be delivered from all evil. Through our Lord.

SUSCÍPE, Dómine, múnera, quæ in beátæ *N.* Mártyris tuæ solemnitáte deférimus: cujus nos confídimus patrocínio liberári. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 118, 161, 162

Princes have persecuted me without cause and my heart hath been in awe of Thy words: I will rejoice at Thy words, as one that hath found great spoil. (*P. T.* Alleluia.)

Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: lætábor ego super elóquia tua, quasi qui invénit spólia multa. (*T. P.* Allelúja.)

Postcommunion

MAY the mysteries we have received aid us, O Lord, and, by the intercession of blessed *N.*, Thy martyr, make us rejoice in Thy everlasting protection. Through our Lord.

AUXILIÉNTUR nobis, Dómine, sumpta mystéria: et, intercedénte beáta *N.* Mártyre tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

Concluding Prayers, page 793.

Common of Many Holy Women Martyrs not Virgins

The Mass is same as preceding, except:

Prayer

GRANT us, we beseech Thee, O Lord our God, ever to venerate devoutly the victories of Thy holy martyrs, *N.* and

DA NOBIS, quæsumus, Dómine Deus noster, sanctárum Mártyrum tuárum *N.* et *N.* palmas incessábili de-

votióne venerári: ut, quas digna mente non póssumus celebráre, humílibus saltem frequentémus obséquiis. Per Dóminum.

N.; that we may at least honor with our humble homage those whom we cannot fittingly celebrate. Through our Lord.

Secret

Inténde, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Mártyrum tuárum *N.* et *N.* festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. Per Dóminum.

Look down, we beseech Thee, O Lord, upon the gifts offered upon Thine altars on the feast of Thy holy martyrs *N.* and *N.;* that as Thou hast granted them glory through these sacred mysteries, Thou mayest also grant us pardon. Through our Lord.

Postcommunion

Præsta nobis, quæsumus Dómine, intercedéntibus sanctis Martyribus tuis *N.* et *N.,* ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Grant, we beseech Thee, O Lord, through the intercession of Thy holy martyrs *N.* and *N.* that what we have touched with our lips we may receive with pure minds. Through our Lord.

Common of a Holy Woman neither Virgin nor Martyr

(Cognovi)

The Beginning of Mass, page 756.

Introit. Ps. 118, 75, 120

Cognovi, Dómine, quia æquitas judícia tua, et in veritáte tua humiliásti me: confíge timóre tuo carnes meas, a mandátis tuis timui. (*T. P.* Allelúja, allelúja.) *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

I know, O Lord, that Thy judgments are equity, and in Thy truth Thou hast humbled me: pierce Thou my flesh with Thy fear; I am afraid of Thy commandments. (*P. T.* Alleluia, alleluia.) *Ps. 118, 1.* Blessed are the undefiled in the way; who walk in the law of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Graciously hear us, O God, our Saviour, that, as we rejoice on the festivity of blessed *N.*, so we may be taught by its spirit of pious devotion. Through our Lord.

Exáudi nos, Deus, salutáris noster: ut, sicut de beátæ *N.* festivitáte gaudémus: ita piæ devotiónis erudiámur affectu. Per Dóminum.

On the feast of a holy widow in place of the following Lesson is often read the Epistle 1 Tim. 5, 3-10, *found at the end of this Mass.*

Lesson. Prov. 31, 10-31

Lesson from the Book of Wisdom.

Who shall find a valiant woman? the price of her is as of things brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good and not evil all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands: she is like the merchant's ship, she bringeth her bread from afar: and she hath risen in the night, and given a prey to her household, and victuals to her maidens: she hath considered a field and bought it; with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. She hath put out her hands to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the

Léctio líbri Sapiéntiæ.

Mulíerem fortem quis invéniet? Procul, et de últimis fínibus prétium ejus. Confídit in ea cor viri sui, et spóliis non indigébit. Reddet et bonum, et non malum ómnibus diébus vitæ suæ. Quæsívit lanam et linum, et operáta est consílio mánuum suárum. Facta est quasi navis institóris, de longe portans panem suum. Et de nocte surréxit, dedítque prædam domésticis suis, et cibária ancíllis suis. Considerávit agrum, et emit eum: de fructu mánuum suárum plantávit vineam. Accínxit fortitúdine lumbos suos, et roborávit bráchium suum. Gustávit et vidit quia bona est negotiátio ejus: non exstinguétur in nocte lucérna ejus. Manum suam misit ad fórtia, et dígiti ejus apprehendérunt fusum. Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem Non timébit dómui suæ a frigóribus nivis: omnes enim doméstici ejus vestíti sunt duplícibus. Stragulátam vestem fecit sibi: byssus, et púrpura induméntum

us. Nóbilis in portis vir ejus, ıando séderit cum senatóriıs terræ. Síndonem fecit, et èndidit, et cíngulum trádidit hananæo. Fortitúdo et decor ıduméntum ejus, et ridébit ı die novíssima. Os suum péruit sapiéntiæ, et lex cleıéntiæ in lingua ejus. Con-iderávit sémitas domus suæ, t panem otiósa non comédit. urrexérunt fílii ejus, et beaíssimam prædicavérunt: vir jus, et laudávit eam. Multæ íliæ congregavérunt divítias: u supergréssa es univérsas. Fallax grátia, et vana est pulhritúdo: múlier timens Dóminum ipsa laudábitur. Date ei de fructu mánuum suárum: t laudent eam in portis pera ejus.

cold of snow; for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry; fine linen and purple is her covering. Her husband is honorable in the gates, when he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chanaanite. Strength and beauty are her clothing: and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue: she hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed; her husband, and he praised her. Many daughters have gathered toher riches; thou hast surpassed them all. Favor is deceitful, beauty is vain: the woman that feareth the Lord, she shall praised. Give her of the fruit of her hands; and let her ks praise her in the gates.

rom Septuagesima to Easter the Lesser Alleluia is replaced y the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 3

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. ℣. Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua.

Grace is poured abroad in thy lips: therefore hath God blessed thee forever. ℣. Because of truth and meekness, and justice; and thy right hand shall conduct thee wonderfully.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 44, 5.* Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. Allelúja.

Alleluia, alleluia. ℣. *Ps. 44, 5.* With thy comeliness and thy beauty, set out, proceed prosperously, and reign. Alleluia.

Tract

Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus

Come, O spouse of Christ, receive the crown which the

Lord hath prepared for thee forever: for the love of Whom thou didst shed they blood. ℣. *Ps. 44, 8, 5.* Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

præparávit in ætérnum: p cujus amóre sánguinem tı um fudísti. ℣. *Ps. 44, 8, 5.* D lexísti justítiam, et odísti iı iquitátem; proptérea unxit Deus, Deus tuus, óleo lætíti præ consórtibus tuis. ℣. Spé cie tua, et pulchritúdine tu inténde, próspere procéde, ‹ regna.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 44, 5.* With thy comeliness, and thy beauty, set out, proceed prosperously, and reign. Alleluia. ℣. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

Allelúja, allelúja. ℣. *Ps. 44 5.* Spécie tua, et pulchritú dine tua inténde, próspere procéde, et regna. Allelúja. ℣ Propter veritátem et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Ev gélii secúndum Matthæum

At that time, Jesus spoke this parable to His disciples: The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but

In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Símile est regnum cœlórum thesáuro abscóndito in agro: quem qui invénit homo, abscóndit, et præ gáudio illíus vadit, et vendit univérsa quæ habet, et emit agrum illum. Íterum símile est regnum cœlórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia quæ hábuit, et emit eam. Íterum símile est regnum cœlórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus líttus sedéntes, elegérunt

bonos in vasa, malos autem foras misérunt. Sic erit in consummatióne sæculi: exíbunt Ángeli, et separábunt malos de médio justórum, et mittent eos in camínum ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Étiam. Ait illis: Ídeo omnis scriba doctus in regno cœlórum, símilis est hómini patrifamílias, qui profert de thesáuro suo nova et vétera.

the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to Him, Yes. He said unto them, Therefore every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 3

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sæculum sæculi.

Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages.

Offertory Prayers, page 767.

Secret

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum se méritis, de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

May the offerings of thy holy people be accepted by Thee, O Lord, in honor of Thy saints, through whose merits they know that they have received aid in time of trouble. Through our Lord.

Preface for Weekdays, page 775.

Communion

Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. (*T. P.* Allelúja.)

Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (*P. T.* Alleluia.)

Postcommunion

Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Thou hast filled Thy household, O Lord, with sacred gifts; ever comfort us, we beseech Thee, by the intercession of the saint whose festival we celebrate. Through our Lord.

Concluding Prayers, page 793.

On the Feast of a Holy Widow, the following Epistle is often read.

Epistle. 1 Tim. 5, 3-10

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

DEARLY beloved: Honor widows, that are widows indeed. But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God. But she that is a widow indeed and desolate, let her trust in God, and continue in prayers and supplications night and day. For she that liveth in pleasures, is dead while she is living. And this give in charge, that they may be blameless. But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel. Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband, having testimony for her good works, if she have brought up children, if she have received to harbor, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

CARISSIME: Víduas honóra quæ vere víduæ sunt. Si qua autem vídua fílios, aut nepótes habet, discat primum domum suam régere, et mútuam vicem réddere paréntibus: hoc enim accéptum est coram Deo. Quæ autem vere vídua est, et desoláta, speret in Deum, et instet obsecratiónibus, et oratiónibus nocte, ac die. Nam quæ in delíciis est, vivens mórtua est. Et hoc præcipe, ut irreprehensíbiles sint. Si quis autem suórum, et máxime domesticórum curam non habet, fidem negávit, et est infidéli detérior. Vídua eligátur non minus sexagínta annórum, quæ fúerit unius viri uxor, in opéribus bonis testimónium habens, si fílios educávit, si hospítio recépit, si sanctórum pedes lavit, si tribulatiónem patientíbus subministravit, si omne opus bonum subsecuta est.

On the Anniversary of the Dedication of a Church

When an altar only has been consecrated, the Mass is the following, with the Prayer, Secret and Postcommunion as found at the end of the Mass.

(Terribilis)

The Beginning of Mass, page 756.

Introit. Gen. 28, 17

TERRIBLE is this place: it is the house of God, and the

TERRIBILIS est locus iste: hic domus Dei est, et

porta cœli: et vocábitur aula Dei. (*T. P.* Allelúja, allelúja.) *Ps. 83, 2, 3.* Quam diilécta tabernácula tua, Dómine virtútum! concupíscit et déficit ánima mea in átria Dómini. ℣. Glória Patri.

gate of heaven; and shall be called the court of God. (*P. T.* Alleluia, alleluia.) *Ps. 83, 2, 3.* How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui nobis per síngulos annos hujus sancti templi tui consecratiónis réparas diem, et sacris semper mystériis repræséntas incólumes: exáudi preces pópuli tui, et præsta; ut, quisquis hoc templum benefícia petitúrus ingréditur, cuncta se impetrásse lætétur. Per Dóminum.

O God, Who year by year dost renew the day of the consecration of this Thy holy temple, and dost ever bring us again in safety to the holy mysteries, hear the prayers of Thy people, and grant that whosoever entereth this temple to seek blessings may rejoice to obtain all that he seeketh. Through our Lord.

On the actual day of Dedication and during its Octave, the following Prayer is said, otherwise it is omitted.

Prayer

Deus, qui invisibíliter ómnia cóntines, et tamen pro salúte géneris humáni signa tuæ poténtiæ visibíliter osténdis: templum hoc poténtia tuæ inhabitatiónis illústrat, et concéde; ut omnes, qui huc deprecatúri convéniunt, ex quacúmque tribulatióne ad te clamáverint, consolatiónis tuæ benefícia consequántur. Per Dóminum.

O God, Who dost invisibly contain all things, and yet dost visibly show the signs of Thy power for the salvation of mankind, illumine this temple by the virtue of Thine indwelling, and grant that all who assemble here to pray, from whatsoever tribulation they shall call upon Thee, may obtain the blessings of Thy consolation. Through our Lord.

Lesson. John 21, 2-5

Léctio libri Apocalýpsis beáti Joánnis Apóstoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

In diébus illis: Vidi sanctam civitátem Jerúsalem

In those days, I saw the holy city, the new Jerusa-

lem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying, Behold the tabernacle of God with men; and He will dwell with them: and they shall be His people, and God Himself with them shall be their God: and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And He that sat on the throne said, Behold, I make all things new.

novam descendéntem de cœlo a Deo, parátam sicut sponsam ornátam viro suo. Et audivi vocem magnam de throno dicéntem: Ecce tabernáculum Dei cum homínibus, et habitábit cum eis. Et ipsi pópulus ejus erunt, et ipse Deus cum eis erit eórum Deus: et abstérget Deus omnem lácrimam ab óculis eórum: et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia prima abiérunt. Et dixit qui sedébat in throno: Ecce nova fácio ómnia.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

This place was made by God a priceless mystery, it is without reproof. ℣. O God, before Whom stands the choir of angels, hear the prayers of Thy servants.

Locus iste a Deo factus est, inæstimábile sacraméntum, irreprehensíbilis est. ℣. Deus, cui adstat Angelórum chorus, exáudi preces servórum tuórum.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 137,* 2. I will worship toward Thy holy temple; and I will give glory to Thy name. Alleluia.

Allelúja, allelúja. ℣. *Ps. 137,* 2. Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúja.

Tract. Ps. 124, 1, 2

They that trust in the Lord shall be as Mount Sion: He shall not be moved forever that dwelleth in Jerusalem. ℣. Mountains are round about it: so the Lord is round about His people, from henceforth now and forever.

Qui confídunt in Dómino, sicut mons Sion: non commovébitur in ætérnum, qui hábitat in Jerúsalem. ℣. Montes in circúitu ejus, et Dóminus in circúitu pópuli sui, ex hoc nunc, et usque in sæculum.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 137, 2.* Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúja. ℣. Bene fundáta est domus Dómini supra firmam petram. Allelúja.

Alleluia, alleluia. ℣. *Ps. 137, 2.* I will worship toward Thy holy temple; and I will give glory to Thy name. Alleluia. ℣. The house of the Lord is well founded upon a firm rock. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 19, 1-10

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Ingréssus Jesus perambulábat Jéricho: et ecce vir nómine Zachæus: et hic princeps erat publicanórum, et ipse dives: et quærébat vidére Jesum, quis esset: et non póterat præ turba, quia statúra pusíllus erat. Et præcúrrens ascéndit in árborem sycómorum, ut vidéret eum; quia inde erat transitúrus. Et cum venísset ad locum, suspíciens Jesus vidit illum, et dixit ad eum: Zachæe, festínans descénde; quia hódie in domo tua opórtet me manére. Et festínans descéndit, et excépit illum gaudens. Et cum vidérunt omnes, murmurábant, dicéntes, quod ad hóminem peccatórem divertísset. Stans autem Zachæus, dixit ad Dóminum: Ecce dimídium bonórum meórum, Dómine, do paupéribus: et si quid áliquem defraudávi, reddo quádruplum. Ait Jesus ad eum: Quia hódie salus domui huic facta est: Eo quod et ipse fílius sit Abrahæ. Venit enim fílius hóminis quærere, et salvum fácere, quod períerat.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus entering in, walked through Jericho. And behold there was a man named Zachæus, who was the chief of the publicans, and he was rich; and he sought to see Jesus Who He was, and he could not for the crowd, because he was of low stature. And running before, he climbed up into a sycamore-tree that he might see Him, for He was to pass that way. And when Jesus was come to the place, looking up, He saw him, and said to him, Zachæus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received Him with joy. And when all saw it, they murmured, saying that He was gone to be a guest with a man that was a sinner. But Zachæus standing, said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of anything, I restore him fourfold. Jesus said to him, This day is salvation come to this house; because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

Creed, page 765.

Offertory. 1 Paral. 29, 17, 18

O Lord God, in the simplicity of my heart, I have joyfully offered all these things; and I have seen with great joy Thy people, which are present: O God of Israel, keep this will. Alleluia.

Dómine Deus, in simplicitáte cordis mei lætus óbtuli univérsa; et pópulum tuum, qui repértus est, vidi cum ingénti gáudio: Deus Israël, custódi hanc voluntátem, allelúja.

Offertory Prayers, page 767.

The words within parentheses in the following Secret are said only when the Mass is offered within the very walls of the church, the feast of whose dedication is being celebrated.

Secret

Bow down to our prayers, O Lord, we beseech Thee (that all of us who are within the precincts of this temple, the anniversary of whose dedication we celebrate, may please thee with full and perfect devotion of body and soul) that, while we pay our vows here below, we may, by Thine assistance, be worthy to attain unto everlasting rewards. Through our Lord.

Annue, quæsumus, Dómine, précibus nostris: (ut quicúmque intra templi hujus, cujus anniversárium dedicatiónis diem celebrámus, ámbitum continémur, plena tibi, atque perfécta córporis et ánimæ devotióne placeámus) ut, dum hæc vota præséntia réddimus, ad ætérna præmia, te adjuvánte, perveníre mereámur. Per Dóminum.

On the actual day of Dedication and during its Octave the following Secret is said, otherwise it is omitted.

Secret

O God, Who art the author of the gifts that are to be consecrated to Thee, pour forth Thy blessing upon this house of prayer, that the help of Thy defence may be felt by all who here invoke Thy name. Through our Lord.

Deus, qui sacrandórum tibi auctor es múnerum, effúnde super hanc oratiónis domum benedictiónem tuam: ut ab ómnibus in ea invocántibus nomen tuum, defensiónis tuæ auxílium sentiátur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 21, 13

My house shall be called the house of prayer, saith the

Domus mea, domus oratiónis vocábitur, dicit Dó-

minus: in ea omnis, qui petit, áccipit: et qui quærit, ínvenit, et pulsánti aperiétur. (*T. P.* Allelúja.)

Lord: every one that asks therein, receives; and he who seeks, finds; and to him who knocks, it shall be opened. (*P. T.* Alleluia.)

Postcommunion

Deus, qui de vivis et eléctis lapídibus ætérnum majestáti tuæ præparas habitáculum: auxiliáre pópulo tuo supplicánti; ut, quod Ecclésiæ tuæ corporálibus próficit spátiis, spirituálibus amplificétur augméntis. Per Dóminum.

O God, Who from living and chosen stones dost prepare for Thy majesty an eternal dwelling, help Thy people who call upon Thee, so that what is profitable to Thy Church in material growth may be accompanied with an increase of that which is of the spirit. Through our Lord.

On the actual day of Dedication and during its Octave the following Postcommunion is said, otherwise it is omitted.

Postcommunion

Quæsumus omnípotens Deus: ut in hoc loco, quem nómini tuo indígni dedicávimus; cunctis peténtibus aures tuæ pietátis accómodes. Per Dóminum.

We pray Thee, O almighty God, that in this place, which we, unworthy, have dedicated to Thy name, the ears of Thy loving-kindness may be inclined unto all who make their petitions. Through our Lord.

Concluding Prayers, page 793.

For the Consecration of an Altar

The Mass above is said with the following prayer. If it is a fixed altar there is added under the one conclusion the prayers from the mystery or Saint to whom the altar is consecrated.

Prayer

Deus, qui ex omni co-aptatióne sanctórum, ætérnum tibi condis habitáculum: da ædificatióni tuæ increménta cœléstia; ut, quorum hic relíquias pio amóre compléctimur, eórum semper

O God, Who dost build for Thyself an everlasting dwelling out of the fitting together of the saints, give heavenly increase to Thine edifice, that we may ever be assisted by the merits of those whose relics

we here embrace with tender love. Through our Lord.

méritis adjuvémur. Per Dóminum.

Secret

MAY Thy holy Spirit, we beseech Thee, O Lord our God, descend upon this altar, that He may both sanctify the gifts of Thy people and duly cleanse the hearts of those who partake. Through . . . in the unity of the same.

DESCÉNDAT, quæsumus Dómine Deus noster, Spíritus tuus Sanctus super hoc altáre: qui et pópuli tui dona sanctíficet, et suméntium corda dignánter emúndet. Per Dóminum . . . in unitáte ejúsdem.

Postcommunion

ALMIGHTY, eternal God, sanctify by the power of Thy heavenly blessing this altar, dedicated to Thy name, and show the blessing of Thine assistance unto all who hope in Thee, that both the power of the sacraments and the effect of prayer may here be obtained. Through our Lord.

OMNÍPOTENS sempitérne Deus, altáre hoc nómini tuo dedicátum, cœléstis virtútis benedictióne sanctífica, et ómnibus in te sperántibus auxílii tui munus osténde: ut et hic sacramentórum virtus, et votórum obtineátur efféctus. Per Dóminum.

Common of the Blessed Virgin Mary

On all Feasts of our Blessed Lady for which no special Mass is appointed, the following is said:

(Salve, sancta parens No. 1)

The Beginning of Mass, page 756.

Introit (Sedulius)

HAIL holy Mother, who in childbirth didst bring forth the King Who ruleth heaven and earth world without end. (*P. T.* Alleluia, alleluia.) *Ps. 44, 2.* My heart hath uttered a good word; I speak my works to the King. ℣. Glory.

SALVE, sancta parens, eníxa puérpera Regem: qui cœlum, terrámque regit in sæcula sæculórum (*T. P.* Allelúja, allelúja.) *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Concéde nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátæ Maríæ semper Vírginis intercessióne, a præsénti liberári tristítia, et ætérna pérfrui lætítia. Per Dóminum.

Grant us, Thy servants, O Lord God, we beseech Thee, to enjoy continual health of mind and body, and, by the glorious intercession of blessed Mary, ever a virgin, to be delivered from present sorrow and partake of the fulness of eternal joy. Through our Lord.

Lesson. Ecclus. 24, 14-16

Léctio libri Sapiéntiæ.

Ab inítio, et ante sæcula creáta sum, et usque ad futúrum sæculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitáte sanctificáta simíliter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei hæréditas illíus, et in plenitúdine sanctórum deténtio mea.

Lesson from the Book of Wisdom.

From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be; and in the holy dwelling-place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of the saints.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es mater Salvatóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Blessed and venerable art thou, O Virgin Mary, who with unsullied virginity, wast found to be the Mother of the Saviour. ℣. O virgin Mother of God, He Whom the whole world containeth not, becoming man, shut Himself in thy womb.

In Advent, these Alleluias and verse are replaced by those following them. (Lesser Alleluia No. 2.)

Lesser Alleluia

Allelúja, allelúja. ℣. Post partum Virgo invioláta per-

Alleluia, alleluia. ℣. After childbirth thou didst still re-

main an inviolate virgin; Mother of God, intercede for us. Alleluia.

mansísti: Dei Génitrix, intercéde pro nobis. Allelúja.

Lesser Alleluia No. 2

Alleluia, alleluia. ℣. *Luke 1, 28.* Hail Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.

Allelúja, allelúja. ℣. *Luc. 1, 28.* Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúja.

Tract

Rejoice, O Virgin Mary, for alone thou hast put an end to all heresies. ℣. Thou that didst believe the words of the archangel Gabriel. ℣. Still a virgin, thou didst bring forth God and man, and after childbirth thou didst remain an inviolate virgin. ℣. Mother of God, intercede for us.

Gaude, María Virgo, cunctas hæréses sola intermísti. ℣. Quæ Gabriélis Archángeli dictis credidísti. ℣. Dum Virgo Deum et hóminen genuísti: et post partum Virgo invioláta permansísti. ℣. Dei Génitrix, intercéde pro nobis.

Greater Alleluia

Alleluia, alleluia. ℣. *Num. 17, 8.* The rod of Jesse hath blossomed; a virgin hath conceived Him Who is both God and Man. God hath given back peace to the earth; in Himself He hath reconciled the lowliness of earth to the majesty of heaven. Alleluia. ℣. *Luke 1, 28.* Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst women. Alleluia.

Allelúja, allelúja. ℣. *Num. 17, 8.* Virga Jesse flóruit: Virgo Deum et hóminem génuit: pacem Deus réddidit, in se reconcílians ima summis. Allelúja. ℣. *Luc. 1, 28.* Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 11, 27-28

✠ Continuation of the holy Gospel according to St. Luke.

At that time, as Jesus was speaking to the multitudes, a certain woman from

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Loquénte Jesu ad turbas, extóllens vocem quædum múlier de tur-

ba dixit illi: Beátus venter qui te portávit, ut úbera quæ suxisti. At ille dixit: Quinímmo beáti qui áudiunt verbum Dei, et custódiunt illud.

the crowd, lifting up her voice, said to Him; Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said, Yea rather, blessed are they who hear the word of God, and keep it.

Creed, page 765.

Offertory. Luke 1, 28, 42

Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui. (*T. P.* Allelúja.)

Hail Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

Tua, Dómine, propitiatióne, et beátæ Maríæ semper Vírginis intercessióne, ad perpétuam atque præséntem hæc oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

By thy clemency, O Lord, and the intercession of blessed Mary, ever a virgin, may this oblation profit us unto eternal and also present well being and peace. Through our Lord.

Preface No. 11, page 814.

Communion

Beáta víscera Maríæ Vírginis, quæ portavérunt ætérni Patris Fílium. (*T. P.* Allelúja.)

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father. (*P. T.* Alleluia.)

Postcommunion

Sumptis, Dómine, salútis nostræ subsídiis: da, quæsumus, beátæ Maríæ semper Vírginis patrocíniis nos ubíque prótegi; in cujus veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

Having received the aids of our everlasting salvation, O Lord, we beseech Thee, grant us to be everywhere protected by the patronage of blessed Mary, ever a virgin, in veneration of whom we have made these offerings to Thy majesty. Through our Lord

Concluding Prayers, page 793.



IN ME IS ALL GRACE OF THE WAY AND OF THE TRUTH: IN ME IS ALL HOPE OF LIFE AND OF VIRTUE. COME OVER TO ME ALL YOU THAT DESIRE ME, AND BE FILLED WITH MY FRUITS. ALLELUIA, ALLELUIA. HAIL, THOU MOTHER OF MERCY, THOU MOTHER OF HOPE AND OF GRACE, O MARY. ALLELUIA. *(Gradual from Mass of Mediatrix of all Graces.)*

Masses of the Blessed Virgin Mary On Saturday

These Masses may also be said as Votive Masses on Saturday of our Blessed Lady which vary according to the seasons of the ecclesiastical year. They differ from others in that the additional prayer when required after the commemoration of the Office of the day is that of the Holy Ghost, page 827. But on Saturdays, if the Office of our Blessed Lady is prescribed, the hymn Gloria in excelsis *is said and the second Prayer is of the Holy Ghost, and the third for the Church, or for the Pope (see* Additional Prayers, *pages 820-829), when a Mass is celebrated in honor of our Blessed Lady.*

Rorate Coeli—In Advent

The Beginning of Mass, page 756.

Introit. Is. 45, 8

RORATE, cœli, désuper et nubes pluant justum: aperiátur terra, et gérminet Salvatórem. *Ps. 84, 2.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. ℣. Glória Patri.

DROP down dew, ye heavens, from above and let the clouds rain the just: let the earth be opened, and bud forth a Saviour. *Ps. 84, 2.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui de beátæ Maríæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut, qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Dóminum.

O GOD, Who didst will that at the message of an angel Thy word should take flesh in the womb of the Blessed Virgin Mary: grant that we, Thy suppliants, who believe her to be truly the mother of God, may be helped by her intercession with Thee. Through the same.

Lesson. Is. 7, 10-15

Léctio Isaíæ Prophétæ.

Lesson from Isaias the Prophet.

IN DIÉBUS illis: Lócutus est Dóminus ad Achaz, dicens: Pete tibi signum a Dómino Deo tuo in profúndum

IN THOSE days: the Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth

of hell, or unto the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and His name shall be called Emmanuel. He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

inférni, sive in excélsum supra. Et dixit Achaz: Non petam, et non tentábo Dóminum. Et dixit: Audite ergo domus David: Numquid parum vobis est, moléstos esse homínibus, quia molesti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum. Ecce virgo concípiet, et páriet fílium, et vocábitur nomen ejus Emmánuel. Butýrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

Gradual. Ps. 23, 7

Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of glory shall enter in. ℣. *Ps. 23, 3, 4.* Who shall ascend into the mountain of the Lord, or who shall stand in His holy place? The innocent in hands and clean of heart.

Alleluia, alleluia. ℣. *Luke 1, 28.* Hail Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.

Tóllite portas, príncipes, vestras: et elevámini portæ æternáles: et introíbit Rex glóriæ. ℣. *Ps. 23, 3, 4.* Quis ascéndet in montem Dómini, aut quis stabit in loco sancto ejus? Innocens mánibus, et mundo corde.

Allelúja, allelúja. ℣. *Luc. 1, 28.* Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time; the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee;

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingréssus Angelus ad eam, dixit: Ave grátia plena: Dóminus tecum: benedícta tu in

muliéribus. Quæ cum audísset, turbáta est in sermóne ejus: et cogitábat, qualis esset ista salutátio. Et ait Angelus ei: Ne tímeas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocabis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnábit in domo Jacob in ætérnum, et regni ejus non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósco? Et respóndens Angelus, dixit ei: Spíritus sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te sanctum vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end. And Mary said to the angel, How shall this be done, because I know not man? And the angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

Offertory. Luke 1, 28, 42

Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Hail Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Offertory Prayers, page 767.

Secret

In méntibus nostris, quæsumus, Dómine, veræ fídei sacraménta confírma: ut, qui

Strengthen in our hearts, O Lord, we beseech Thee, the mysteries of the true faith,

that, confessing Him Who was conceived of the Virgin to be true God and true man, we may deserve, through the power of His saving resurrection, to attain everlasting joy. Through the same.

concéptum de Vírgine Deum verum et hóminem confitémur; per ejus salutíferæ resurrectiónis poténtiam, ad ætérnam mereámur pervenire lætítiam. Per eúmdem Dóminum.

Preface No. 11, page 814.

Communion. Is. 7, 14

Behold, a virgin shall conceive, and bring forth a son; and His name shall be called Emmanuel.

Ecce virgo concípiet, et páriet fílium: et vocábitur nomen ejus Emmánuel.

Postcommunion

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection. Through the same.

GRÁTIAM tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus: per passiónem ejus et crucem, ad resurrectiónis glóriam perducámur. Per eúmdem Dóminum.

Concluding Prayers, page 793.

From Christmas Day to the Purification, Feb. 2

(Vultum tuum)

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King; her neighbors shall be brought to thee in gladness and rejoicing. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

VULTUM tuum deprecabúntur omnes dívites plebis: adducéntur Regi vírgines post eam: próximæ ejus adducéntur tibi in lætítia et exsultatióne. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui salútis ætérnæ, beátæ Maríæ virginitáte fecúnda, humáno géneri præmia præstitísti: tríbue, quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitæ suscípere, Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum.

O God, Who, by the fruitful virginity of blessed Mary, hast bestowed upon mankind the rewards of eternal salvation, grant, we beseech Thee, that we may evermore experience the intercession in our behalf of her through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son. Who with Thee.

Epistle. Titus 3, 4-7

Léctio Epístolæ beáti Pauli Apóstoli ad Titum.

Lesson from the Epistle of blessed Paul the Apostle to Titus.

Carissime: Appáruit benígnitas et humánitas Salvatóris nostri Dei: non ex opéribus justítiæ, quæ fécimus nos, sed secúndum suam misericórdiam salvos nos fecit, per lavácrum regeneratiónis et renovatiónis Spíritus Sancti, quem effúdit in nos abúnde per Jesum Christum Salvatórem nostrum: ut justificáti grátia ipsíus, herédes simus secúndum spem vitæ ætérnæ: in Christo Jesu Dómino nostro.

Dearly beloved, the goodness and kindness of God our Saviour hath appeared: not by the works of justice, which we have done, but according to His mercy He saved us, by the laver of regeneration, and renovation of the Holy Ghost, Whom He hath poured forth upon us abundantly through Jesus Christ our Saviour: that, being justified by His grace, we may be heirs according to hope of life everlasting: in Christ Jesus our Lord.

Gradual. Ps. 44, 3

Speciósus forma præ fíliis hóminum: diffúsa est grátia in lábiis tuis. ℣. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi: lingua mea cálamus scribæ velóciter scribéntis.

Thou art beautiful above the sons of men: grace is poured abroad in thy lips. ℣. *Ps. 44, 2.* My heart hath uttered a good word; I speak my works to the King: my tongue is the pen of a scrivener that writeth swiftly.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. ℣. After childbirth thou didst still remain an inviolate virgin: O Mother of God, intercede for us. Alleluia.

Allelúja, allelúja. ℣. Post partum, Virgo invioláta permansísti: Dei Génitrix, intercéde pro nobis. Allelúja.

Tract

Rejoice, O Virgin Mary, alone thou hast put an end to all heresies. ℣. Thou who didst believe the words of the archangel Gabriel. ℣. Still a virgin, thou didst bring forth God and man; and after childbirth thou didst still remain an inviolate virgin. ℣. O Mother of God, intercede for us.

Gaude, María Virgo, cunctas hæréses sola interemísti. ℣. Quæ Gabrielis Archángeli dictus credidísti. ℣. Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. ℣. Dei Génitrix, intercéde pro nobis.

Munda Cor Meum, page 763.

Gospel. Luke 2, 15-20

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Pastóres loquebántur ad ínvicem: Transeámus usque Béthlehem, et videámus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinántes et invenérunt Maríam, et Joseph, et infántem pósitum in præsépio. Vidéntes autem cognovérunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audiérunt, miráti sunt: et de his, quæ dicta erant a pastóribus ad ipsos. María autem conservábat ómnia verba hæc, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et laudántes Deum in ómnibus, quæ audíerant, et víderant, sicut dictum est ad illos.

Offertory

Felix namque es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justítiæ, Christus Deus noster.

For thou art happy, O sacred Virgin Mary, and most worthy of all praise, since out of thee hath arisen the sun of justice, Christ our God.

Offertory Prayers, page 767.

Secret

TUA, Dómine, propitiatióne, et beátæ Maríæ semper Vírginis intercessióne, ad perpétuam atque præséntem hæc oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

BY THY clemency, O Lord, and the intercession of blessed Mary, ever a virgin, may this oblation profit us unto eternal and also present well being and peace. Through our Lord.

Preface No. 11, page 814.

Communion

Beáta víscera Maríæ Vírginis, quæ portavérunt ætérni Patris Fílium.

Blessed is the womb of the Virgin Mary, that bore the Son of the eternal Father.

Postcommunion

HÆC nos commúnio, Dómine, purget a crímine: et, intercedénte beáta Vírgine Dei Genitríce María, cæléstis remédii fáciat esse consórtes. Per eúmdem Dóminum.

MAY this communion, O Lord, cleanse us from sin and, by the intercession of the Blessed Virgin Mary, mother of God, make us partakers of a heavenly remedy. Through the same.

Concluding Prayers, page 793.

From the Feast of the Purification to Advent

(Salve, sancta parens No. 2)

The Beginning of Mass, page 756.

Introit (Sedulius)

SALVE, sancta parens, eníxa puérpera regem: qui cœlum, terrámque regit in sæcula sæculórum. *Ps. 44, 2.* Eructavit cor meum verbum

HAIL holy Mother, who in childbirth didst bring forth the King Who ruleth heaven and earth world without end. *Ps. 44, 2.* My heart

hath uttered a good word; I speak my works to the King. ℣. Glory.

bonum: dico ego opera mea Regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT us, Thy servants, O Lord God, we beseech Thee, to enjoy continual health of mind and body, and, by the glorious intercession of blessed Mary, ever a virgin, to be delivered from present sorrow and partake of the fulness of eternal joy. Through our Lord.

CONCÉDE nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátæ Maríæ semper Vrginis intercessióne, a præsénti liberári tristítia, et ætérna pérfrui lætítia. Per Dóminum.

Lesson. Ecclus. 24, 14-16

Lesson froom the Book of Wisdom.

Léctio libri Sapiéntiæ.

FROM the beginning, and before the world, was I created, and unto the world to come I shall not cease to be; and in the holy dwelling-place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of the saints.

AB INÍTIO, et ante sæcula creáta sum, et usque ad futúrum sæculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitáte sanctificáta simíliter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei hæréditas illíus, et in plenitúdine sanctórum deténtio mea.

In Paschal-time the Gradual is replaced by the Greater Alleluia, found after the Tract.

Gradual

Blessed and venerable art thou, O Virgin Mary, who with unsullied virginity, wast found to be the Mother of the Saviour. ℣. O virgin Mother of God, He Whom the whole world containeth not, becoming man, shut Himself in thy womb.

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es mater Salvatóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera, factus homo.

From Septuagesima to Easter the Lesser Alleluias and Verse are replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. ℣. Post partum, Virgo invioláta permansísti: Dei Génitrix, intercéde pro nobis. Allelúja.

Alleluia, alleluia. ℣. After childbirth thou didst still remain an inviolate virgin; Mother of God, intercede for us. Alleluia.

But from the feast of the Purification until Septuagesima for the verse Post partum *("After childbirth") there is substituted:*

℣. *Num. 17, 8.* Virga Jesse flóruit: Virgo Deum et hóminem génuit: pacem Deus réddidit, in se reconcílians ima summis. Allelúja.

℣. *Num. 17, 8.* The rod of Jesse hath blossomed; a virgin hath conceived Him, Who is both God and man. God hath given back peace to the earth; in Himself He hath reconciled the lowliness of earth to the majesty of heaven. Alleluia.

Tract

Gaude, María Virgo, cunctas hæreses sola interemísti. ℣. Quæ Gabriélis Archángeli dictis credidísti. ℣. Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. ℣. Dei Génitrix, intercéde pro nobis.

Rejoice, O Virgin Mary, for alone thou hast put an end to all heresies. ℣. Thou that didst believe the words of the archangel Gabriel. ℣. Still a virgin, thou didst bring forth God and man, and after childbirth thou didst remain an inviolate virgin. ℣. Mother of God, intercede for us.

Greater Alleluia

Allelúja, allelúja. ℣. *Num. 17, 8.* Virga Jesse flóruit: Virgo Deum et hóminem génuit: pacem Deus réddidit, in se reconcílians ima summis. Allelúja. ℣. *Luc. 1, 28.* Ave, María, grátia plena: Dóminus tecum; benedícta tu in muliéribus. Allelúja.

Alleluia, alleluia. ℣. *Num. 17, 8.* The rod of Jesse hath blossomed: a virgin hath conceived Him Who is both God and man: God hath given back peace to the earth: He hath in Himself reconciled the lowliness of earth to the majesty of heaven. Alleluia. ℣. *Luke 1, 28.* Hail Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 11, 27-28

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him; Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said, Yea rather, blessed are they who hear the word of God, and keep it.

✠ Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Loquénte Jesu ad turbas, extóllens vocem quædam múlier de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quæ suxísti. At ille dixit: Quinímo beáti, qui áudiunt verbum Dei, et custódiunt illud.

In Paschal time the following Gospel is read:

Gospel. John 19, 25-27

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing, whom He had loved, He said to His mother, Woman, behold thy son. After that He saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus María Cléophæ, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce fílius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.

Offertory

From the Purification to Easter.

For thou art happy, O sacred Virgin Mary, and most worthy of all praise; since out of thee hath risen the sun of justice, Christ our God.

Felix namque es, sacra Virgo María, et omni laude digníssima, quia ex te ortus est sol justítiæ, Christus Deus noster.

In Paschal-time.

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth Him Who made Thee, and thou remainest ever a Virgin. Alleluia.

Beáta es, Virgo María, quæ ómnium portásti Creatórem: genuísti qui te fecit, et in ætérnum pérmanes Virgo. Allelúja.

From Pentecost to Advent.

Ave, María, grátia plena: Dóminus tecum; benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Hail Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Offertory Prayers, page 767.

Secret

Tua, Dómine, propitiatióne, et beátæ Maríæ semper Vírginis intercessióne, ad perpétuam atque præséntem hæc oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

By thy clemency, O Lord, and the intercession of blessed Mary, ever a virgin, may this oblation profit us unto eternal and also present well being and peace. Through our Lord.

Preface No. 11, page 814.

Communion

Beáta víscera Maríæ Vírginis, quæ portavérunt ætérni Patris Fílium.

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Postcommunion

Sumptis, Dómine, salútis nostræ subsídiis: da, quæsumus, beátæ Maríæ semper Vírginis patrocíniis nos ubíque prótegi, in cujus veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

Having received the aids of our everlasting salvation, O Lord, we beseech Thee, grant us to be everywhere protected by the patronage of Blessed Mary, ever a virgin, in veneration of whom we have made these offerings to Thy majesty. Through our Lord.

Concluding Prayers, page 793.

If, however, the Mass of Our Lady is said on the Saturday within a simple octave of one of her feasts, the Mass is that of the feast, with the second and third Prayer as given previously, according to the season.

Votive Masses

Usually the Mass celebrated by a priest is that proper to the day, as indicated in the calendar, *or* ordo. *A Mass other than that of the day is called a* Votive Mass, *or* Mass of Devotion. *These are of two kinds:*

1) Votive Mass, by order of the Pope, or the bishop, in times of public need, to implore God's help.

In such Masses a) The Nicene Creed is sung. b) The Gloria is sung if the occasion be not of a penitential character. c) All commemorations or additional prayers are omitted.

2) Votive Masses celebrated by individual priests to satisfy their own devotion or that of others.

These are permitted in moderation on all days of the year, except on: a) Feasts of double rite. b) On all Sundays. c) During Octaves of Christmas, Epiphany, Easter, Ascension, Pentecost and Corpus Christi. d) During Lent. e) On Rogation Monday. f) On all Vigils. g) On days on which a Sunday Mass is anticipated or postponed.

3) When it is permitted to say a Votive Mass, the following rubrics obtain:

a) Credo is omitted. b)Gloria in Excelsis is omitted except in Votive Mass of the Angels, and the Saturday Votive Masses of our Blessed Lady. c) Commemoration is made of the Mass of the day. d) Other prayers are added, from those appointed for occasional use; they are found on pages 1494-1500. e) The total number of Prayers, Secrets and Postcommunions may be never less than three. f) Whenever a Votive Mass is allowed, a Mass for the Dead, in black vestments may be said.

4) Votive Masses assigned to each day are as follows:

Monday, *The Blessed Trinity, page 1414.*
Tuesday, *The Holy Angels, page 1417.*
Wednesday, *St. Joseph, or the Apostles; see index.*
Thursday, *The Holy Ghost or the Blessed Sacrament; see index.*
Friday, *The Holy Cross or the Passion; see index.*
Saturday, *Our Blessed Lady; see index.*

Votive Mass of Our Lord Jesus Christ, The Most High and Eternal Priest, *(White)*

This Mass may be celebrated on the first Thursday of any month in churches and oratories in which, by the consent of the respective Ordinary special exercises of devotion for the sanctification of the clergy are held in the morning. It may not be celebrated on a feast which is a double of the first or second class, any feast, vigil or octave of Our Lord, or the commemoration of the Faithful Departed; nor on the 2, 3 or 4 of January when the Mass "Puer natus" *from the octave of Christmas is said; preserving always the rights of the conventual or parochial Mass. Instead of the first Thursday it may be said the first Saturday, under the same conditions.* (S. C. Rit., March 11, 1935.)

The Beginning of Mass, page 756.

Introit. Ps. 109, 4

THE Lord hath sworn, and He will not repent: Thou	JURÁVIT Dóminus, et non pœnitébit eum: Tu es sa-

cérdos in ætérnum secúndum órdinem Melchísedech (*T. P.* allelúja, allelúja.) *Ps. 109, 1.* Dixit Dóminus Dómino meo: Sede a dextris meis. ℣. Glória Patri.

art a priest forever according to the order of Melchisedech. (*P. T.* Alleluia, alleluia.) Ps. *109, 1.* The Lord said to my Lord: Sit thou at my right hand. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui ad majestátis tuæ glóriam et generis humáni salútem, Unigénitum tuum summum atque ætérnum constituísti Sacerdótem: præsta; ut quos minístros et mysteriórum suórum dispensatóres elégit, in accépto ministério adimpléndo fidéles inveniántur. Per éumdem Dóminum.

O GOD, who unto the glory of Thy majesty and the salvation of the human race hast ordained Thy only begotten Son a Priest Most High and Eternal: grant that those ministers and dispensers of His mysteries whom He hath chosen may be found faithful in fulfilling the ministry which they have accepted. Through the same.

Epistle. Heb. 5, 1-11

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

FRATRES: Omnis Póntifex ex homínibus assúmptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut ófferat dona, et sacrifícia pro peccátis: qui condolére possit iis, qui ignórant, et errant: quóniam et ipse circúmdatus est infirmitáte: et proptérea debet, quemádmodum pro pópulo, ita étiam et pro semetípso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut póntifex fíeret, sed qui locútus est ad eum: Fílius meus es tu; ego hódie génui te. Quemádmodum et in álio loco dicit: Tu es Sacérdos in ætér-

FOR every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity: and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So Christ also did not glorify Himself, that He might be made a High Priest: but He that said unto Him: Thou art My Son, this day have I begotten Thee. As He

saith also in another place: Thou art a priest forever, according to the order of Melchisedech. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save him from death, was heard for his reverence. And whereas indeed He was the Son of God, He learned obedience by the things which He suffered: and being consummated, He became, to all that obey Him, the cause of eternal salvation, called by God a high priest according to the order of Melchisedech. Of whom we have much to say, and hard to be intelligibly uttered:

num secúndum órdinem Melchísedech. Qui in diébus carnis suæ preces supplicationésque ad eum, qui possit illum salvum fácere a morte, cum clamóre válido et lácrimis ófferens, exaudítus est pro sua reveréntia. Et quidem, cum esset Fílius Dei, dídicit ex iis, quæ passus est obediéntiam: et consummátus, factus est ómnibus obtemperántibus sibi, causa salútis ætérnæ, appellátus a Deo póntifex juxta órdinem Melchísedech. De quo nobis grandis sermo, et ininterpretábilis ad dicéndum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Luke 4, 18

The spirit of the Lord is upon me, wherefore He hath anointed me. ℣. To preach the gospel to the poor: He hath sent me to heal the contrite of heart.

Spíritus Dómini super me; propter quod unxit me. ℣. Evangelizáre paupéribus misit me, sanáre contrítos corde.

Lesser Alleluia

Alleluia, alleluia. ℣. *Heb. 7, 24.* But for that Jesus continueth forever, hath an everlasting priesthood. Alleluia.

Allelúja, allelúja. ℣. Hebr. *7, 24.* Jesus eo quod máneat in ætérnum, sempitérnum habet sacerdótium. Allelúja.

Tract. Ps. 9, 34-36

Arise, O Lord God, let Thy hand be exalted: forget not the poor. ℣. Thou seest it, for Thou considerest labor and sorrow. ℣. To Thee is the poor man left: Thou wilt be a helper to the orphan.

Exsúrge, Dómine Deus, exaltétur manus tua: ne obliviscáris páuperum. ℣. Vide quóniam tu labórem et dolórem consíderas. ℣. Tibi derelíctus est pauper: órphano tu eris adjútor.

Greater Alleluia

Allelúja, allelúja. ℣. *Hebr. 7, 24.* Jesus eo quod máneat in ætérnum, sempitérnum habet sacerdótium. Allelúja. ℣. *Luc. 4, 18.* Spíritus Dómini super me; propter quod unxit me, evangelizáre paupéribus misit me, sanáre contrítos corde. Allelúja.

Alleluia, alleluia. ℣. *Heb. 7, 24.* But this, for that Jesus continueth forever, hath an everlasting priesthood. Alleluia. ℣. *Luke 4, 18.* The Spirit of the Lord is upon me, wherefore He hath anointed me to preach the gospel to the poor, He hath sent me to heal the contrite of heart. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 22, 14-20

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Discúbuit Jesus, et duódecim Apóstoli cum eo. Et ait illis: Desidério desiderávi hoc Pascha manducáre vobíscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. Et accépto cálice, grátias egit, et dixit: Accípite, et divídite inter vos. Dico enim vobis quod non bibam de generatióne vitis, donec regnum Dei véniat. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: Hoc est Corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam cœnávit, dicens: Hic est calix novum testaméntum in sánguine meo, qui pro vobis fundétur.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus sat down: and the twelve apostles with Him. And He said to them: With desire I have desired to eat this pasch with you, before I suffer. For I say to you that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, He gave thanks and said: Take and divide it among you. For I say to you that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, He gave thanks and brake and gave to them, saying: This is My Body, which is given for you. Do this for a commemoration of Me. In like manner, the chalice also, after He had supped, saying: This is the chalice, the new testament in My Blood, which shall be shed for you.

Offertory. Heb. 10, 12, 14

Christus unam pro peccátis ófferens hóstiam, in sempitérnum sedet in déxtera Dei: una enim oblatióne consum-

Christ offering one sacrifice for sins, forever sitteth on the right hand of God, for by one oblation He hath perfected for-

ever them that are sanctified. (*P. T.* Alleluia.)

mávit in ætérnum sanctificátos (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

O LORD, may our mediator Jesus Christ render these gifts acceptable to Thee, that we, in union with Him may set before Thee offerings that are thankworthy. Who liveth.

HÆC múnera, Dómine, mediátor noster Jesus Christus tibi reddat accépta; et nos, una secum, hóstias tibi gratas exhíbeat: Qui tecum.

Preface No. 4, page 803.

Communion. 1 Cor. 2, 24, 25

This Body, which shall be delivered for you. This chalice is the new testament in My Blood. This do ye, as often as you shall drink, for the commemoration of Me. (*P. T.* Alleluia.)

Hoc Corpus, quod pro vobis tradétur: hic calix novi testaménti est in meo sánguine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratiónem (*T. P.* Allelúja.)

Postcommunion

WE BESEECH Thee O Lord that the divine victim which has been our oblation and our food may give us life; so that united with Thee in perpetual charity we may bring fruit that remaineth forever. Through our Lord.

VIVÍFICET nos, quǽsumus, Dómine, divína quam obtúlimus et súmpsimus, hóstia; ut perpétua tibi caritáte conjúcti, fructum, qui semper máneat, afferámus. Per Dóminum.

Concluding Prayers, page 793.

Mass of the Most Holy Trinity, *(White)*

When the votive Mass of the Most Holy Trinity, or any other, is celebrated in thanksgiving to almighty God for deliverance from a danger, or for a favor received, an additional Prayer, Secret *and* Postcommunion *are said after those proper to the Mass, under the one conclusion. These are found in the Mass of Thanksgiving, page 1493.*

The Beginning of Mass, page 756.

Introit. Tob. 12, 6

BLESSED be the holy Trinity, and undivided Unity: we will give glory to it because He hath showed His mercy to us.

BENEDÍCTA sit sancta Trínitas, atque indivísa únitas: confitebimur ei, quia fecit nobíscum misericórdi-

am suam. *Ps.* 8, 2. Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra ℣. Glória Patri.

Ps. 8, 2. O Lord our Lord, how wonderful is Thy name in all the earth! ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Omnípotens sempitérne Deus, qui dedísti fámulis tuis in confessióne veræ fídei, ætérnæ Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quæsumus; ut ejúsdem fídei firmitáte, ab ómnibus semper muniámur advérsis. Per Dóminum.

Almighty, eternal God, Who hast given to Thy servants in the confession of the true faith to acknowledge the glory of the eternal Trinity and to adore the Unity in the power of majesty, we beseech that in the firmness of the same faith we may ever be fortified against all our adversaries. Through our Lord.

Epistle. 2 Cor. 13, 11-13

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Fratres: Gaudéte, perfécti, estóte, exhortámini, idem sápite, pacem habéte, et Deus pacis et dilectiónis erit vobíscum. Grátia Dómini nostri Jesu Christi, et cáritas Dei, et communicátio Sancti spíritus sit cum ómnibus vobis. Amen.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you. The grace of Our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Dan. 3, 55, 56

Benedíctus es, Dómine, qui intuéris abyssos, et sedes super Chérubim. ℣. Benedíctus es, Dómine, in firmaménto cæli, et laudábilis in sæcula.

Blessed art Thou, O Lord, Who beholdest the depths and sittest upon the cherubim. ℣. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise forever.

Lesser Alleluia

Allelúja, allelúja. ℣. *Dan.* 3, 52. Benedíctus es, Dómine,

Alleluia, alleluia. ℣. *Dan* 3, 52. Blessed art thou, O Lord

God of our fathers, and worthy of praise forever. Alleluia.

Deus patrum nostrórum, et laudábilis in sæcula. Allelúja.

Tract

With all our hearts we confess Thee, we praise Thee, we bless Thee, God the Father unbegotten, Thee, the only-begotten Son, Thee, the Holy Ghost, the Paraclete, holy and undivided Trinity. ℣. For Thou art great and doest wonderful works; Thou alone art God. ℣. To Thee be praise, to Thee glory, to Thee thanksgiving for eternal ages, O blessed Trinity.

Te Deum Patrem ingénitum, te Fílium unigénitum, te Spíritum Sanctum Paráclitum, sanctam et indivíduam Trinitátem, toto corde confitémur, laudámus, atque benedícimus. ℣. Quóniam magnus es tu, et fáciens mirabília, tu es Deus solus. ℣. Tibi laus, tibi glória, tibi gratiárum áctio, in sæcula sempitérna, o beáta Trínitas.

Greater Alleluia

Alleluia, alleluia. ℣. *Dan 3, 52.* Blessed art Thou, O Lord, the God of our fathers, and worthy of praise for evermore. Alleluia. ℣. Let us bless the Father and the Son with the Holy Ghost. Alleluia.

Allelúja, allelúja. ℣. *Dan. 3, 52.* Benedíctus es, Dómine Deus patrum nostrorum, et laudabilis in sæcula. Allelúia. ℣. Benedicámus Patrem et Fílium cum Sancto Spíritu. Allelúia.

Gospel, When the Paraclete cometh, *as in the Mass on the Sunday within the octave of Ascension, page 589.*

Offertory. Tob. 12, 6

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Ghost; because He hath shown His mercy to us.

Benedíctus sit Deus Pater, unigenitúsque Dei Fílius, Sanctus quoque Spíritus: quia fecit nobíscum misericórdiam suam.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord, our God, through the invocation of Thy holy name, the victim of this offering, and through it perfect us an everlasting offering unto Thee. Through our Lord.

SANCTÍFICA, quæsumus, Dómine Deus noster, per tui sancti nóminis invocatiónem, hujus oblatiónis hóstiam: et per eam nosmetípsos tibi pérfice munus ætérnum. Per Dóminum.

Preface for Sundays, page 773.

Communion. Tob. 12, 6

Benedicimus Deum cæli, et coram ómnibus vivéntibus confitébimur ei: quia fecit nobíscum misericórdiam suam.

We bless the God of heaven, and in the sight of all who live we will praise Him; because He hath shown His mercy to us.

Postcommunion

PROFÍCIAT nobis ad salútem córporis et ánimæ, Dómine Deus noster, hujus sacraménti suscéptio: et sempitérnæ sanctæ Trinitátis, ejusdémque individuæ unitátis conféssio. Per Dóminum.

MAY the partaking of this sacrament, O Lord, our God, profit us for health of body and mind, as also the confession of our faith in the eternal holy Trinity and the undivided unity of the same. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of the Holy Angels

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

BENEDÍCITE Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. *Ps. 102, 1.* Bénedic, ánima mea, Dómino et ómnia quæ intra me sunt, nómini sancto ejus. ℣. Glória Patri.

BLESS the Lord, all ye His angels: you that are mighty in strength, and execute His word, harkening to the voice of His orders. *Ps. 102, 1.* Bless the Lord, O my soul: and let all that is within me bless His holy name. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui miro órdine Angelórum ministéria hominúmque dispénsas: concéde propítius; ut a quibus tibi ministrántibus in cœlo semper assístitur, ab his in terra vita nostra muniátur. Per Dóminum.

O GOD, Who, in wondrous order, dost apportion the ministrations of angels and of men, mercifully grant that those who ever stand ministering before Thee in heaven may be the protection of our life upon earth. Through our Lord.

Lesson. Apoc. 5, 11-14

Léctio libri Apocalýpsis beáti Joánnis Apóstoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

IN DIÉBUS illis: Audívi vocem Angelórum multó-

IN THOSE days, I heard the voice of many angels round

about the throne, and the living creatures, and the ancients; and the number of them was thousands of thousands, saying with a loud voice: The Lamb that was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To Him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory, and power, for ever and ever. And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored Him that liveth forever and ever.

rum in circúitu throni, et animálium, et seniórum: et erat númerus eórum míllia míllium, dicéntium voce magna: Dignus est Agnus qui occísus est, accípere virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et benedictiónem. Et omnem creatúram, quæ in cœlo est, et super terram, et sub terra, et quæ sunt in mari, et quæ in eo omnes audívi dicéntes: Sedénti in throno, et Agno benedíctio, et honor, et glória, et potéstas in sæcula sæculórum. Et quátuor animália dicébant: Amen. Et vigínti quátuor suas: et adoravérunt fácies suas: et adoravérunt vivéntem in sæcula sæculórum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 148, 1, 2

Praise ye the Lord from the heavens: praise ye Him in the high places. ℣. Praise ye Him all His angels: praise ye Him all His hosts.

Laudáte Dóminum de cœlis: laudáte eum in excélsis. ℣. Laudáte eum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 137, 1, 2.* I will sing praise to Thee in the sight of the angels: I will worship toward Thy holy temple, and I will give glory to Thy name. Alleluia.

Allelúja, allelúja. ℣. *Ps. 137, 1, 2.* In conspéctu Angelórum, psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo. Allelúia.

Tract. Ps. 102, 20

Bless the Lord all ye His angels: you that are mighty in strength, and execute His word. Bless the Lord all ye His hosts: you ministers of His, who do

Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte qui fácitis verbum ejus. ℣. Benedícite Dómino, omnes virtútes ejus: minístri ejus,

qui fácitis voluntátem ejus. ℣. Benedícite Dómino, ómnia opera ejus: in omni loco dominatiónis ejus, benedic, ánima mea, Dómino.

His will. ℣. Bless the Lord all His works: in every place of His dominion, O my soul, bless thou the Lord.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 137, 1, 2.* In conspéctu angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo. Allelúja. ℣. Angelus Dómini descéndit de cœlo, et accédens revólvit lápidem, et sedébat super eum. Allelúja.

Alleluia, alleluia. ℣. *Ps. 137, 1, 2.* I will sing praise to Thee in the sight of the angels: I will worship toward Thy holy temple, and I will give glory to Thy name. Alleluia. ℣. An angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 1, 47-51

✠ Sequéntia sancti Evangélii secúndum Joannem.

In illo témpore: Vidit Jesus Nathánaël veniéntem ad se, et dicit de eo: Ecce vera Israëlíta in quo dolus non est. Dixit ei Nathánaël: Unde me nosti? Respóndit Jesus, et dixit ei: Priúsquam te Philíppus vocáret, cum esses sub ficu, vidi te. Respóndit ei Nathánaël, et ait: Rabbi, tu es Fílius Dei, tu es Rex Israël. Respóndit Jesus, et dixit ei. Quia dixi tibi: Vidi te sub ficu, credis: majus his vidébis. Et dicit ei: Amen, amen dico vobis, vidébitis cœlum apértum, et Angelos Dei ascendéntes, et descendéntes supra Fílium hóminis.

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus saw Nathanael coming to Him: and He saith of him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to Him: Whence knowest Thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered Him, and said: Rabbi, Thou art the Son of God, Thou art the king of Israel. Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And He said to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Offertory. Apoc. 8, 3, 4

Stetit Angelus juxta aram templi, habens thuríbulum

An angel stood near the altar of the temple, having a golden

censer in his hand; and there was given to him much incense: and the smoke of the perfumes ascended before God.

áureum in manu sua: et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei.

Offertory Prayers, page 767.

Secret

We offer Thee sacrifices of praise, O Lord, humbly beseeching that, with angelic patronage intervening in our behalf, Thou be pleased to accept the same and grant them to be profitable for our salvation. Through our Lord.

Hóstias tibi, Dómine, laudis offérimus, supplíciter deprecántes: ut eásdem, angélico pro nobis interveniénte suffrágio, et placátus accípias, et ad salútem nostram proveníre concédas. Per Dóminum.

Preface for Weekdays, page 775.

Communion

Angels and archangels, thrones and dominations, principalities and powers, virtues of the heavens, cherubim and seraphim, bless the Lord forever.

Angeli, Archángeli, Throni et Dominatiónes. Principátus et Potestátes, Virtútes cœlórum, Chérubim atque Séraphim, Dóminum benedícite in ætérnum.

Postcommunion

Filled with heavenly blessing, we humbly beseech Thee, O Lord, that what we celebrate with our feeble service may become of profit to us by the assistance of the holy angels and archangels. Through our Lord.

Repléti, Dómine, benedictióne cœlésti, supplíciter implorámus: ut, quod frágili celebrámus officio, sanctórum Angelórum atque Archangelórum nobis prodésse sentiámus auxílio. Per Dóminum.

Concluding Prayers, page 793.

Votive Mass of St. Joseph, *(White)*

Mass, as on the feast of the Solemnity of St. Joseph, *page 997, except the* Gradual *as below. Also the Alleluias in the* Introit, Offertory *and* Communion *are omitted in Paschaltime.*

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented him with blessing of sweetness;

Dómine, prævenísti eum in benedictiónibus dulcédinis:

posuísti in cápite ejus corónam de lápide pretióso. ℣. Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi.

Thou hast set on his head a crown of precious stones. ℣. He asked life of Thee, and Thou hast given him length of days forever and ever.

Allelúja, allelúja. ℣. Fac nos innócuam, Joseph, decúrrere vitam: sitque tuo semper tuta patrocínio. Allelúja.

Alleluia, alleluia. ℣. Make us, O Joseph, to lead a blameless life, and may it ever be safe under thy patronage. Alleluia.

After September in place of the Alleluias the Tract as follows is said:

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord; he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth; the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house; and his justice remaineth forever and ever.

Concluding Prayers, page 793.

Votive Mass of the Holy Apostles, Peter and Paul

(Red)

Out of Paschal-time

In Paschal-time, see Mass next following.

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Whose right hand lifted up blessed Peter, when he walked on the waters, that he might not be engulfed and three times delivered from the depths of the sea his shipwrecked fellow-apostle Paul, graciously harken to us, and grant that by the merits of both we may obtain the glory of eternity. Who livest.

DEUS, cujus déxtera beátum Petrum ambulántem in flúctibus, ne mergerétur, eréxit, et co-apóstolum ejus Paulum tértio naufragántem, de profúndo pélagi liberávit: exáudi nos propítius, et concéde; ut, ambórum méritis, æternitátis glóriam consequámur: Qui vivis.

Epistle, In those days, *from the Mass on Whit-Wednesday, page 609.*

From Septuagesima to Easter, the Lesser Alleluia and its Verse in the Gradual is replaced by the Tract.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. ℣. Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Constitues eos príncipes super omnem terram; mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis nati sunt tibi filii: proptérea pópuli confitebúntur tibi.

Lesser Alleluia

Alleluia, alleluia. *Ps. 138, 17.* Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Alleluia.

Allelúja, allelúja. ℣. *Ps. 138, 17.* Nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. Allelúja.

Tract. Ps. 125, 5, 6

They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Qui séminant in lácrymis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Munda Cor Meum, page 763.

Gospel, Peter said to Jesus, Behold we have left, *as in the Mass on the Feast of the Conversion of St. Paul Jan. 25, page 888.*

Creed, page 765.

Offertory. Ps. 18, 5

In omnem terram exívit sonus eórum, et in fines orbis terræ verba eórum.

Their sound went forth into all the earth: and their words to the ends of the world.

Offertory Prayers, page 767.

Secret

OFFÉRIMUS tibi, Dómine, preces et múnera: quæ, ut tuo sint digna conspéctu, Apostolórum tuórum Petri et Pauli précibus adjuvémur. Per Dóminum.

WE OFFER Thee, O Lord, our prayers and gifts, and that they be worthy in Thy sight, may we be assisted by the prayers of Thine Apostles, Peter and Paul. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël.

You who have followed Me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion

PRÓTEGE, Dómine, pópulum tuum: et Apostolórum tuórum Petri et Pauli patrocínio confidéntem, perpétua defensióne consérva. Per Dóminum.

PROTECT Thy people, O Lord, and preserve by never-ending defense those who trust in the patronage of Thine Apostles, Peter and Paul. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of the Holy Apostles, Peter and Paul

In Paschal-time

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

PROTEXÍSTI me, Deus, a convéntu malignántium, allelúja: a multitúdine operántium iniquitátem, allelúja, allelúja. *Ps. 63, 2.* Exáudi Deus oratiónem meam cum déprecor: a timóre inimíci éripe ánimam meam. ℣. Glória Patri.

THOU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. *Ps. 63, 2.* Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Whose right hand lifted up blessed Peter, when he walked on the waters, that he might not be overwhelmed, and delivered his fellow-apostle, Paul, when shipwrecked for the third time, from the depths of the sea, graciously harken to us, and grant that by the merits of both we may obtain the glory of eternity. Who livest.

Deus, cujus déxtera beátum Petrum ambulántem in flúctibus, ne mergerétur, eréxit, et co-apóstolum ejus Paulum tértio naufragántem, de profúndo pélagi liberávit: exáudi nos propítius, et concéde; ut ambórum méritis, æternitátis glóriam consequámur. Qui vivis.

Epistle, In those days, *from the Mass on Whit-Wednesday, page 608.*

Alleluia, alleluia. ℣. *Ps. 88, 6.* The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. ℣. *John 15, 16.* I have chosen you out of the world that you may go and bring forth fruit, and that your fruit may remain. Alleluia.

Allelúja, allelúja. ℣. *Ps. 88, 6.* Confitebúntur cœli mirabília tua Dómine; étenim veritátem tuam in Ecclésia sanctórum. Allelúja. ℣. *John 15, 16.* Ego vos elégi de mundo ut eátis, et fructum afferátis, et fructus vester máneat, allelúja.

Munda Cor Meum, page 763.

Gospel, Peter said to Jesus, Behold we have left, *as in the Mass on the feast of the Conversion of St. Paul, January 25, page 888.*

Creed, page 765.

Offertory. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations. Alleluia, alleluia.

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui Dómine, in omni progénie et generatióne, allelúja, allelúja.

Offertory Prayers, page 767.

Secret

We offer Thee, O Lord, our prayers and gifts, and that they be worthy in Thy sight, may we be assisted by the prayers of Thine Apostles, Peter and Paul. Through our Lord.

Offérimus tibi Dómine preces et múnera: quæ, ut tuo sint digna conspéctu, Apostolórum tuorum Petri et Pauli précibus adjuvémur. Per Dóminum.

Preface No. 13, page 816.

Communion. Ps. 18, 5

In omnem terram exívit sonus eórum, et in fínes orbis terræ verba eórum, allelúja, allelúja.

Their sound went forth into all the earth; and their words to the ends of the world, alleluia, alleluia.

Postcommunion

PROTÉGE Dómine pópulum tuum: et Apostolórum tuórum Petri et Pauli patrocínio confidéntem, perpétua defensióne consérva. Per Dóminum.

PROTECT Thy people, O Lord, and preserve by never-ending defense those who trust in the patronage of Thine Apostles, Peter and Paul. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of All the Holy Apostles, *(Red)*

Out of Paschal-time

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

MIHI autem nimis honoráti sunt amíci tui Deus; nimis confortátus est principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

TO ME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui nos per beátos Apóstolos tuos ad agnitiónem tui nóminis veníre tribuísti: da nobis eórum glóriam sempitérnam et proficiéndo celebráre et celebrándo profícere. Per Dóminum.

O GOD, Who hast been pleased through Thy holy Apostles to bring us the knowledge of Thy name: make us while celebrating their everlasting glory, to advance in virtue, and the more we advance in virtue, the more zealously to honor them.

Epistle, Brethren, To every one, *from the Mass on Ascension Eve, page 582.*

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. ℣. Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Constitues eos princípes super omnem terram: mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *Ps. 138, 17.* Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Alleluia.

Allelúja, allelúja. ℣. *Ps. 138, 17.* Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. Allelúja.

Tract. Ps. 125, 5, 6

They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Qui séminant in lácrymis in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Munda Cor Meum, page 763.

Gospel, At that time, Peter said to Jesus, Behold, we have left, *from the Mass on the feast of the Conversion of St. Paul, January 25, page 888.*

Creed, page 765.

Offertory. Ps. 18, 5

Their sound went forth into all the earth: and their words to the ends of the world.

In omnem terram exívit sonus eórum; et in fines orbis terræ verba eórum.

Offertory Prayers, page 767.

Secret

Reverently, O Lord, we honor the everlasting glory of Thine apostles, beseeching Thee, that, reconciled to Thee by these sacred mysteries, we may be the more worthy to do them homage. Through our Lord.

Glóriam, Dómine, sanctórum Apostolórum tuórum venerántes quæsumus ut eam, sacris mystériis expiáti, dígnius celebrémus. Per Dóminum.

Preface No. 13, page 816.

Communion. Matt. 19, 18

Vos qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël.

You who have followed me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion

Percéptis Dómine sacraméntis, supplíciter exorámus: ut intercedéntibus beátis Apóstolis tuis, quæ pro illórum veneránda gérimus passióne, nobis profíciant ad medélam. Per Dóminum.

We have received Thy sacraments, O Lord, and humbly implore of Thee that, through the intercession of Thy holy apostles, the homage we offer Thee in memory of their venerable passion, may profit us to the healing of our souls. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of All the Holy Apostles

In Paschal-time

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

Protexisti me, Deus, a convéntu malignántium, allelúja: a multitúdine operántium iniquitátem, allelúja, allelúja. *Ps. 63, 2.* Exáudi, Deus, oratiónem meam cum déprecor: a timóre inimíci éripe ánimam meam. ℣. Glória Patri.

Thou hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. *Ps. 63, 2.* Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Epistle, Brethren to every one, *from Mass of Ascension Eve, page 582.*

Allelúja, allelúja. ℣. *Ps. 88, 6.* Confitebúntur cœli mirabília tua, Dómine: étenim veritátem tuam in ecclésia sanctórum. Allelúja. ℣. *Joann. 15, 16.* Ego vos elegi de mundo, ut eatis, et fructum afferatis, et fructus vester maneat. Allelúja.

Alleluia, alleluia. ℣. *Ps. 88, 6.* The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. ℣. *John 15, 16.* I have chosen you out of the world that you may go and bring forth fruit, and that your fruit may remain. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Peter said to Jesus, Behold we have left, *as in the Mass on the feast of the Conversion of St. Paul, January 25, page 888.*

Creed, page 765.

Offertory. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations. Alleluia, alleluia.

Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine, in omni progénie et generatióne. Allelúja, allelúja.

Offertory Prayers, page 767.

Secret, Reverently O Lord, *from Votive Mass of All the Apostles (out of Paschal-time), page 1426.*

Communion. Ps. 18, 5

Their sound went forth into all the earth; and their words to the ends of the world. Alleleuia, alleluia.

In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum. Allelúja, allelúja.

Preface No. 13, page 816.

Postcommunion, We have received, *from the Votive Mass of All the Holy Apostles (out of Paschal-time), page 1427.*

Votive Mass of An Apostle Not Having a Special Mass

Mass, either of the foregoing Votive Masses of All the Holy Apostles, except the following:

Prayer

WE SUPPLICATE Thy majesty, O Lord, that as blessed *N.* was in this world a preacher and ruler of Thy constant intercessor before Thee. Through our Lord.

MAJÉSTATEM tuam, Dómine, suppliciter exoramus: ut, sicut ecclésiæ tuæ beátus. *N.* Apóstolus exstitit prædicator et rector; ita apud te sit pro nobis perpétuus intercessor. Per Dóminum.

Secret

MAY the holy prayer of the blessed apostle *N.* commend our sacrifice to Thee, O Lord, we beseech, that it may be made acceptable by His merits in whose honor it is solemnly offered. Through our Lord.

SACRIFÍCIUM nostrum tibi, Dómine, quæsumus, beáti. *N.* Apóstoli precatio sancta conciliet: ut, in cujus honore solemniter exhibetur, ejus méritis efficiatur accéptum. Per Dóminum.

Postcommunion

Sumpsimus, Dómine, divina mysteria, beáti *N.*, memoria lætantes: quæ, sicut tuis sanctis ad gloriam, ita nobis, quæsumus, ad veniam prodesse perficias. Per Dominum.

Rejoicing, O Lord, on the feast-day of blessed *N.*, we have taken part in Thy divine mysteries, and mayest Thou make them, we beseech Thee, profit for our forgiveness as for the glory of Thy saints. Through our Lord.

Votive Mass of the Holy Ghost, *(Red)*

In Masses celebrated to implore the light of God's Holy Spirit, the Prayer, Secret and Postcommunion are replaced by those found at the end of this Mass.

The Beginning of Mass, page 756.

Introit, from the Mass on Whit-Sunday, *page 598.*

Kyrie, page 761; Gloria, page 762.

Prayer, from the Mass on Whit-Sunday, *page 598.*

Lesson, from the Mass on Whit-Tuesday, *page 605.*

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 32, 12, 6

Beáta gens cujus est Dóminus Deus eórum; pópulus, quem elégit Dóminus in hæreditátem sibi. ℣. Verbo Dómini cœli firmáti sunt: et Spíritu oris ejus omnis virtus eórum.

Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. ℣. By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.

Lesser Alleluia

Allelúja, allelúja. (*Hic genuflectitur.*) ℣. Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accínde. Allelúja.

Alleluia, alleluia. *(Here all kneel.)* ℣. Come, O holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love. Alleluia.

Tract. Ps. 103, 30

Emítte Spíritum tuum, et creabúntur: et renovábit fáciem terræ. ℣. O quam bonus

Send forth Thy spirit, and they shall be created: and Thou shalt renew the face of the

earth. ℣. O how good and sweet, O Lord, is Thy spirit within us. *(Here all kneel.)* ℣. Come, O holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

et suávis est, Dómine, Spíritus tuus in nobis. ℣. (*Hic genuflectitur.*) Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 103, 30.* Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Alleluia. *(Here all kneel.)* Come, O holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love. Alleluia.

Allelúja, allelúja. *Ps. 103, 30.* ℣. Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terræ. Allelúja. ℣. (*Hic genuflectitur.*) Veni, sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde. Allelúja.

Gospel, If any one love me, *from the Mass of Whit-Sunday, page 600.*

Offertory. Ps. 67, 29, 30

Confirm this, O God, which Thou hast wrought in us: from Thy temple which is in Jerusalem, kings shall offer presents to Thee. Alleluia.

Confírma hoc, Deus, quod operátus es in nobis; a templo tuo, quod est in Jerúsalem, tibi ófferent reges múnera, allelúja.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord, the gifts offered Thee, and cleanse our hearts by the enlightenment of the Holy Spirit. Through...in the unity of the same.

MÚNERA, quæsumus, Dómine, obláta sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte.

Preface No. 7, page 809.

Communion. Acts. 2, 2, 4

There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God. Alleluia, alleluia.

Factus est repénte de cœlo sonus, tamquam adveniéntis spíritus veheméntis, ubi erant sedéntes, allelúja: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúja, allelúja.

Postcommunion

SANCTI Spíritus, Dómine, corda nostra mundet infúsio: et sui roris íntima aspersióne fœcúndet. Per . . . in unitáte ejúsdem.

MAY our hearts be cleansed, O Lord, by the inpouring of the Holy Spirit; may He render them fruitful by watering them with His heavenly dew. Through...in the unity of the same.

Concluding Prayers, page 793.

In Masses celebrated to implore the light of God's holy Spirit, the following Prayer, Secret and Postcommunion are said in place of those appointed.

Prayer

DEUS, cui omne cor patet, et omnis volúntas lóquitur, et quem nullum latet secrétum: purífica per infusiónem sancti Spíritus cogitatiónes cordis nostri; ut te perfécte dilígere, et digne laudáre mereámur. Per Dóminum . . . in unitáte ejúsdem

O GOD, to Whom every heart is open, and every will doth speak, and from Whom no secret is hidden, purify by the infusion of the Holy Spirit the thoughts of our hearts, that we may be worthy to love Thee perfectly and praise Thee worthily. Through...in the unity of the same.

Secret

HÆC oblátio, quæsumus, Dómine, cordis nostri máculas emúndet: ut Sancti Spíritus digna efficiátur habitátio. Per Dóminum . . . in unitáte ejúsdem.

MAY this oblation, we beseech Thee, O Lord, cleanse the stains of our hearts, that they may be made worthy habitations of the Holy Spirit. Through...in the unity of the same.

Postcommunion

CONCÉDE, quæsumus, omnípotens Deus, Sanctum nos Spíritum votis promeréri sédulis: quátenus ejus grátia, et ab ómnibus liberémur tentatiónibus et peccatórum nostrórum, indulgéntiam percípere mereámur. Per Dóminum . . . in unitáte ejúsdem.

GRANT us, we beseech Thee, O almighty God, to deserve the Holy Spirit by constant prayer, whereby His grace may deliver us from all temptations, and we may be worthy to obtain the forgiveness of our sins. Through... in the unity of the same.

Votive Mass of the Most Blessed Sacrament,

(White)

Mass, as on the feast of Corpus Christi, *page 635, except:*

The Alleluia at the end of the Introit, Offertory and Communion is omitted. The sequence is not said. After Septuagesima instead of the Alleluia and its verse, the Tract as follows is said instead.

Tract. Malach. 1, 11

From the rising of the sun even to the going down, My name is great among the gentiles. ℣. And in every place there is sacrifice, and there is offered to My name a clean offering: for My name is great among the gentiles. ℣. *Prov. 9, 5.* Come, eat My bread: and drink the wine, which I have mingled for you.

Ab ortu solis usque ad occásum, magnum est nomen meum in géntibus. ℣. Et in omni loco sacrificátur, et offértur nómini meo oblátio munda: quia magnum est nomen meum in géntibus. ℣. *Prov. 9, 5.* Veníte, comédite panem meum: et bíbite vinum, quod míscui vobis.

Greater Alleluia

Alleluia, alleluia. ℣. *Luke 24, 35.* The disciples knew the Lord in the breaking of bread. Alleluia. ℣. *John 6, 56, 57.* My flesh is meat indeed, and My blood is drink indeed: he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. Alleluia.

Allelúja, allelúja. ℣. *Luc. 24, 35.* Cognovérunt discípuli Dóminum Jesum in fractióne panis. Allelúja. ℣. *Joan. 6, 56, 57.* Caro mea vere est cibus, et sanguis meus vere est potus: qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in eo. Allelúja.

Votive Mass of the Holy Cross, *(Red)*

Mass, as on the feast of the Exaltation of the Holy Cross, September 14, *page 1195, except:*

Prayer

O GOD, Who wast pleased to sanctify the standard of the life-giving cross with the blood of Thine only-begotten Son, grant, we beseech Thee, that those who rejoice in honoring the same holy cross may also everywhere rejoice in Thy protection. Through the same.

DEUS, qui unigéniti Fílii tui pretióso sanguine, vivíficæ Crucis vexíllum sanctificáre voluísti: concéde, quæsumus; eos, qui ejúsdem sanctæ Crucis gaudent honóre, tua quoque ubíque protectióne gaudére. Per eúmdem Dóminum.

In Paschal-time, the following Prayer is said in Masses of the Holy Cross, in place of the foregoing.

Prayer

DEUS, qui pro nobis Fílium tuum crucis patibulum subire voluisti, ut inimici a nobis expelleres potestatem: concéde nobis famulis tuis; ut resurrectionis grátiam consequamur. Per eúmdem Dóminum.

O GOD, Who didst will that for our sakes Thy Son should undergo the torment of the cross, to free us from the power of the enemy, grant us, Thy servants, that we may attain unto the glory of the resurrection. Through the same.

Epistle. Philip. 2, 8-11

Léctio Epístolæ beáti Pauli Apóstoli ad Philippénses.

FRATRES: Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen: (*hic genuflectitur*) ut in nómine Jesu omne genuflectátur, cœléstium, terréstrium, et infernórum et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

BRETHREN: Christ became for us obedient unto the death of the cross. Wherefore God also hath exalted Him, and hath given Him a name which is above every name: *(Here all kneel)* that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

From Septuagesima to Easter, the Greater Alleluia is replaced by the Tract.

Tract

Adorámus te, Christe, et benedícimus tibi: quia per Crucem tuam redemísti mundum. ℣. Tuam Crucem adorámus, Dómine, tuam gloriósam recólimus passiónem: miserére nostri, qui passus es pro nobis. ℣. O Crux benedícta, quæ sola fuísti digna portáre Regem cœlórum, et Dóminum.

We adore Thee, O Christ, and bless Thee, because by Thy cross Thou didst redeem the world. ℣. We adore Thy cross, O Lord, we commemorate Thy glorious passion; have mercy on us, Thou Who didst suffer for us. ℣. O blessed cross, that alone wast worthy to bear the Lord and king of the heavens.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 95, 10.* Say ye among the gentiles, that the Lord hath reigned from the wood. Alleluia. ℣. Sweet the wood, sweet the nails, sweet the burden they bore, for thou alone, O Tree, wast deemed worthy to bear Him Who is Lord and king of heaven. Alleluia.

Allelúja, allelúja. ℣. *Ps. 95, 10.* Dícite in gentibus quia Dóminus regnavit a ligno. Allelúja. ℣. Dulce lignum, dulces clavos, dulcia ferens pondera: quæ sola fuisti digna sustinere Regem cœlorum, et Dóminum. Allelúja.

Gospel. Matt. 20, 17-19

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time: Jesus took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death. And shall deliver Him to the gentiles to be mocked, and scourged, and crucified, and the third day He shall rise again.

✠ Sequéntia sancti Evangélii secúndum Matthæum.

IN ILLO témpore: Assúmpsit Jesus duódecim discípulos secréto, et ait illis: Ecce ascéndimus Jerosólymam et Fílius hóminis tradétur princípibus sacerdótum, et scribis, et condemnábant eum morte; et tradent eum géntibus ad illudéndum, et flagellándum, et crucifigéndum et tértia die resúrget.

Secret

MAY this oblation, we beseech Thee, O Lord, purge us of all our offenses, as, upon the altar of the cross, it took away the sins of the whole world. Through the same.

HÆC oblátio, Dómine, quæsumus, ab ómnibus nos purget offénsis: quæ in ara Crucis étiam totíus mundi tulit offénsum. Per eúmdem Dóminum.

Mass of the Passion of Our Blessed Lord, *(Purple)*

The Beginning of Mass, page 756.

Introit. Phil. 2, 8, 9

THE Lord Jesus Christ humbled Himself unto death, even the death of the cross; wherefore God also hath ex-

HUMILIÁVIT semetípsum Dóminus Jesus Christus usque ad mortem, mortem autem crucis: propter quod

et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen. *Ps. 88, 2.* Misericórdias Dómini in ætérnum cantábo: in generatiónem et generatiónem. ℣. Glória Patri.

alted Him, and hath given Him a name which is above every name. *Ps. 88, 2.* The mercies of the Lord I will sing forever: to generation and generation. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Dómine Jesu Christe, qui de cœlis ad terram de sinu Patris descendísti, et sánguinem tuum pretiósum in remissiónem peccatórum nostrórum fudísti: te humíliter deprecámur; ut in die judícii, ad déxteram tuam audíre mereámur: Veníte, benedícti. Qui vivis.

O Lord Jesus Christ, Who didst come down to earth from heaven, from the bosom of the Father, and didst pour out Thy Precious Blood for the remission of sins, we humbly beseech Thee, that, on the day of judgment, standing on Thy right hand, we may be considered worthy to hear: Come, ye blessed. Who livest.

Lesson. Zach. 12, 10; 13, 6, 7

Léctio Epístolæ Zacharíæ Prophétæ.

Hæc dicit Dóminus: Effúndum super domum David, et super habitatóres Jerúsalem spíritum grátiæ et precum: et aspícient ad me, quem confixérunt: et plangent eum planctu quasi super unigénitum, et dolébunt super eum, ut doléri solet in morte primogéniti. In die illa magnus erit planctus in Jerúsalem, et dicétur: Quid sunt plagæ istæ in médio, mánuum tuárum? Et dicet: His plagátus sum in domo eórum, qui diligébant me. Frámea suscitáre super pastórem meum, et super virum cohæréntem mihi, dicit Dóminus exercítuum: pércute pastórem, et dispergéntur oves, ait Dóminus omnípotens.

Lesson from Zacharias the Prophet.

Thus saith the Lord: I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon Me, Whom they have pierced: and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of Thy hands? And He shall say. With these I was wounded in the house of them that loved Me. Awake, O sword, against My shepherd, and against the man that cleaveth to Me, saith the Lord of hosts: strike the shepherd and the sheep shall be scattered, saith the Lord Almighty.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 68, 21, 22

My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, and there was none: I sought one that would comfort Me, and I found none. ℣. They gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

Impropérium exspectávit cor meum, et misériam: et sustínui, qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni. ℣. Dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Lesser Alleluia

Alleluia, alleluia. ℣. Hail Thou, Our King: Thou alone didst pity our errors: obedient to the Father, Thou wast led to be crucified, as a meek lamb to the slaughter. Alleluia.

Allelúja, allelúja. ℣. Ave Rex noster, tu solus nostros es miserátus erróres: Patri obédiens, ductus es ad crucifigéndum, ut agnus mansuétus ad occisiónem. Allelúja.

Tract. Is. 53, 4, 5

Surely He hath borne our infirmities, and carried our sorrows. And we have thought Him as it were a leper, and as one struck by God and afflicted. ℣. But He was wounded for our iniquities, He was bruised for our sins. ℣. The chastisement of our peace was upon Him: and by His bruises we are healed.

Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit. ℣. Et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. ℣. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra. ℣. Disciplína pacis nostræ super eum: et livóre ejus sanáti sumus.

Greater Alleluia

Alleluia, alleluia. ℣. Hail Thou, our King: Thou alone didst pity our errors: obedient to the Father, Thou wast led to be crucified, as a meek lamb to the slaughter. Alleluia. ℣. Glory to Thee, to Thee hosanna; to Thee triumph and

Allelúja, allelúja. ℣. Ave Rex noster, tu solus nostros es miserátus erróres: Patri obédiens, ductus es ad crucifigéndum, ut agnus mansuétus ad occisiónem. Allelúja. ℣. Tibi glória, hosánna: tibi triúmphus et victória: tibi sum-

mæ laudis et honóris coróna. Allelúja.

victory; to Thee the crown of highest praise and honor. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 19, 28-35

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Sciens Jesu quia ómnia consummáta sunt, ut consummarétur Scriptura, dixit: Sitio. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt, ori ejus. Cum ergo accepísset Jesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Judæi ergo (quóniam Parascéve erat), ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille Sábbati), rogavérunt Pilátum ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum venissent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus.

✠ Continuation of the holy Gospel according to St. John.

At that time, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore when He had taken the vinegar, said: It is consummated. Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

Offertory

Insurrexérunt in me viri iníqui: absque misericórdia quæsiérunt me interfícere: et non pepercérunt in fáciem

Wicked men rose up against Me; they sought to slay Me without mercy; and they did not spare to spit in My face;

with lances they wounded Me, and all My bones are broken.

meam spúere: lánceis suis vulneravérunt me, et concússa sunt ómnia ossa mea.

Offertory Prayers, page 767.

Secret

May the sacrifice offered Thee, O Lord, by the passion of Thine only-begotten Son, interceding for us, ever vivify and strengthen us. Who with Thee.

Oblátum tibi, Dómine, sacrifícium, intercedénte unigéniti Fílii tui passióne, vivíficet nos semper, et múniat. Qui tecum.

Preface No. 4, page 803.

Communion. Ps. 21, 17, 18

They have dug My hands and feet; they have numbered all My bones.

Fodérunt manus meas, et pedes meos: dinumeravérunt ómnia ossa mea.

Postcommunion

O Lord Jesus Christ, Son of the living God, Who at the sixth hour didst ascend the scaffold of the cross for the redemption of the world, and didst shed Thy Precious Blood for the remission of our sins, we humbly beseech Thee that after our death Thou grant us to enter the gates of paradise rejoicing. Who livest.

Dómine Jesu Christe, Fili Dei vivi, qui hora sexta pro redemptióne mundi Crucis patíbulum ascendísti, et sánguinem tuum pretiósum in remissiónem peccatorum nostrorum fudisti: te humiliter deprecamur; ut post obitum nostrum, paradisi januas nos gaudenter introire concedas: Qui vivis.

Concluding Prayers, page 793.

Votive Mass of the Blessed Virgin, *(White)*

Mass as given after the Common of her feasts, *page 1399.*

Votive Masses for Various Occasions

Among other Votive Masses, which it is permitted (in places where by privilege the corresponding feast is kept) to celebrate in honor of the Mysteries of the Life and Passion of our Blessed Lord, are: Of the Most Holy Name of Jesus, page 169; Of the Most Precious Blood, page 1083; Of the Holy Family, Jesus, Mary and Joseph, page 178; *also those of our Blessed Lady:* Immaculate Conception of the Blessed Virgin, page 851; and the Seven Dolors of the Blessed Virgin, page 966.

In honor of other saints, votive Masses are said as on their feast days, the Paschal rite being followed in its season. For

the Introit Gaudeamus, *some other from the Common of Saints is substituted.*

The following pages contain all such votive Masses which in times of public need are, by order of the Pope or the Bishop, sung, often with much solemnity, to implore in the most efficacious way God's help. In such cases the Votive Mass chosen admits the chant of the Nicene Creed, *as also (provided it be not one of a penitential character) of the* Gloria, *and all* Commemorations *or* additional Prayers *are omitted.*

Mass for the Election of a Pope. *(Red)*

Celebrated in Times of Vacancy of the Holy See

The Beginning of Mass, page 756.

Introit. 1 Kings 2, 35

SUSCITÁBO mihi sacerdótem fidélem, qui juxta cor meum et ánimam meam fáciet: et ædificábo ei domum fidélem, et ambulábit coram Christo meo cunctis diébus. *Ps. 131, 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

I WILL raise Me up a faithful priest, who shall do according to My heart and My soul: and I will build him a faithful house: and he shall walk all day before My anointed. *Ps. 131, 1.* O Lord, remember David, and all his meekness. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

SÚPPLICI, Dómine, humilitáte depóscimus: ut sacrosánctæ Románæ Ecclésiæ concédat Pontíficem illum tua imménsa píetas; qui et pio in nos stúdio semper tibi plácitus, et tuo pópulo pro salúbri regímine sit assídue ad glóriam tui nóminis reveréndus. Per Dóminum.

WE MOST humbly entreat Thee, O Lord, that Thy boundless goodness may grant as bishop to the most holy Roman Church one who shall ever be both pleasing to Thee, by his loving zeal in our regard, and, by his beneficent rule, deeply revered by Thy people to the glory of Thy name. Through our Lord.

Lesson. Heb. 4, 16; 5, 1-7

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

FRATRES: Adeámus cum fidúcia ad thronum

BRETHREN, let us go therefore with confidence to

the throne of grace: that we may obtain mercy, and find grace in seasonable aid. For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifice for sins: Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So Christ also did not glorify Himself, that He might be made a high priest: but He that said unto Him: Thou art My Son, this day have I begotten Thee. As He saith also in another place: Thou art a priest forever, according to the order of Melchisedech. Who in the days of His flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save Him from death, was heard for His reverence.

grátiæ: ut misericórdiam consequámur, et grátiam inveniámus in auxílio opportúno. Omnis namque póntifex ex homínibus assúmptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrifícia pro peccátis: qui condolére possit iis, qui ignórant, et errant, quóniam et ipse circúmdatus est infirmitáte, et proptérea debet, quemádmodum pro pópulo ita étiam et pro semetípso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut póntifex fíeret: sed qui locútus est ad eum: Fílius meus es tu, ego hódie génui te. Quemádmodum et in álio loco dicit: Tu es sacérdos in ætérnum, secúndum órdinem Melchísedech. Qui in diébus carnis suæ preces supplicationésque ad eum, qui possit illum salvum fácere a morte, cum clamóre válido, et lácrymis ófferens, exaudítis est pro sua reveréntia.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Lev. 21, 10

The high priest, the priest great among his brethren, upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments: it behooved him in all things to be made

Póntifex sacérdos magnus inter fratres suos, super cujus caput fusum est unctiónis óleum, et cujus manus in sacerdótio consecrátæ sunt, vestitúsque est sanctis véstibus: débuit per ómnia frátribus similári. ℣. *Heb. 2, 17.* Ut miséricors fíeret, et fidélis ponti-

fex ad Deum: ut repropitiáret delícta pópuli.

like to his brethren. ℣. *Heb. 2, 17.* That he might become a merciful and faithful high priest with God: to make a reconciliation for the sins of the people.

Lesser Alleluia

Allelúja, allelúja. ℣. *Lev. 21, 8.* Sacérdos sit sanctus, situi exsúltent. ℣. Propter Daminus, qui sanctífico vos. Allelúja.

Alleluia, alleluia. ℣. *Lev. 21, 8.* Let the priest be holy, as I also am holy, the Lord Who sanctify you. Alleluia.

Tract. Ps. 131, 8, 10

Surge, Dómine, in réquiem tuam: tu et arca sanctificatiónis tuæ. ℣. Sacerdótes tui induántur justítiam, et sancti tui exsúltent. ℣. Propter David servum tuum, non avértas fáciem Christi tui.

Arise, O Lord, into Thy resting-place, Thou and the ark of Thy sanctification. ℣. Let Thy priests be clothed with justice, and Thy saints rejoice. ℣. For Thy servant David's sake, turn not away the face of Thy anointed.

Greater Alleluia

Allelúja, allelúja. ℣. *Lev. 21, 8.* Sacérdos sit sanctus, sicut et ego sanctus sum, Dóminus, qui sanctífico vos. Allelúja. ℣. *Joan. 10, 14.* Ego sum pastor bonus: et cognósco oves meas, et cognóscunt me meæ. Allelúja.

Alleluia, alleluia. ℣. *Lev. 21, 8.* Let the priest be holy, as I also am holy, the Lord Who sanctify you. Alleluia. ℣. *John 10, 14.* I am the good shepherd: and I know My sheep, and Mine know Me. Alleluia.

Munda Cor Meum, page 763.

Gospel, If you love me, *from the Mass on Whitsun-Eve (Vigil of Pentecost), page 595.*

Offertory. 3, Esd. 5, 40

Non participéntur sancta, donec exsúrgat póntifex in ostensiónem et veritátem. (*T. P.* Allelúja.)

They shall not partake of holy things, until a high priest shall arise for evidence and truth. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

May the abundance of Thy loving-kindness grant unto us, O Lord, that, by the sacred gifts which we reverently offer Thee, we may have cause to rejoice that a pontiff pleasing to Thy majesty presides over the conduct of our Holy Mother Church. Through our Lord.

Tuæ nobis, Dómine, abundántia pietátis indúlgeat: ut per sacra múnera, quæ tibi reverénter offérimus, gratum majestáti tuæ Pontificem sancta Matris Ecclésiæ regímini præésse gaudeámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ex. 29, 29, 30

The high priest who shall be appointed shall wear the holy vesture, and shall enter into the tabernacle of the testimony, to minister in the sanctuary. (*P. T.* Alleluia.)

Veste sancta utétur póntifex, qui fúerit constitútus, et ingrediétur tabernáculum testimónii, ut minístret in sanctuário. (*T. P.* Allelúja.)

Postcommunion

Since we have been refreshed with the sacrament of Thy precious body and blood, O Lord, let the marvelous grace of Thy majesty make us joyful by granting us a supreme pontiff who may both instruct Thy people in virtue and fill the hearts of the faithful with the fragrance of spiritual odors. Who livest.

Pretiósi córporis et sánguinis tui nos, Dómine, sacraménto reféctos, mirífica tuæ majestátis grátia de illíus summi Pontíficis concessióne lætíficet: qui et plebem tuam virtútibus instruat, et fidelium mentes spíritualium aromatum odore perfúndat: Qui vivis.

Concluding Prayers, page 793.

Mass on the Day of Election and Coronation of the Pope and on the Anniversaries, *(Red)*

On the days of the election and coronation of the Pope, and on the anniversary of those days, the Mass on the feast of the Chair of St. Peter at Rome *(page 868) is said, but the oration* "O God, the Shepherd and Ruler of all the faithful" *(page 1444) is recited in place of the orations in this Mass, and the* Credo *is said.*

Mass for the Consecration of a Bishop

The Mass of the day is said, but the following prayers are added to those of the Mass, under one conclusion and the Hanc igitur, *as given below.*

Prayer

ADÉSTO supplicatiónibus nostris, omnípotens Deus: ut, quod humilitátis nostræ geréndum est ministério, tuæ virtútis impleátur efféctu. Per Dóminum.

GIVE ear, O God almighty, unto our prayers, and by Thy power, do Thou fulfil that which is to be done by our lowly ministry. Through our Lord.

The Consecrating Bishop and the Bishop who is being consecrated say the following, substituting me, Thy servant (me famulo tuo) *in the place of* this Thy servant (hoc famulo tuo).

Secret

SÚSCIPE, Dómine, múnera, quæ tibi offérimus pro hoc fámulo tuo: ut propítius in eo tua dona custódias. Per Dóminum.

RECEIVE, O Lord, the gifts which we offer to Thee in behalf of this Thy servant, that Thou mayest mercifully keep in him Thy gifts. Through our Lord.

Within the Action (The Hanc Igitur)

The Consecrating Bishop and the Bishop who is being consecrated say the following, making the necessary changes from the third to the first person, as indicated.

HANC ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus étiam pro hoc fámulo tuo, quem ad Episcopátus órdinem promovére dignátus es, quæsumus, Dómine, ut placátus accípias, et propítius in eo tua dona custódias: ut, quod divíno múnere consecútus est, divínis efféctibus exsequátur: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

WE THEREFORE beseech Thee, O Lord, to be appeased, and to receive this offering which we Thy servants, and likewise Thy whole household, do make unto Thee. We make it also on behalf of this (me) Thy servant whom Thou hast vouchsafed to advance to the order of bishops. In Thy mercy keep in him (me) Thy gifts, so that by divine grace he (I) may accomplish what by divine grace he has (I have) received. Order our days in Thy peace, and command that we be rescued from eternal damnation and received into the fold of Thine elect. Through our Lord. Amen.

Postcommunion

WE PRAY Thee, O Lord, fulfil in us Thy mercy, and graciously make us such to be and so to persevere, that we may be able to please Thee in all things. Through our Lord.

PLENUM, quæsumus, Dómine, innobis remédium tuæ miseratiónis operáre: ac tales nos esse pérfice propítius, et sic fovéri; ut tibi in ómnibus placére valeámus. Per Dóminum.

Mass on the Anniversary of the Election and Consecration of a Bishop. *(White)*

Mass Sacerdotes tui, *page 1341, except:*

Prayer

O GOD, the shepherd and ruler of all the faithful, look propitiously upon Thy servant *N.*, whom Thou hast been pleased to appoint pastor over Thy Church of *N.*, grant, we beseech Thee, that both by word and by example he may edify those over whom he is placed, and, together with the flock committed to his care, may attain unto life everlasting.

DEUS, ómnium fidélium pastor et rector, fámulum tuum *N.*, quem pastórem Ecclésiæ *N.* præésse voluísti, propítius réspice: da ei, quæsumus, verbo et exémplo, quibus præest, profícere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

Epistle. Heb. 5, 1-4

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

BRETHREN: Every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity. And therefore he ought, as for the

FRATRES: Omnis Pontifex ex homínibus assúmptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut ófferat dona, et sacrifícia pro peccátis: qui condolére possit iis, qui ignórant, et errant: quóniam et ipse circúmdatus est infirmitáte: et proptérea debet, quemádmodum pro pópulo, ita étiam et pro

) offérre pro peccá-
quisquam sumit sibi
, sed qui vocátur a
ıquam Aaron.

people, so also for himself, to offer for sins. Neither doth any man take the honor to himself, but he that is called by God, as Aaron was.

Gospel. Mark. 13, 33-37

uéntia sancti Evan-
ındum Marcum.

) témpore: Dixit Je-
discípulis suis: Vi-
ıláte, et oráte: nes-
ı quando tempus sit.
no, qui péregre pro-
líquit domum suam,
servis suis potestá-
sque óperis, et jan-
æcépit ut vígilet.
ergo, (nescítis enim
lóminus domus vén-
an média nocte, an
ıtu, an mane) ne
rit repénte, invéniat
iéntes. Quod autem
co, ómnibus dico:

✠ Continuation of the holy Gospel according to St. Mark.

At that time, Jesus said to His disciples, Take ye heed, watch and pray. For ye know not when the time is. Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore (for you know not when the lord of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning), lest coming on a sudden, he find you sleeping. And what I say to you, I say to all: Watch.

Secret

quæsumus, Dó-
placáre munéri-
fámulum tuum *N.*,
stórem ecclésiæ *N.*
oluísti, assídua pro-
ubérna. Per Dómin-

Looking with favor upon the gifts we offer, do Thou, O Lord, we beseech Thee, at all times guide and protect *N.*, Thy servant, whom Thou hast appointed chief shepherd of the Church of *N.* Through our Lord.

Postcommunion

nos, quæsumus, Dó-
ıe, divíni sacra-
rcéptio prótegat: et
tuum *N.*, quem pas-
clésiæ *N.* præésse
una cum commísso
, salvet semper, et
Per Dóminum.

May our having received this divine sacrament be to us, we beseech Thee, O Lord, a sure defense: and may it ever impart health and strength to Thy servant *N.*, whom it has pleased Thee to set up as chief shepherd over the Church of *N.*, and may it in like manner
ofit to the flock which Thou hast entrusted to his
rough our Lord.

For Conferring of Holy Orders

Ordinations are usually held on the Ember Saturd these prayers are added to those of the Mass.

Prayer

HEAR, O Lord, we beseech Thee, the prayers of those who humbly pray together, guard and continually defend those who with devout hearts worship Thee, that we may not be hindered by any trouble, but may always freely serve Thee. Through our Lord.

EXÁUDI, quæsumu mine, súpplicur et devóto tibi péctor lántes perpétua de custódi: ut, nullus p tiónibus impedíti líbe vitútem tuis semper ámus offíciis. Per Dói

Secret

WE PRAY Thee, O Lord, do become active in these mysteries, that we may offer these gifts to Thee with fitting devotion. Through our Lord.

TUIS, quæsumus, operáre mysté hæc tibi múnera dign bus offerámus. Per D

Postcommunion

IN THY goodness, lift up, O Lord, by Thine abiding help those whom Thou dost refresh by Thy sacraments: so that we may receive the fruit of Thy redemption both in these mysteries and in the conduct of our lives. Who livest.

QUOS tuis, Dómir sacraméntis, attólle benígnus au tuæ redemptiónis ef mystériis capiámu bus. Qui vivis.

Marriage Service and Mass

The Ritual for the Celebration of Matrimon

The priest, vested in surplice and white stole (c Nuptial Mass is to follow, vested as for Mass, yet wi maniple), in the hearing of the chosen witnesses, asks and the woman separately as follows, concerning thei First he asks the bridegroom, who should stand at hand of the bride:

N., wilt thou take *N.*, here present, for thy lawful cording to the rite of our holy Mother the Church?

℟. I will.

Then the priest asks the bride:

N., wilt thou take *N.*, here present, for thy lawful according to the rite of our holy Mother the Church

℟. I will.

Having obtained their mutual consent, the priest bids the man and the woman join their right hands. Then they pledge themselves each to the other as follows, repeating the words after the priest.

The man first says:

I, *N.N.*, take thee, *N.N.*, for my lawful wife, to have and to hold, from this day foward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

Then the woman says:

I, *N.N.*, take thee, *N.N.*, for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The priest then says:

Ego conjungo vos in matrimonium, in nomine Patris, ✠ et Filii, et Spiritus Sancti.

Amen.

I join you together in marriage, in the name of the Father, ✠ and of the Son, and of the Holy Ghost.

Amen.

He then sprinkles them with holy water. This done, he blesses the ring, saying:

Adjutorium nostrum in nomine Domini.

℟. Qui fecit cœlum et terram.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad Te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus

Benedic, ✠ Domine, annulum hunc, quem nos in Tuo nomine benedicimus, ✠ ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate Tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

℟. Amen.

Our help is in the name of the Lord.

℟. Who hath made heaven and earth.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray

Bless, ✠ O Lord, this ring, which we bless ✠ in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and in obedience to Thy will, and ever live in mutual love. Through Christ our Lord.

℟. Amen.

Then the priest sprinkles the ring with holy water in the form of a cross; and the bridegroom having received the ring from the hand of the priest places it on the third finger of the left hand of the bride, saying:

With this ring I thee wed and I plight unto thee my troth.

Then the priest says:

In the name of the Father ✠ and of the Son and of the Holy Ghost. Amen.

This done, the priest adds:

℣. Confirm, O God, that which Thou hast wrought in us.

℟. From Thy holy temple, which is in Jerusalem.

℣. Lord, have mercy.

℟. Christ, have mercy.

℣. Lord, have mercy.

Our Father, etc.

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Save Thy servants.

℟. Who hope in Thee, O my God.

℣. Send them help, O Lord, from Thy holy place.

℟. And defend them out of Sion.

℣. Be unto them, Lord, a tower of strength.

℟. From the face of the enemy.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray

Look down with favor, O Lord, we beseech Thee, upon these Thy servants, and graciously protect this Thine ordinance, whereby Thou hast provided for the propagation of mankind; that they who are joined together by Thy authority may be peserved by Thy help; through Christ our Lord. Amen.

In nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

℣. Confirma hoc, Deus, quod operatus es in nobis.

℟. A templo sancto Tuo quod est in Jerusalem.

℣. Kyrie eleison.

℟. Christe eleison.

℣. Kyrie eleison.

Pater noster (*secreto*).

℣. Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

℣. Salvos fac servos Tuos.

℟. Deus meus, sperantes in Te.

℣. Mitte eis, Domine, auxilium de sancto.

℟. Et de Sion tuere eos.

℣. Esto eis, Domine, turris fortitudinis.

℟. A facie inimici.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad Te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus

Respice, quæsumus, Domine, super hos famulos Tuos, et institutis Tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut qui Te auctore junguntur, Te auxiliante serventur. Per Christum Dominum nostrum.

Amen.

Then, if the Nuptial Blessing is to be given, follows the

Mass for the Bridegroom and Bride

(From "The Roman Missal.")

Deus Israel

The Beginning of Mass, page 756.

Introit. Tob. 7, 15; 8, 17

DEUS, Israël, conjúgat vos: et ipse sit vobíscum, qui misértus est duóbus únicis: et nunc, Dómine, fac eos plénius benedícere te. *Ps. 127, 1.* Beáti omnes qui timent Dóminum: qui ámbulant in viis ejus. ℣. Glória Patri.

MAY the God of Israel join you together; and may He be with you, Who was merciful to two only children: and now, O Lord, make them bless Thee more fully. *Ps. 127, 1.* Blessed are all they that fear the Lord; that walk in His ways. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

EXÁUDI nos, omnípotens et miséricors Deus: ut, quod nostro ministrátur offício, tua benedictióne pótius impleátur. Per Dóminum.

GRACIOUSLY hear us, almighty and merciful God, that what is accomplished by our ministry may be perfected by Thy blessing. Through our Lord.

Epistle. Eph. 5, 22-23

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

FRATRES: Mulíeres viris suis súbditæ sint, sicut Dómino: quóniam vir caput est mulíeris: sicut Christus caput est Ecclésiæ: Ipse, salvátor córporis ejus: Sed sicut Ecclésia subjécta est Christo, ita et mulíeres viris suis in ómnibus. Viri, dilígite uxóres vestras, sicut et Christus diléxit Ecclésiam, et seípsum trádidit pro ea, ut illam sanctificáret, mundans lavácro aquæ in verbo vitæ, ut exhibéret ipse sibi gloriósam Ecclésiam, non habéntem máculam, aut rugam, aut áliquid hujúsmodi, sed ut sit sancta

BRETHREN,, let women be subject to their husbands as to the Lord; because the husband is the head of the wife, as Christ is the head of the Church: He is the Saviour of His Body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it; that He might sanctify it, cleasing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having

spot, or wrinkle, nor any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh. This is a great sacrament; but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

et immaculáta. Ita et viri debent dilígere uxóres suas, ut córpora sua. Qui suam uxórem díligit, seípsum díligit. Nemo enim unquam carnem suam ódio hábuit: sed nutrit, et fovet eam, sicut et Christus Ecclésiam: quia membra sumus córporis ejus, de carne ejus, et de óssibus ejus. Propter hoc relínquet homo patrem et matrem suam, et adhærébit uxóri suæ: et erunt duo in carne una. Sacraméntum hoc magnum est, ego autem dico in Christo, et in Ecclésia. Verúmtamen et vos sínguli, unusquísque uxórem suam, sicut seípsum díligat: uxor autem tímeat virum suum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 127, 3

Thy wife shall be as a fruitful vine on the sides of thy house. ℣. Thy children as olive-plants round about thy table.

Uxor tua sicut vitis abúndans in latéribus domus tuæ. ℣. Fílii tui sicut novéllæ olivárum in circúitu mensæ tuæ.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 19, 3.* May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

Allelúja, allelúja. ℣. *Ps. 19, 3.* Mittat vobis Dóminus auxílium de sancto: et de Sion tueátur vos. Allelúja.

Tract. Ps. 127, 4-6

Behold, thus shall the man be blessed that feareth the Lord. ℣. May the Lord bless thee out of Sion; and mayest thou see the good things of

Ecce sic benedicétur omnis homo, qui timet Dóminum. ℣. benedícat tibi Dóminus ex Sion: et vídeas bona Jerúsalem ómnibus diébus vitæ tuæ.

℣. Et vídeas fílios filiórum tuórum: pax super Israël.

Jerusalem all the days of thy life. ℣. And mayest thou see thy children's children: peace upon Israel.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 19, 3.* Mittat vobis Dóminus auxílium de Sancto: et de Sion tueátur vos. Allelúja. ℣. *Ps. 133, 3.* Benedícat vobis Dóminus ex Sion: qui fecit cœlum et terram. Allelúja.

Alleluia, alleluia. ℣. *Ps. 19, 3.* May the Lord send you help from the sanctuary and defend you out of Sion, alleluia. ℣. *Ps. 133, 3.* May the Lord out of Sion bless you; He that made heaven and earth. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 3-6

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Accessérunt ad Jesum pharisǽi tentántes eum, et dicéntes: Si licet hómini dimíttere uxórem suam quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet.

At that time, the pharisees came to Jesus, tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them, Have ye not read, that He Who made man from the beginning, made them male and female? and He said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

Offertory. Ps. 30, 15, 16

In te sperávi Dómine: dixi: tu es Deus meus: in mánibus tuis témpora mea.

In Thee, O Lord, have I put my trust; I said, Thou art my God; my times are in Thy hands.

Offertory Prayers, page 767.

Secret

RECEIVE, we beseech Thee, O Lord, the offering which we make to Thee on behalf of the sacred bond of wedlock, and be Thou the disposer of the work of which Thou art the author. Through our Lord.

SÚSCIPE, quæsumus, Dómine, pro sacra connúbii lege munus oblátum: et, cujus largítor es óperis, esto dispósitor. Per Dóminum.

After the Pater Noster *the priest, before continuing the Mass, proceeds one step to the Epistle side of the altar, and turning toward the bridegroom and bride, who are kneeling at the altar steps, says over them the following prayers.*

Prayer

MERCIFULLY hear our prayers, O Lord, and graciously protect Thine ordinance, whereby Thou hast provided for the propagation of mankind, that this union made by Thy authority may be preserved by Thy help. Through our Lord.

PROPITIÁRE, Dómine, supplicatiónibus nostris, et institútis tuis, quibus propagatiónem humáni géneris ordinásti, benígnus assíste: ut, quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum.

Prayer

O GOD, Who by Thy mighty power hast made all things out of nothing; Who, in the beginning having set up the world, didst bestow on man, whom Thou hadst created in Thine own likeness, the inseparable help of woman, fashioning her body from his very flesh, and thereby teaching us that it is never lawful to put asunder what it has pleased Thee to make of one substance; O God, Who hast consecrated wedlock by a surpassing mystery, since in the marriage-bond Thou didst foreshow the union of Christ with the Church; O God, by Whom woman is joined to man, and that alliance which Thou didst ordain from the beginning is

DEUS, qui potestáte virtútis tuæ de níhilo cuncta fecísti: qui dispósitis universitátis exórdiis, hómini ad imáginem Dei facto, ídeo inseparábile mulíeris adjutórium condidísti, ut femíneo córpori de viríli dares carne princípium, docens quod ex uno placuísset, institui, nunquam licére disjúngi: Deus, qui tam excellénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiæ sacraméntum præsignáres in fœdere nuptiárum: Deus, per quem múlier júngitur viro, et socíetas principáliter ordináta, ea benedictióne donátur, quæ sola nec per originális peccáti pœnam, nec per dilúvii est abláta senténtiam:

réspice propítius super hanc fámulam tuam, quæ maritáli jungénda consórtio, tua se expetit protectióne muníri: sit in ea jugum dilectiónis, et pacis: fidélis et casta nubat in Christo, imitatríxque sanctárum permáneat feminárum: sit amábilis viro suo, ut Rachel: sápiens, ut Rebécca: longæva et fidélis, ut Sara: nihil in ea ex áctibus suis ille auctor prævaricatiónis usúrpet: nexa fídei, mandatísque permáneat: uni thoro juncta, contáctus illícitos fúgiat: múniat infirmitátem suam róbore disciplínæ: sit verecúndia gravis, pudore venerábilis, doctrínis cæléstibus erudíta: sit fecúnda in sóbole, sit probáta et ínnocens: et ad beatórum réquiem, atque ad cæléstia regna pervéniat: et vídeant ambo fílios filiórum suórum, usque in tértiam et quartam generatiónem, et ad optátam pervéniant senectútem. Per eúmdem Dóminum. Amen.

endowed with a blessing, which alone was not taken away, either in punishment of original sin or by the sentence of the flood, look down in mercy upon this Thy handmaid who, being about to enter upon wedded life, seeks to be strengthened by Thy protection; may the yoke she has to bear be one of love and peace; true and chaste may she marry in Christ, and be a follower of holy women; may she be pleasing to her husband like Rachel; prudent like Rebecca; long-lived and faithful like Sara; may the author of sin have no share in any of her actions; may she remain firmly attached to the faith and the commandments, and being joined to one man in wedlock, may she fly all unlawful addresses; may she fortify her weakness by strong discipline; may she be respected for her seriousness and venerated for her modesty; may she be well versed in heavenly lore; may she be fruitful in offspring. May her life be pure and blameless; and may she attain to the rest of the blessed in the kingdom of heaven. May they both see their children's children even to the third and fourth generation and arrive at a happy old age; through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God world without end. Amen.

The priest then continues the Mass, saying the prayer Libera, *as in the Canon, page 787, and the bridegroom and bride ought to receive Holy Communion at the time appointed therefore.*

Preface for Weekdays, page 775.

Communion. Ps. 127, 4, 6

Ecce sic benedicétur omnis homo, qui timet Dóminum: et vídeas fílios filiórum tuórum: pax super Israël.

Behold, thus shall every man be blessed that feareth the Lord: and mayest thou see thy children's children: peace be upon Israel.

Postcommunion

We beseech Thee, almighty God, in Thy great goodness, to show favor to that order of things which Thou Thyself hast established, and to keep in abiding peace those whom Thou hast joined together in lawful union. Through our Lord.

Quæsumus omnípotens Deus, institúta providéntiæ tuæ pio favóre comitáre: ut, quos legítima societáte connéctis, longæva pace custódias. Per Dóminum.

Before blessing the people, the priest again turns to the bridegroom and bride, and blesses them in particular saying:

May the God of Abraham, the God of Isaac, and the God of Jacob, be with you, and may He fulfil His blessing in you: that you may see your children's children even to the third and fourth generation, and may afterwards have life everlasting, by the grace of Our Lord Jesus Christ, Who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.

Deus Abraham, Deus Isaac, et Deus Jacob sit vobíscum: et ipse adímpleat benedictiónem suam in vobis: ut videátis fílios filiórum vestrórum usque ad tértiam et quartam generatiónem, et póstea vitam ætérnam habeátis sine fine: adjuvánte Dómino nostro Jesu Christo, qui cum Patre et Spíritu sancto vivit et regnat Deus, per ómnia sæcula sæculorum. ℟. Amen.

Lastly he sprinkles them with holy water, and admonishes both on the responsibilities of the married state.

Concluding Prayers, page 793.

Mass for the Propagation of the Faith *(Purple)*

Authorized in all dioceses in which the Society for the Propagation of the Faith has been established. The Prayer Secret *and* Postcommunion *may be additionally recited in all Masses on the chief festival days of this society.*

The Beginning of Mass, page 756.

Introit. Ps. 66, 2, 3

God be merciful unto us, and bless us: may He cause the light of His countenance to shine upon us, and be merciful to us. That we may know Thy way upon earth: Thy salvation in all nations. *Ps. 66, 4.* Let the

Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri, ut cognoscámus in terra viam tuam, in ómnibus géntibus salutáre tuum. *Ps. 66, 4.* Con-

fiteántur tibi pópuli, Deus: confiteántur tibi pópuli omnes. ℣. Glória Patri.

people praise Thee, O God: let all the people give praise to Thee. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui omnes hómines vis salvos fíeri, et ad agnitiónem veritátis veníre; mitte, quæsumus, operários in messem tuam, et da eis cum omni fidúcia loqui verbum tuum; ut sermo tuus currat, et clarificétur, et omnes gentes cognóscant te solum Deum verum, et quem misísti Jesum Christum Fílium tuum Dóminum nostrum: Qui tecum vivit.

O God, Who willest that all men should be saved and come to the knowledge of the truth, send, we beseech Thee, laborers to Thy harvest, and give them to speak Thy word with all confidence, that Thy message may run and may be made plain, and that all peoples may know Thee, the only true God, and Him Whom Thou hast sent, Jesus Christ our Lord. Who with Thee.

For the Epistle, either of the two following may be said:

Lesson. Ecclus. 36, 1-19

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

Miserere nostri, Deus ómnium, et réspice nos, et osténde nobis lucem miseratiónum tuárum: et immítte timórem tuum super gentes, quæ non exquisiérunt te, ut cognóscant, quia non est Deus nisi tu, et enárrent magnália tua. Alleva manum tuam super gentes aliénas, ut vídeant poténtiam tuam. Sicut enim in conspéctu eórum sanctificátus es in nobis, sic in conspéctu nostro magnificáberis in eis, ut cognóscant te, sicut et nos cognóvimus, quóniam non est Deus præter te, Dómine. Innova signa, et immúta mirabília: glorífica manum, et bráchium déxterum; éxcita furórem, et effúnde iram: tolle adversárium, et afflíge inimícum.

Have mercy upon us, God of all, and behold us, and show us the light of Thy mercies: and send Thy fear upon the nations that have not sought after Thee: that they may know that there is no God beside Thee, and that they may show forth Thy wonders. Lift up Thy hand over the strange nations, that they may see Thy power. For as Thou hast been sanctified in us in their sight, so Thou shalt be magnified among them in our presence, that they may know Thee, as we also have known Thee, that there is no god beside Thee, O Lord. Renew Thy signs, and work new miracles. Glorify Thy hand, and Thy right arm. Raise up indignation, and pour out wrath. Take away the ad-

versary, and crush the enemy. Hasten the time, and remember the end, that they may declare Thy wonderful works. Give testimony to them that are Thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in Thy name. Reward them that patiently wait for Thee, that Thy prophets may be found faithful: and hear the prayers of Thy servants, according to the blessing of Aaron over Thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that Thou art God, the beholder of all ages.

Festína tempus, et meménto finis, ut enárrent mirabília tua. Da testimónium his, qui ab inítio creatúræ tuæ sunt, et súscita prædicatiónes, quas locúti sunt in nómine tuo prophétæ prióres. Da mercédem sustinéntibus te, ut prophétæ tui fidéles inveniéntur: et exáudi oratiónes servórum tuórum, secúndum benedictiónem Aaron de pópulo tuo, et dírige nos in viam justítiæ, et sciant omnes, qui hábitant terram, quia tu es Deus, conspéctor sæculórum.

Or there may be read:

Epistle. 1 Tim. 2, 1-7

Lesson from the Epistle of Paul the Apostle to Timothy.

I DESIRE first of all that supplications, prayers, intercessions, and thanksgivings be made for all men: for kings, and for all that are in high stations: that we may lead a quiet and a peaceable life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus: Who gave Himself a redemption for all, a testimony in due times, whereunto I am appointed a preacher and an apostle (I say the truth, I lie not), a teacher of the gentiles in faith and truth.

Léctio Epístolæ beáti Pauli Apóstoli ad Timotheum.

OBSECRO primum ómnium fíeri obsecratiónes, oratiónes, postulatiónes, gratiárum actiónes, pro ómnibus homínibus: pro régibus et ómnibus qui in sublimitáte sunt, ut quiétam et tranquíllam vitam agámus, in omni pietáte, et castitáte; hoc enim bonum est, et accéptum coram Salvatóre nostro Deo, qui omnes hómines vult salvos fiéri, et ad agnitiónem veritátis veníre. Unus enim Deus, unus et mediátor Dei et hóminum, homo Christus Jesus: qui dedit redemptiónem semetípsum pro ómnibus, testimónium tempóribus suis: in quo pósitus sum ego prædicátor et apóstolus (veritátem dico, non méntior) doctor géntium in fide et veritáte.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 66, 6-8

Confiteántur tibi pópuli, Deus: confiteántur tibi pópuli omnes: terra dedit fructum suum. ℣. Benedícat nos Deus, Deus noster, benedícat nos Deus: et métuant eum omnes fines terræ.

Let the people praise Thee, O God, let all people give praise to Thee: the earth hath yielded her fruit. ℣. May God, our God, bless us, may God bless us: and all the ends of the earth fear Him.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 99, 1.* Jubiláte Deo, omnis terra: servite Dómino in lætitia: introíte in conspéctu ejus in exsultatióne. Allelúja.

Alleluia, alleluia. ℣ *Ps. 99, 1.* O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into His presence with exceeding joy. Alleluia.

Tract. Ps. 95, 3, 5

Annuntiáte inter gentes glóriam Dómini, in ómnibus pópulis mirabília ejus. ℣. Quóniam magnus Dóminus, et laudábilis nimis: terríbilis est super omnes deos. ℣. Quóniam omnes dii Géntium dæmónia: Dóminus autem cœlos fecit.

Tell forth the glory of the Lord among the gentiles: His wonders among all peoples. ℣. For great is the Lord, and exceedingly to be praised: He is to be feared above all gods. ℣. For all the gods of the heathen are devils: but the Lord made the heavens.

Greater Alleluia

Allelúja, allelúja. *Ps. 99, 1, 2.* Jubiláte Deo, omnis terra: servite Dómino in lætitia: introíte in conspéctu ejus in exsultatióne. Allelúja. ℣. Scitóte quóniam Dóminus ipse est Deus: ipse fecit nos, et non ipsi nos. Allelúja.

Alleluia, alleluia. ℣. *Ps. 99, 1, 2.* O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into His presence with exceeding joy. Alleluia. ℣. Know ye, that the Lord He is God: He made us, and not we ourselves. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 35-38

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Circuíbat Jesus omnes civitátes, et

At that time: Jesus went about all the cities, and

towns, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, He had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then saith He to His disciples: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.

castélla, docens in synagógis eórum, et prædicans evangélium regni, et curans omnem languórem, et omnem infirmitátem. Videns autem turbas, misértus est eis: quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discípulis suis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut míttat operários in messem suam.

Offertory. Ps. 95, 7, 9

Bring unto the Lord, O ye kindred of the gentiles, bring unto the Lord glory and honor, bring unto the Lord glory unto His name: bring sacrifices and come into His court, adore ye the Lord in His holy court. (*P. T.* Alleluia.)

Afférte Dómino, pátriæ géntium, afférte Dómino glóriam, et honórem, afférte Dómino glóriam nómini ejus: tóllite hóstias, et introíte in átria ejus, adoráte Dóminum in átrio sancto ejus. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

BEHOLD, O God, our protector, and look upon the face of Thy Christ, who gave Himself a redemption for all, and cause that, from the rising of the sun unto the going down thereof, Thy name be magnified among the gentiles, and that in every place a clean offering be sacrificed to Thy name. Through the same.

PROTÉCTOR noster áspice, Deus, et réspice in fáciem Christi tui: qui dedit redemptiónem semetípsum pro ómnibus, et fac, ut ab ortu solis usque ad occásum magnificétur nomen tuum in géntibus, ac in omni loco sacrificétur, et offerátur nómini tui oblátio munda. Per eúmdem Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 116, 1, 2

Praise the Lord all ye nations: praise Him all ye people: for His mercy is confirmed

Laudáte Dóminum, omnes gentes: laudáte eum, omnes pópuli: quóniam confirmáta

est super nos misericórdia ejus, et véritas Dómini manet in ætérnum. (*T. P.* Allelúja.)

upon us; and the truth of the Lord remaineth forever (*P. T.* Alleluia.)

Postcommunion

REDEMPTIÓNIS nostræ múnere vegetáti, quæsumus, Dómine: ut hoc perpétuæ salútis auxílio fides semper vera profíciat. Per Dóminum. (*T. P.* Allelúja.)

STRENGTHENED by the gift of our redemption, we beseech Thee, O Lord, that by this aid of everlasting salvation our faith may ever increase. Through our Lord. (*P. T.* Alleluia.)

Concluding Prayers, page 793.

Mass Against the Heathen, *(Purple)*

Introit. Ps. 43, 23-26

EXSÚRGE, quare obdórmis Dómine? exsúrge, et ne repéllas in finem: quare fáciem tuam avértis, oblivísceris tribulatiónem nostram? adhæsit in terra venter noster: exsúrge Dómine, adjúva nos, et líbera nos. (*T. P.* Allelúja.) *Ps. 113, 2.* Deus áuribus nostris audívimus: patres nostri annuntiavérunt nobis. ℣. Glória Patri.

ARISE, why sleepest Thou, O Lord? arise, and cast us not off to the end: why turnest Thou Thy face away, and forgettest our trouble. Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. (*P. T.* Alleluia.) *Ps. 113, 2.* O God, we have heard with our ears; our fathers have declared to us. ℣. Glory.

Prayer

OMNÍPOTENS sempitérne Deus, in cujus manu sunt ómnium potestátes, et ómnium jura regnórum: réspice in auxílium Christianórum; ut gentes paganórum, quæ in sua feritáte confídunt; déxteræ tuæ poténtia conterántur. Per Dóminum.

ALMIGHTY, everlasting God, in Whose hand are the power and the government of every realm; look upon and help the Christian people, that the heathen nations who trust in the fierceness of their own might, may be crushed by the power of Thine Arm. Through our Lord.

Epistle, In those days, *from the Mass on Wednesday, second week in Lent, page 276.*

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 82, 19, 14

Let the gentiles know that God is Thy name: Thou alone art the Most High over all the earth. ℣. O my God, make them like a wheel, and as stubble before the face of the wind.

Alleluia, alleluia. ℣. *Ps. 79, 3.* Stir up Thy might, O Lord, and come to save us. Alleluia.

Sciant gentes, quóniam nomen tibi Deus: tu solus Altíssimus super omnem terram. ℣. Deus meus, pone illos ut rotam, et sicut stípulam ante fáciem venti.

Allelúja, allelúja. ℣. *Ps. 79, 3.* Excita Dómine poténtiam tuam, et veni: ut salvos fácias nos. Allelúja.

Tract. Ps. 78, 9-11

Help us, O God our Saviour, and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake. ℣. Lest they should say among the gentiles, Where is their God? and let Him be made known among the nations before our eyes. ℣. Avenge the blood of Thy servants which hath been shed; let the sighing of the prisoners come in before Thee.

Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum. ℣. Nequándo dicant gentes: Ubi est Deus eórum? et innotéscat in natiónibus coram óculis nostris. ℣. Víndica sánguinem servórum tuórum, qui effúsus est: intret in conspéctu tuo gémitus compeditórum.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 79, 3.* Stir up Thy might, O God, and come to save us. Alleluia. ℣. *Ps. 79, 15, 16.* Turn again, O God of Hosts, look down, and see, and visit Thy vineyard, and perfect that which Thy right hand hath planted. Alleluia.

Allelúja, allelúja. ℣. *Ps. 79, 3.* Excita, Dómine, poténtiam tuam, et veni; ut salvos fácias nos. Allelúja. ℣. *Ps. 79, 15, 16.* Deus virtútum, convértere, réspice de cœlo, et vide, et vísita víneam istam: et pérfice eam, quam plantávit déxtera tua. Allelúja.

Gospel, Which of you shall have a friend, *from Mass on the Rogation Days, page 580.*

Offertory. Ps. 17, 28, 32

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud;

Pópulum húmilem salvum fácies: et óculos superbórum humiliábis: quóniam quis

Deus præter te Dómine? (*T. P.* Allelúja.)

for Who is God but Thee, O Lord? (*P. T.* Alleluia.)

Secret

Sacrifícium, Dómine, quod immolámus, inténde: ut propugnatóres tuos ab omni éruas paganórum nequítia, et in tuæ protectiónis securitáte constítuas. Per Dóminum.

Look, O Lord, upon the sacrifice which we offer up; that Thou mayest deliver Thy champions from the wickedness of the heathen, and place them safe under Thy protection. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 18, 81, 84, 86

In salutári tuo ánima mea, et in verbum tuum sperávi: quando fácies de persequéntibus me judícium? iníqui persecúti sunt me, ádjuva me Dómine Deus meus. (*T.P.* Allelúja.)

My soul is in Thy salvation, and in Thy word have I hoped: when wilt Thou execute judgment on them that persecute me? the wicked have persecuted me: help me, O Lord my God. (*P. T.* Alleluia.)

Postcommunion

Protéctor noster áspice, Deus: et propugnatóres tuos a paganórum defénde perículis; ut, omni perturbatióne submóta, líberis tibi méntibus desérviant. Per Dóminum.

Look upon us, O Lord, our protector, and defend Thy champions from peril of the heathen; that all disturbance may be ended and they may freely serve Thee. Through our Lord.

Concluding Prayers, page 793.

Mass for the Healing of Schism *(Purple)*

The Beginning of Mass, page 756.

Introit. Ps. 105, 47

Salvos nos fac, Dómine Deus noster: et cóngrega nos de natiónibus: ut confiteámur nómini sancto tuo: et gloriémur in laude tua. (*T. P.* Allelúja, allelúja.)

Save us, O Lord our God, and gather us from among the nations, that we may give thanks to Thy holy name, and may glory in Thy praise. (*P. T.* Alleluia, alle-

luia.) *Ps 105, 1.* Praise the Lord, for He is good: for His mercy is to everlasting. ℣. Glory.

Ps. 105, 1. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who settest straight what has gone astray, and gatherest together what is scattered, and keepest what Thou hast gathered together, we beseech Thee in Thy mercy to pour down on Christian people the grace of union with Thee, that putting aside disunion and attaching themselves to the true shepherd of Thy Church, they may be able to render Thee due service. Through our Lord.

DEUS, qui erráta córrigis, et dispérsa cóngregas, et congregáta consérvas: quæsumus, super pópulum christiánum tuæ uniónis grátiam cleménter infúnde; ut, divisióne rejécta, vero pastóri Ecclésiæ tuæ se úniens, tibi digne váleat famulári. Per Dóminum.

Epistle. Ephes. 4, 1-7; 13-21

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Léctio beáti Pauli Apóstoli ad Ephésios.

BRETHREN: I beseech you that you walk worthy of the vocation in which you are called: with all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all. But to every one of us is given grace according to the measure of the giving of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ;

FRATRES: Obsecro vos, ut digne ambulétis vocatióne qua vocáti estis, cum omni humilitáte, et mansuetúdine, cum patiéntia, supportántes invicem in caritáte, sollíciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestræ. Unus Dóminus, una fides, unum baptísma. Unus Deus et Pater ómnium, qui est super omnes et per ómnia, et in ómnibus nobis. Unicuíque autem nostrum data est grátia secúndum mensúram donatiónis Christi: donec occurrámus omnes in unitátem fídei, et agnitiónis Fílii Dei, in virum perféctum, in men-

súram ætátis plenitúdinis Christi: ut jam non simus párvuli fluctuántes, et circumferámur omni vento doctrínæ in nequítia hóminum, in astútia ad circumventiónem erróris. Veritátem autem faciéntes in caritáte, crescámus in illo per ómnia, qui est caput Christus: ex quo totum corpus compáctum, et connéxum per omnem junctúram subministratiónis, secúndum operatiónem in mensúram uniuscujúsque membri, augméntum córporis facit in ædificatiónem sui in caritáte. Hoc ígitur dico, et testíficor in Dómino, ut jam non ambulétis, sicut et gentes ámbulant in vanitáte sensus sui, ténebris obscurátum habéntes intelléctum, alienáti a vita Dei per ignorántiam quæ est in illis, propter cæcitátem cordis ipsórum qui desperántes, semetípsos tradidérunt impudicítiæ, in operatiónem immundítiæ omnis, in avarítiam. Vos autem non ita didicístis Christum, si tamen illum audístis, et in ipso edócti estis, sicut est véritas in Christo Jesu Dómino nostro.

that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine by the wickedness of men by cunning craftiness by which they lie in wait to deceive. But doing the truth in charity, we may in all things grow up in Him Who is the head, even Christ; from Whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity. This then I say and testify in the Lord: that henceforward you walk not as also the gentiles walk in the vanity of their mind. Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness. But you have not so learned Christ: if so be that you have heard Him, and have been taught in Him, as the truth is in Jesus our Lord.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 121, 6, 7

Rogáte quæ ad pacem sunt Jerúsalem: et abundántia diligéntibus te. ℣. Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee. Let peace be in thy strength: and abundance in thy towers.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 147, 12.* Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia.

Allelúja, allelúja. ℣. *Ps. 147, 12.* Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja.

Tract. Ps. 75, 2-4

In Judea God is known: His name is great in Israel. ℣. And His place is in peace: and His abode in Sion. ℣. There hath He broken the powers of bows, the shield, the sword and the battle.

Notus in Judæa Deus, in Israël magnum nomen ejus. ℣. Et factus est in pace locus ejus, et habitátio ejus in Sion. ℣. Ibi confrégit poténtias árcuum, scutum, gládium et bellum.

Greater Alleluia

Alleluia, Alleluia. ℣. *147, 12.* Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia. ℣. *Ps. 147, 14.* Who hath placed peace in thy borders: and filleth thee with the fat of corn. Alleluia.

Allelúja, allelúja. ℣. *Ps. 147, 12.* Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja. ℣. *Ps. 147, 14.* Qui pósuit fines tuos pacem: et ádipe fruménti sátiat te. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 17, 1-23

✠ Continuation of the holy Gospel according to St. John.

AT THAT time: Jesus lifting up His eyes to heaven, said: Holy Father, keep them in Thy name whom Thou hast given Me; that They may be one, as We also are. While I was with them, I kept them in Thy name. Those whom Thou gavest Me have I kept; and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to Thee; and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy word, and the

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Sublevátis Jesus óculis in cœlum dixit: Pater sancte, serva eos in nómine tuo, quos dedísti mihi: ut sint unum, sicut et nos. Cum essem cum eis, ego servábam eos in nómine tuo. Quos dedísti mihi custodívi; et nemo ex eis périit nisi fílius perditiónis, ut Scriptúra impleátur. Nunc autem ad te vénio: et hæc loquor in mundo, ut hábeant gáudium meum implétum in semetípsis. Ego dedi eis sermónem tuum, et mundus eos ódio hábuit, quia non sunt de mundo,

sicut et ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serves eos a malo. De mundo non sunt, sicut et ego non sum de mundo. Sanctífica eos in veritáte. Sermo tuus véritas est. Sicut tu me misísti in mundum, et ego misi eos in mundum. Et pro eis ego sanctífico meípsum, ut sint et ipsi sanctificáti in veritáte. Non pro eis autem rogo tantum, sed et pro eis, qui creditúri sunt per verbum eórum in me: ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint: ut credat mundus, quia tu me misísti. Et ego claritátem, quam dedísti mihi, dedi eis: ut sint unum, sicut et nos unum sumus. Ego in eis, et tu in me: ut sint consummáti in unum.

world hath hated them, because they are not of the world; as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. As Thou hast sent Me into the world, I also sent them into the world. And for them do I sanctify Myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one, as We also are one: I in them, and Thou in Me; that they may be made perfect in one.

Offertory. Rom. 15, 5, 6

Det vobis Deus idípsum sápere in alterútrum: ut unánimes uno ore honorificétis Deum nostrum. (*T. P.* Allelúja.)

May God give you to be of one mind one toward another: that with one mind and one mouth you may glorify our God. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

MÚNERA hæc pro unióne pópuli christiáni tibi, Dómine, obláta sanctífica: per quæ unitátis et pacis in Ecclésia tua nobis dona concédas. Per Dóminum.

HALLOW these gifts which we offer up to Thee, O Lord, for union among the Christian people; and by means of these grant us the grace of union and peace within Thy Church. Through our Lord.

Preface for Weekdays, page 775.

Communion. 1 Cor. 10, 17

We, being many, are one bread and one body; all who partake of one bread and of one cup. (*P. T.* Alleluia.)

Unus panis, et unum corpus multi sumus, omnes qui de uno pane et de uno cálice participámus. (*T. P.* Allelúja.)

Postcommunion

Even as this, Thy holy communion, which we have taken, foreshows the union of the faithful in Thee, O Lord, so, we beseech Thee, may it bring about reunion in Thy Church. Through our Lord.

Hæc tua, Dómine, sumpta sacra commúnio, sicut fidélium in te uniónem præsígnat; sic in tua Ecclésia unitátis, quæsumus, operétur efféctum. Per Dóminum.

Concluding Prayers, page 793.

Mass in Time of War *(Purple)*

The Beginning of Mass, page 756.

Introit. Ps. 24, 6, 3, 22

Remember, O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. (*P. T.* Alleluia, alleluia.) *Ps. 24, 1, 2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. ℣. Glory.

Reminíscere miseratiónum tuárum Dómine, et misericórdiæ tuæ, quæ a sæculo sunt: ne umquam dominéntur nobis inimíci nostri: líbera nos Deus Israël ex ómnibus angústiis nostris. (*T. P.* Allelúja, allelúja.) *Ps. 24, 1, 2.* Ad te Dómine levávi ánimam meam: Deus meus, in te confído, non erubéscam. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who dost stamp out wars and vanquish the assailants of them that hope in Thee, help us when we cry to Thee, that the ferocity of our enemies may be brought low, and we may praise Thee

Deus, qui cónteris bella, et impugnatóres in te sperántium poténtia tuæ defensiónis expúgnas: auxiliáre fámulis tuis, implorántibus misericórdiam tuam; ut inimicórum suórum feritáte

depréssa, incessábili te gratiárum actióne laudémus. Per Dóminum.

with unceasing thanksgiving. Through our Lord.

Lesson. Jer. 42, 1, 2, 7-12

Léctio Jeremíæ Prophétæ.

In diébus illis: Accessérunt omnes príncipes bellatórum: dixerúntque ad Jeremíam prophétam: Ora pro nobis ad Dóminum Deum tuum. Et factum est verbum Dómini ad Jeremiam. Vocavítque omnes príncipes bellatórum, et univérsum pópulum a mínimo usque ad magnum. Et dixit ad eos: Hæc dicit Dóminus Deus Israël, ad quem misístis me, ut prosternerem preces vestras in conspéctu ejus: Si quiescéntes manséritis in terra hac, ædificábo vos, et non déstruam: plantábo, et non evéllam: jam enim placátus sum super malo, quod feci vobis. Nolíte timére a fácie regis Babylónis, quem vos pávidi formidátis: nolite metúere eum, dicit Dóminus: quia vobíscum sum ego, ut salvos vos fáciam, et éruam de manu ejus. Et dabo vobis misericórdias, et miserébor vestri, et habitáre vos fáciam in terra vestra: dicit Dóminus omnípotens.

Lesson from Jeremias the Prophet.

In those days all the captains of the warriors came near: and they said to Jeremias the prophet: pray thou for us to the Lord thy God. And the word of the Lord came to Jeremias. And he called all the captains of the fighting men that were with him, and all the people from the least to the greatest. And he said to them: Thus saith the Lord, the God of Israel, to whom you sent me, to present your supplications before Him: If you will be quiet and remain in this land. I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you. Fear not because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord: for I am with you, to save you, and to deliver you from his hand. And I will show mercies to you, and will take pity on you, and will cause you to dwell in your own land, saith the Lord almighty.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 76, 15, 16

Tu es Deus, qui facis mirabília, solus: notam fecísti in géntibus virtútem tuam. ℣. Liberásti in bráchio tuo póp-

Thou art the God that alone dost wonders: Thou hast made Thy power known among the nations. ℣. With Thy arm

Thou hast redeemed Thy people, the children of Israel and Joseph.

ulum tuum, fílios Israël et Joseph.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 58, 2.* Deliver me from my enemies, O my God, and defend me from them that rise up against me. Alleluia.

Allelúja, allelúja. ℣. *Ps. 58, 2.* Eripe me de inimícis meis, Deus meus: et ab insurgéntibus in me líbera me. Allelúja.

Tract. Ps. 102, 10

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. ℣. *Ps. 78, 8, 9.* O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. ℣. Help us, O God our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. ℣. *Ps. 78, 8, 9.* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. ℣. Adjuva nos Deus salutáris noster: et propter glóriam nóminis tui Dómine líbera nos: et propítius esto peccátis nostris propter nomen tuum.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 58, 2.* Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia. ℣. *Ps. 58, 17.* But I will sing Thy strength: and will extol Thy mercy in the morning. Alleluia.

Allelúja, allelúja. ℣. *Ps. 58, 2.* Eripe me de inimícis meis, Deus meus: et ab insurgéntibus in me líbera me. Allelúja. ℣. *Ps. 58, 17.* Ego autem cantábo fortitúdinem tuam: et exsultábo mane misericórdiam tuam. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 3-8

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time: The disciples came to Jesus privately, saying, Tell us, when

IN ILLO témpore: Accessérunt ad Jesum discípuli secréto, dicéntes: Dic no-

bis, quando hæc erunt? et quod signum advéntus tui, et consummatiónis sæculi? Et respóndens Jesus, dixit eis: Vidéte ne quis vos sedúcat. Multi enim vénient in nómine meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditúri enim estis prælia, et opiniónes præliórum. Vidéte ne turbémini. Opórtet enim hæc fíeri, sed nondum est finis. Consúrget enim gens in gentem et regnum in regnum, et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia inítia sunt dolórum.

shall these things be? and what shall be the sign of Thy coming, and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you: For many will come in My name saying, I am Christ: and they will seduce many. And you shall hear of wars, and rumors of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places: Now all these are the beginning of sorrows.

Offertory. Ps. 17, 28, 32

Pópulum húmilem salvum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine? (*T. P.* Allelúja.)

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud; for Who is God but Thee, O Lord? (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

Sacrifícium, Dómine, quod immolámus, inténde placátus: ut ab omni nos éruat bellórum nequítia, et in tuæ protectiónis securitáte constítuat. Per Dóminum.

Be appeased, O Lord, by the sacrifice which we offer, that it may deliver us from all the evil of war and set us in the security of Thy protection. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 30, 3

Inclína aurem tuam, accelera, ut erípias nos. (*T. P.* Allelúja.)

Bow down Thy ear, make haste to deliver us. (*P. T.* Alleluia.)

Postcommunion

Deus regnórum ómnium, regúmque dominátor, qui nos et percutiéndo sanas,

O God, Who hast dominion over all kingdoms and all kings, Who dost heal us by

smiting and preserve us by pardoning, stretch forth Thy mercy toward us, that we may employ for the uses of correction the tranquility and peace secured by Thy power. Through our Lord.

et ignoscéndo consérvas: præténde nobis misericórdiam tuam: ut tranquillitáte pacis, tua potestáte serváta, ad remédia correctiónis utámur. Per Dóminum.

Concluding Prayers, page 793.

Mass to Beg for Peace *(Purple)*

The Beginning of Mass, page 756.

Introit. Ecclus. 36, 118

GIVE peace, O Lord, to them that patiently wait for Thee, that Thy prophets may be found faithful: hear the prayers of Thy servant, and of Thy people Israel. (*P. T.* Alleluia, alleluia.) *Ps. 121, 1.* I rejoiced at the things that were said to me: We shall go into the house of the Lord. ℣. Glory.

DA PACEM, Dómine, sustinéntibus te, ut Prophétæ tui fidéles inveniántur: exáudi preces servi tui, et plebis tuæ Israël (*T. P.* Allelúja, allelúja.) *Ps. 121, 1.* Lætátus sum in his quæ dicta sunt mihi: in domum Dómini íbimus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, from Whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts being devoted to the keeping of Thy commandments, and the fear of enemies removed, our times, by Thy protection, may be peaceful. Through our Lord.

DEUS, a quo sancta desidéria, recta consília, et justa sunt ópera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandátis tuis dédita, et hóstium subláta formídine, témpora sint tua protectióne tranquílla. Per Dóminum.

Lesson. 2 Mach. 1, 1-5

Lesson from the Book of Machabees.

Léctio libri Machabæórum.

TO THE brethren, the Jews that are throughout Egypt, the brethren, the Jews that are

FRATRIBUS qui sunt per Ægyptum, Judæis, salútem dicunt fratres qui sunt in

Jerosólymis, Judæi, et qui in regióne Judææ, et pacem bonam. Benefáciat vobis Deus, et memínerit testaménti sui quod locútus est ad Abraham, et Isaac, et Jacob servórum suórum fidélium: et det vobis cor ómnibus, ut colátis eum, et faciátis ejus voluntátem corde magno, et ánimo voléntì. Adapériat cor vestrum in lege sua, et in præcéptis suis, et fáciat pacem. Exáudiat oratiónes vestras, et reconciliétur vobis, nec vos déserat in témpore malo, Dóminus Deus noster.

in Jerusalem, and in the land of Judea, send health, and good peace. May God be gracious to you, and remember His covenant that He made with Abraham, and Isaac, and Jacob, His faithful servants: And give you all a heart to worship Him and to do His will with a great heart, and a willing mind. May He open your heart in His law, and in His commandments, and send you peace. May He hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 121, 6, 7

Rogate quæ ad pacem sunt Jerúsalem: et abundántia diligéntibus te. ℣. Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee. ℣. Let peace be in Thy strength: and abundance in thy towers.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 147, 12.* Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja.

Alleluia, alleluia. ℣. *Ps. 147, 12.* Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia.

Tract. Ps. 75, 2-4

Notus in Judæa Deus, in Israël magnum nomen ejus. ℣. Et factus est in pace locus ejus, et habitátio ejus in Sion. ℣. Ibi confrégit poténtias arcuum, scutum, gládium et bellum.

In Judea God is known, His name is great in Israel. ℣. And His place is in peace, and His abode in Sion. ℣. There hath He broken the power of bows, the shield, the sword, and the battle.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 147, 12.* Lauda, Jerúsalem,

Alleluia, alleluia. ℣. *Ps. 147, 12.* Praise the Lord, O Jerusa-

lem: praise thy God, O Sion. Alleluia. ℣. Who hath placed peace in thy borders: and filleth thee with the fat of corn. Alleluia.

Dóminum: lauda Deum tuum, Sion. Allelúja. ℣. Qui pósuit fines tuos pacem: et ádipe fruménti sátiat te. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 20, 19-23

✠ Continuation of the holy Gospel according to St. John.

AT THAT time: when it was late, that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them; and said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Cum sero esset die illo, una sabbatórum, et fores essent clausæ, ubi erant discípuli congregáti propter metum Judæórum, venit Jesus, et stetit in médio, et dixit eis: Pax vobis. Et cum hoc dixísset, osténdit eis manus et latus. Gavísi sunt ergo discípuli, viso Dómino. Dixit ergo eis íterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixísset, insufflávit, et dixit eis: Accípite Spíritum sanctum: quorum remiséritis peccáta, remittúntur eis: et quorum retinuéritis, reténta sunt.

Offertory. Ps. 134, 3, 6

Praise ye the Lord, for He is good, sing ye to His name, for it is sweet: whatsoever He pleased, He hath done in heaven and upon earth (*P. T.* Alleluia.)

Laudáte Dóminum, quia benígnus est: psállite nómini ejus, quóniam suávis est: ómnia quæcúmque vóluit, fecit in cœlo et in terra. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

O GOD, Who sufferest not the nations that believe in Thee to be shaken by any fear,

DEUS, qui credéntes in te pópulos nullis sinis cóncuti terróribus: dignáre

preces et hóstias dicátæ tibi plebis suscípere; ut pax a tua pietáte concéssa, christianórum fines ab omni hoste fáciat esse secúros. Per Dóminum.

deign, we beseech Thee, to receive the prayers and sacrifices of the people consecrated to Thee, that peace, the gift of Thy loving-kindness, may render Christian countries safe from every enemy. Through our Lord.

Preface for Weekdays, page 775.

Communion. John 14, 27

Pacem relínquo vobis: pacem meam do vobis, dicit Dóminus. (*T. P.* Allelúja.)

My peace I leave you: My peace I give to you, saith the Lord. (*P. T.* Alleluia.)

Postcommunion

Deus auctor pacis et amátor, quem nosse, vívere, cui servíre, regnáre est: prótege ab ómnibus impugnatiónibus súpplices tuos: ut qui in defensióne tua confídimus, nullíus hostilitátis arma timeámus. Per Dóminum.

O God, the author and lover of peace, Whom to know is to live, and to serve is to reign, protect Thy suppliants from all assaults, that we who trust in Thy defence, may fear no armed hostility. Through our Lord.

Concluding Prayers, page 793.

Mass in Time of Pestilence *(Purple)*

The Beginning of Mass, page 756.

Introit. 2 Kings 24, 16

Recordáre, Dómine, testaménti tui, et dic Angelo percutiénti: Cesset jam manus tua, et non desolétur terra, et ne perdas omnes ánimam vivéntem (*T. P.* Allelúja, allelúja.) ℣. *Ps. 79, 2.* Qui regis Israël inténde: qui dedúcis, velut ovem, Joseph. ℣. Glória Patri.

Be mindful, O Lord, of Thy covenant, and say to the destroying angel. Now hold thy hand, and let not the land be made desolate, and destroy not every living soul. (*P. T.* Alleluia, alleluia.) *Ps. 79, 2.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. ℣. Glory.

Kyrie, page 761: Gloria, page 762.

Prayer

O GOD, Who desirest not the death of sinners, but their repentance, look mercifully upon Thy people when they turn unto Thee, that, while they show devotion to Thee, Thou mayst turn away from them the scourges of Thine anger. Through our Lord.

DEUS, qui non mortem, sed pœniténtiam desíderas peccatórum: pópulum tuum ad te reverténtem propítius réspice: ut, dum tibi devótus exsístit, iracúndiæ tuæ flagélla ab eo cleménter amóveas. Per Dóminum.

Lesson. 2 Kings 24, 15-16, 25

Lesson from the Book of Kings.

IN THOSE days: The Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men. And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough: now hold thy hand. And the angel of the Lord was by the thrashing-floor of Areuna the Jebusite. And David said to the Lord, when he saw the angel striking the people: It is I, I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let Thy hand, I beseech Thee, be turned against me, and against my father's house. And Gad came to David that day, and said: Go up, and build an altar to the Lord in the thrashing-floor of Areuna the Jebusite. And David went up according to the word of Gad which the Lord had com-

Léctio libri Regum.

IN DIÉBUS illis; Immísit Dóminus pestiléntiam in Israël, de mane usque ad tempus constitútum, et mórtui sunt ex pópulo, a Dan usque ad Bersabée, septuagínta míllia virórum. Cumque extendísset manum suam Angelus Dómini super Jerúsalem, ut dispérderet eam, misértus est Dóminus super afflictióne, et ait Angelo percutiénti pópulum: Súfficit: nunc cóntine manum tuam. Erat autem Angelus Dómini juxta áream Areúna Jebusæi. Dixítque David ad Dóminum, cum vidísset Angelum cædéntem pópulum: Ego sum qui peccávi, ego iníque egi: isti, qui oves sunt, quid fecérunt? vertátur, óbsecro, manus tua contra me, et contra domum patris mei. Venit autem Gad Prophéta ad David in die illa, et dixit ei: Ascénde, et constítue altáre Dómino in área Areúna Jebusæi. Et ascéndit David juxta sermónem Gad, quem præcéperat ei Dóminus: et ædificávit altáre Dó-

mino, et óbtulit holocáusta et pacífica: et propitiátus est Dóminus terræ, et cohíbita est plaga ab Israël.

manded him: And he built there an altar to the Lord, and offered holocausts and peace-offerings: and the Lord became merciful to the land, and the plague was stayed from Israel.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 106, 20, 21

Misit Dóminus, verbum suum, et sanávit eos: et erípuit eos de morte eórum. ℣. Confiteántur Dómino misericórdiæ ejus, et mirabília ejus fíliis hóminum.

The Lord sent His word, and healed them: and delivered them from their death. ℣. Let the mercies of the Lord give glory to Him; and His wonderful works to the children of men.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 68, 2.* Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam. Allelúja.

Alleluia, alleluia. ℣. *Ps. 68, 2.* Save me, O God, for the waters are come in even unto my soul. Alleluia.

Tract. Ps. 102

Dómine non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. ℣. *Ps. 78, 8, 9.* Dómine ne memíneris iniquitátum nostrárum antiquárum, cito antícipent nos misericórdiæ tuæ; quia páuperes facti sumus nimis. ℣. Adjuva nos Deus salutáris noster: et propter glóriam nóminis tui Dómine líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. ℣. *Ps. 78, 8, 9.* O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. Help us, O God our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 68, 2.* Salvum me fac, Deus, quó-

Alleluia, alleluia. ℣. *Ps. 68, 2.* Save me, O God, for the waters

are come in even unto my soul. Alleluia. ℣. *Zach.* 8, 7, 8. I will save my people Israel in the evil day: and I will be their God in truth and in justice. Alleluia.

niam intravérunt aquæ usque ad ánimam meam. Allelúja. ℣. *Zach.* 8, 7, 8. Salvábo pópulum meum Israël in die malo, et ero eis in Deum, in veritáte et justítia. Allelúja.

Munda Cor Meum, page 763.

Gospel, Jesus rising up, *from the Mass on Thursday of the third week in Lent, page 312.*

Offertory. Num. 16, 48

The high priest stood between the dead and the living, having a golden censer in his hand: and offering the sacrifice of incense, he appeased the wrath of God, and the affliction from the Lord ceased. (*P. T.* Alleluia.)

Stetit póntifex inter mórtuos et vivos, habens thuríbulum áureum in manu sua: et ófferens incénsi sacrifícium, placávit iram Dei, et cessávit quassátio a Dómino. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

MAY the offering of the present sacrifice, O Lord, we beseech Thee, assist us, that it may both absolve us from all our sins, and save us from the onslaught of complete destruction. Through our Lord.

SUBVÉNIAT nobis, quæsumus, Dómine, sacrifícii præséntis oblátio: quæ nos et ab erróribus univérsis poténter absólvat, et a totíus erípiat perditiónis incúrsu. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 6, 17-19

A multitude of sick, and they that were troubled with unclean spirits, came to Him: for virtue went out from Him, and healed all. (*P. T.* Alleluia.)

Multitúdo languéntium, et qui vexabántur a spirítibus immúndis, veniébant ad eum: quia virtus de illo exíbat, et sanábat omnes. (*T. P.* Allelúja.)

Postcommunion

HARKEN unto us, O God, our Saviour, and make Thy people free from the terrors of Thy wrath and secure in the gift of Thy mercy. Through our Lord.

EXÁUDI nos, Deus, salutáris noster: et pópulum tuum ab iracúndiæ tuæ terróribus líberum, et misericórdiæ tuæ fac largitáte secúrum. Per Dóminum.

Concluding Prayers, page 793.

Mass to Obtain the Grace of the Holy Ghost *(Red)*

Mass of the Holy Ghost, page 1429, with special prayers as below:

Prayer

DEUS, cui omne cor patet, et omnis volúntas lóquitur, et quem nullum latet secrétum: purífica per infusiónem Sancti Spíritus cogitatiónes cordis nostri; ut te perfécte dilígere, et digne laudáre mereámur. Per Dóminum . . . in unitáte ejúsdem.

O GOD, to Whom every heart is open, and every will speaketh, and from Whom no secret is hidden, purify by the infusion of the Holy Spirit the thoughts of our hearts, that we may be worthy to love Thee perfectly and praise Thee worthily. Through...in the unity of the same.

Secret

HÆC oblátio, quæsumus, Dómine, cordis nostri máculas emúndet: ut Sancti Spíritus digna efficiátur habitátio. Per Dóminum . . . in unitáte ejúsdem.

MAY this oblation, we beseech Thee, O Lord, cleanse the stains of our hearts, that they may be made worthy habitations of the Holy Spirit. Through...in the unity of the same.

Postcommunion

CONCÉDE, quæsumus, omnípotens Deus, Sanctum nos Spíritum votis promeréri sédulis: quátenus ejus grátia, et ab ómnibus liberémur tentatiónibus, et peccatórum nostrórum indulgéntiam percípere mereámur. Per Dóminum . . . in unitáte ejúsdem.

GRANT us, we beseech Thee, O almighty God, to deserve the Holy Spirit by constant prayer, whereby His grace may deliver us from all temptations, and we may be worthy to obtain the forgiveness of our sins. Through...in the unity of the same.

Mass for the Remission of Sins *(Purple)*

The Beginning of Mass, page 756.

Introit. Wis. 11, 24, 25, 27

MISERÉRIS ómnium Dómine, et nihil odísti eórum quæ fecísti, dissímulans peccáta hóminum prop-

THOU hast mercy upon all, O Lord, and hatest none of the things which Thou hast made; winking at the sins of

men for the sake of repentance, and sparing them: for Thou art the Lord our God. *Ps. 56, 2.* Have mercy on me, O God, have mercy on me; for my soul trusteth in Thee. ℣. Glory.

ter pœniténtiam, et parcens illis; quia tu es Dóminus Deus noster. *Ps. 56, 2.* Miserére mei, Deus, miserére mei, quóniam in te confídit ánima mea. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

HEAR, O Lord, we beseech Thee, the prayers of Thy suppliants and punish not the sins of those who confess unto Thee; but in Thy bounty grant us both forgiveness and peace. Through our Lord.

EXÁUDI, quæsumus, Dómine, súpplicum preces, et confiténtium tibi parce peccátis: ut páriter nobis indulgéntiam tríbuas benígnus, et pacem. Per Dóminum.

Epistle. Romans 7, 22-25

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

BRETHREN: I am delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? The grace of God, by Jesus Christ our Lord.

FRATRES: Condeléctor legi Dei secúndum interiórem hóminem: vídeo autem áliam legem in membris meis, repugnántem legi mentis meæ, et captivántem me in lege peccáti, quæ est in membris meas. Infélix ego homo, quis me liberábit de córpore mortis hujus? Grátia Dei per Jesum Christum. Dóminum nostrum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 78, 9, 10

Forgive us our sins, O Lord, lest they should say among the gentiles, Where is their God? ℣. *Ps. 78, 9.* Help us, O God our Saviour; and for the glory of Thy name, O Lord, deliver us.

Propítius esto, Dómine, peccátis nostris, nequándo dicant gentes: Ubi est Deus eórum? ℣. *Ps. 78, 9.* Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 7, 12.* Deus judex justus, fortis et pátiens: numquid irascétur per singulos dies? Allelúja.

Alleluia, alleluia. ℣. *Ps. 7, 12.* God is a just judge, strong and patient: is He angry every day? Alleluia.

Tract. Ps. 129, 1-4

De profúndis clamávi ad te Dómine: Dómine exáudi vocem meam. ℣. Fiant aures tuæ intendéntes, in oratiónem servi tui. ℣. Si iniquitátes observáveris Dómine: Dómine quis sustinébit. ℣. Quia apud te propitiátio est: et propter legem tuam sustínui te Dómine.

From the depths I have cried to Thee, O Lord; Lord, hear my voice. ℣. Let Thine ears be attentive to the prayer of Thy servant. ℣. If Thou shalt observe iniquities, O Lord, Lord, Who shall endure it? ℣. For with Thee is propitiation, and by reason of Thy law I have waited for Thee, O Lord.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 7, 12.* Deus judex justus, fortis et pátiens: numquid irascétur per singulos dies? Allelúja. ℣. *Ps. 50, 10.* Audítui meo dabis gáudium et lætítiam: et exsultábunt ossa humiliáta. Allelúja.

Alleluia, alleluia. ℣. *Ps. 7, 12.* God is a just judge, strong and patient: is He angry every day? Alleluia. ℣. *Ps. 50, 10.* To my hearing Thou shalt give joy and gladness: and the bones that have been humbled shall rejoice. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 11, 22-25

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus discípulis suis: Pétite, et dábitur vobis: quærite, et inveniétis: pulsáte, et aperiétur vobis. Omnis enim, qui petit, áccipit: et qui quærit, ínvenit: et pulsánti aperiétur. Quis autem ex vobis patrem petit panem? numquid lápidem dabit illi? Aut piscem: numquid pro pisce serpéntem dabit illi? Aut si petíerit ovum: numquid pórriget illi

✠ Continuation of the holy Gospel according to St. Luke.

At that time: Jesus said to His disciples: Ask and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish, give him a ser-

pent? Or if he shall ask an egg, will he reach him a scorpion? If you then, being evil know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?

scorpiónem? Si ergo vos cum sitis mali, nostis bona data dare fíllis vestris: quanto magis Pater vester de cœlo dabit spíritum bonum peténtibus se?

Offertory. Ps. 101, 2

O Lord, hear my prayer: and let my cry come to Thee.

Dómine, exáudi oratiónem meam: et clamor meus ad te pervéniat.

Offertory Prayers, page 767.

Secret

We offer up to Thee, O Lord, a sacrifice of atonement and praise; that Thou mayest both mercifully pardon our sins and guide our wavering hearts. Through our Lord.

Hóstias tibi, Dómine, placatiónis et laudis offérimus; ut et delícta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 11, 9, 10

Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Pétite, et accipiétis: quærite, et inveniétis: pulsáte, et aperiétur vobis. Omnis enim, qui petit, áccipit: et qui quærit, ínvenit, et pulsánti aperiétur.

Postcommunion

Grant, eternal Saviour, that we who by means of this gift receive forgiveness of sins, may henceforth avoid sin. Through our Lord.

Præsta nobis, ætérne Salvátor: ut, percipiéntes hoc múnere véniam peccatórum, deínceps peccáta vitémus. Per Dóminum.

Concluding Prayers, page 793.

Mass for Pilgrims and for Travelers *(Purple)*

The Beginning of Mass, page 756.

Introit. Ps. 25, 11-12

REDIME me Dómine, et miserére mei pes enim meus stetit in via recta; in ecclésiis benedícam Dóminum. (*T. P.* Alleluja, allelúja.) *Ps. 11, 1.* Júdica me Dómine, quóniam ego in innocéntia mea ingréssus sum; et in Dómino sperans, non infirmábor. ℣. Glória Patri.

REDEEM me, O Lord, and have mercy on me: for my foot hath stood in the direct way: in the churches I will bless the Lord. (*P. T.* Alleluia, alleluia.) *Ps. 11, 1.* Judge me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ADÉSTO, Dómine, supplicatiónibus nostris: et viam famulórum tuórum in salútis tuæ prosperitáte dispóne; ut inter omnes viæ et vitæ hujus varietátes, tuo semper protegántur auxílio. Per Dóminum.

LEND Thine ear to our supplications, O Lord, and dispose the way of Thy servants in the prosperous way of Thy salvation, that, among all the vicissitudes of this life's pilgrimage, they may ever be protected by Thine assistance. Through our Lord.

Lesson. Gen. 28, 10-22

Léctio libri Génesis.

IN DIÉBUS illis: Egréssus Jacob de Bersabée, pergébat Haran. Cumque venísset ad quemdam locum, et vellet in eo requiéscere post solis occúbitum, tulit de lapídibus qui jacébant, et suppónens cápiti suo, dormívit in eódem loco. Vidítque in somnis Dóminum dicéntem sibi: Ego sum Dóminus Deus Abraham patris tui, et Deus Isaac: terram, in qua dormis, tibi

Lesson from the Book of Genesis.

IN THOSE days: Jacob being departed from Bersabee, went on to Haran. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place. And he saw in his sleep the Lord, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac: The land, wherein thou sleep-

est, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and thy seed all the tribes of the earth shall be blessed. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said. And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it. And he made a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on; and I shall return prosperously to my father's house: the Lord shall be my God: and this stone, which I have set up for a title, shall be called the house of God: and of all things that Thou shalt give to me, I will offer tithes to Thee.

dabo et sémini tuo. Eritque semen tuum quasi pulvis terræ: dilatáberis ad Occidéntem, et Oriéntem, et Septentriónem, et Merídiem; et benedicéntur in te, et in sémine tuo cunctæ tribus terræ. Et ero custos tuus quocúmque perréxeris, et redúcam te in terram hanc: nec dimíttam, nisi complévero univérsa quæ dixi. Surgens ergo Jacob mane, tulit lápidem, quem supposúerat cápiti suo, et eréxit in títulum, fundens óleum désuper. Vovit étiam votum, dicens: Si fúerit Deus mecum, et custodíerit me in via, per quam ego ámbulo, et déderit mihi panem ad vescéndum, et vestiméntum ad induéndum, reversúsque fúero próspere ad domum patris mei: erit mihi Dóminus in Deum, et lapis iste, quem eréxi in títulum, vocábitur domus Dei: cunctorúmque, quæ déderis mihi, décimas ófferam tibi.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 22, 4

If I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me, O Lord. ℣. Thy rod, and Thy staff, they have comforted me.

Si ámbulem in médio umbræ mortis, non timébo mala: quóniam tu mecum es, Dómine. ℣. Virga tua et báculus tuus: ipsa me consoláta sunt.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 118, 133.* Direct my steps according

Allelúja, allelúja. ℣. *Ps. 118, 133.* Gressus meos dírige se-

cúndum elóquium tuum: ut non dominétur mei omnis injustítia. Allelúja.

to Thy word, and let no iniquity have dominion over me. Alleluia.

Tract. Ps. 90, 11, 13

Angélis suis Deus mandávit de te: ut custódiant te in ómnibus viis tuis. ℣. In mánibus portábunt te: ne umquam offéndas ad lápidem, pedem tuum. ℣. Super áspidem et basilíscum ambulábis: et conculcábis leónem et dracónem.

God hath given His angels charge over thee, to keep thee in all thy ways. ℣. In their hands they shall bear thee up: lest thou dash thy foot against a stone. ℣. Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 118, 133.* Gressus meos dírige secúndum elóquium tuum: ut non dominétur mei omnis injustítia. Allelúja. ℣. *Ps. 121, 1.* Lætátus sum in his quæ dicta sunt mihi: In domum Dómini íbimus. Allelúja.

Alleluia, alleluia. ℣. *Ps. 118, 133.* Direct my steps according to Thy word, and let no iniquity have dominion over me. Alleluia. ℣. *Ps. 121, 1.* I rejoiced at the things that were said to me: We shall go into the house of the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 7-14

✠ Sequéntia sancti Evangélii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Dixit Jesus discípulis suis: Eúntes prædicáte, dicéntes: Quia appropinquávit regnum cœlórum. Infírmos curáte, mórtuos suscitáte, leprósos mundáte, dæmones ejícite: gratis accepístis, gratis date. Nolíte possidére aurum, neque argéntum, neque pecúniam in zonis vestris: non peram in via, neque duas túnicas, neque calceaménta, neque virgam: dignus enim est operárius cibo suo. In quamcúmque autem civitátem aut castéllum

At that time: Jesus said to His disciples: Going, preach, saying, the kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses: nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence.

And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

intravéritis, interrogáte, quis in ea dignus sit: et ibi manéte donec exeátis. Intrántes autem in domum, salutáte eam, dicéntes: Pax huic dómui. Et si quidem fúerit domus illa digna, véniet pax vestra super eam: si autem non fúerit digna, pax vestra revertétur ad vos. Et quicúmque non recéperit vos, neque audíerit sermónes vestros; exeúntes foras de domo, vel civitáte, excútite púlverem de pédibus vestris.

Offertory. Ps. 16, 5-7

Perfect Thou my goings in Thy paths, that my footsteps be not moved: O incline Thy ear unto me, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord. (*P. T.* Alleluia.)

Pérfice gressus meos in sémitis tuis, ut non moveántur vestígia mea: inclína aurem tuam mihi, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

MERCIFULLY listen to our prayers, O Lord, and graciously accept these oblations which we offer Thee for Thy servants, that Thou mayst direct their path with Thy grace going before and vouchsafe to accompany it with Thy grace following, and that we may rejoice for their behavior and their salvation according to the safeguards of Thy mercy. Through our Lord.

PROPITIÁRE, Dómine, supplicatiónibus nostris: et has oblatiónes, quas tibi oférimus pro fámulis tuis, benígnus assúme: ut viam illórum et præcedénte grátia tua dírigas, et subsequénte comitári dignéris; ut de actu atque incolumitáte eórum, secúndum misericórdiæ tuæ præsídia gaudeámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 118

Thou hast commanded Thy commandments to be kept

Tu mandásti, mandáta tua custodíri nimis: utinam diri-

gántur viæ meæ, ad custodiéndas justificatiónes tuas.

most diligently: O that my ways may be directed to keep Thy justifications.

Postcommunion

Tua, Dómine, sacraménta, quæ súmpsimus, fámulos tuos in te sperántes custódiant: et contra omnes advérsos tueántur incúrsus. Per Dóminum.

May Thy sacraments, O Lord, which we have received, keep Thy servants, who hope in Thee, and guard them against all adversaries. Through our Lord.

Concluding Prayers, page 793.

Mass for the Sick

For a sick person near death, special Prayer, Secret and Postcommunion, as found at the end of this Mass are said.

The Beginning of Mass, page 756.

Introit. Ps. 54, 2, 3

Exáudi Deus oratiónem meam, et ne despéxeris deprecatiónem meam: inténde in me, et exáudi me. (*T. P.* Allelúja, allelúja.) *Ps. 54, 3, 4.* Contristátus sum in exercitatióne mea: et conturbátus sum a voce inimíci, et a tribulatióne peccatóris. ℣. Glória Patri.

Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me. (*P. T.* Alleluia, alleluia.) *Ps. 54, 3, 4.* I am grieved in my exercise; and am troubled at the voice of the enemy, and at the tribulation of the sinner. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Omnípotens sempitérne Deus, salus ætérna credéntium: exáudi nos pro fámulis tuis infírmis, pro quibus misericórdiæ tuæ implorámus auxílium; ut, réddita sibi sanitáte, gratiárum tibi in Ecclésia tua réferant actiónes. Per Dóminum.

O almighty and everlasting God, the eternal salvation of them that believe, hear our prayers for Thy sick servants for whom we implore Thy mercy, that with restored health they may render thanks to Thee in Thy Church. Through our Lord.

Epistle. James 5, 13-16

Lesson from the Epistle of blessed James the Apostle.

DEARLY beloved: Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. Confess therefore your sins one to another: and pray one for another, that you may be saved.

Léctio Epístolæ beáti Jacóbi Apóstoli.

CARÍSSIMI: Tristátur áliquis vestrum? Oret. Æquo ánimo est? Psallat. Infirmátur quis in vobis? Indúcat presbyteros Ecclésiæ, et orent super eum, ungéntes eum óleo in nómine Dómini: et orátio fídei salvábit infírmum, et alleviábit eum Dóminus: et si in peccátis sit, remitténtur ei. Confitémini ergo altérutrum peccáta vestra, et oráte pro ínvicem, ut salvémini.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 6, 3, 4

Have mercy on me, O Lord, for I am weak, heal me, O Lord. ℣. All my bones are troubled, and my soul is troubled exceedingly.

Miserére mihi, Dómine, quóniam infírmus sum: sana me, Dómine. ℣. Conturbáta sunt ómnia ossa mea, et ánima mea turbáta est valde.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 101, 2.* O Lord, hear my prayer: and let my cry come to Thee. Alleluia.

Allelúja, allelúja. ℣. *Ps. 101, 2.* Dómine, exáudi oratiónem meam: et clamor meus ad te pervéniat. Allelúja.

Tract. Ps. 30, 10, 11

Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul and my belly. ℣. For my life is wasted with grief, and my years in sighs. ℣. My strength is weakened through poverty: and my bones are disturbed.

Miserére mei, Dómine, quóniam tríbulor: conturbátus est in ira óculus meus, ánima mea, et venter meus. ℣. Quóniam defécit in dolore vita mea, et anni mei in gemítibus. ℣. Infirmáta est in paupertáte virtus mea: et ossa mea conturbáta sunt.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 101, 2.* Dómine, exáudi oratiónem meam, et clamor meus ad te pervéniat. Allelúja. ℣. *Ps. 27, 7.* In Deo sperávit cor meum, et adjútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor ei. Allelúja.

Alleluia, alleluia. ℣. *Ps. 101, 2.* O Lord, hear my prayer: and let my cry come to Thee. Alleluia. ℣. *Ps. 27, 7.* In God hath my heart confided, and I have been helped: and my flesh hath flourished again, and with my will I will give praise to Him. Alleluia.

Munda Cor Meum, page 763.

Gospel, When Jesus had entered, *from the Mass on Thursday after Ash Wednesday, page 224.*

Offertory. Ps. 54, 2, 3

Exáudi, Deus, oratiónem meam, et ne despéxeris deprecatiónem meam: inténde in me, et exáudi me. (*T. P.* Allelúja.)

Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

Deus, cujus nútibus vitæ nostræ moménta decúrrent: súscipe preces et hóstias famulórum tuórum, pro quibus ægrotántibus misericórdiam tuam implorámus; ut, de quorum perículo metúimus, de eórum salúte lætémur. Per Dóminum.

Thou at Whose will the moments of our life run on, receive, O God, the prayers and sacrifices of Thy servants; for whom we beseech Thy mercy in their sickness, that, as we have feared for their peril, we may rejoice for their safety. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 30, 17, 18

Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine non confúndar, quóniam invocávi te. (*T. P.* Alleluja.)

Make Thy face to shine upon Thy servant, and save me in Thy mercy: Let me not be confounded, O Lord, for I have called upon Thee. (*P. T.* Alleluia.)

Postcommunion

Deus, infirmitátis humánæ singuláre præsídium: auxílii tui super infír-

O God, the sole defense of human infirmity, show forth Thy power upon Thy sick

servants that, being assisted by the help of Thy mercy, they may be found worthy to be brought back in health to Thy holy Church. Through our Lord.

mos fámulos tuos osténde virtútem; ut ope misericórdiæ tuæ adjuti, Ecclésiæ tuæ sanctæ incólumes repræsentári mereántur. Per Dóminum.

Concluding Prayers, page 793.

For a sick person near death, the same Mass with the following prayers:

Prayer

ALMIGHTY and merciful God, Who hast given to mankind both the remedies of salvation and the rewards of everlasting life, mercifully look upon Thy servant who is suffering from bodily infirmity and cherish the soul Thou hast created, that in the hour of its going forth it may deserve to be presented without stain of sin to Thee, its Creator, by the hands of the holy angels. Through our Lord.

OMNÍPOTENS et miséricors Deus, qui humáno géneri et salútis remédia, et vitæ ætérnæ múnera contulísti: réspice propítius fámulum tuum infirmitáte córporis laborántem, et ánimam réfove, quam creásti; ut in hora éxitus illíus, absque peccáti mácula tibi Creatóri suo per manus sanctórum Angélorúm repræsentári mereátur. Per Dóminum.

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifice which we offer Thee for Thy servant, who is now at the end of his life, and grant that through it all his sins may be purged away, so that he, who in this life is bruised by the stripes of Thy ordering, may in the life to come obtain everlasting repose. Through our Lord.

SÚSCIPE, quæsumus Dómine, hóstiam, quam tibi offérimus pro fámulo tuo in extrémo vitæ constitúto: et concéde, ut per eam univérsa illíus purgéntur delícta; ut, qui tuæ dispositiónis flagéllis in hac vita attéritur, in futúra réquiem consequátur ætérnam. Per Dóminum.

Postcommunion

WE BESEECH Thy clemency, O almighty God, that by the virtue of this sacrament Thou vouchsafe to confirm Thy

QUÆSUMUS cleméntiam tuam, omnípotens Deus, ut per hujus virtútem sacraménti fámulum tuum grátia

tua confirmáre dignéris: ut in hora mortis ejus non præváleat contra eum adversárius; sed cum Ángelis tuis tránsitum habére mereátur ad vitam. Per Dóminum.

servant with Thy grace, that in the hour of his death the adversary may not prevail against him, but that he may be found worthy to have angels with him in his passage to life. Through our Lord.

Mass to Beg a Happy Death *(Purple)*

The Beginning of Mass, page 756.

Introit. Ps. 12, 4

ILLÚMINA óculos meos, ne umquam obdórmiam in morte; nequándo dicat inimícus meus: Præválui advérsus eum. *Ps. 12, 1.* Usquequo Dómine, obliviscéris me in finem? úsquequo avértis fáciem tuam a me? ℣. Glória Patri.

ENLIGHTEN my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him. *Ps. 12, 1.* How long, O Lord, wilt Thou forget me unto the end? How long dost Thou turn away Thy face from me? ℣. Glory.

Kyrie, page 761.

Prayer

OMNÍPOTENS et misericors Deus, qui humáno géneri et salútis remédia et vitæ ætérnæ múnera contulísti: réspice propítius nos fámulos tuos, et ánimas réfove, quas creásti; ut in hora éxitus eárum, absque peccáti mácula tibi Creatóri suo per manus sanctórum Angelórum repræsentári mereántur. Per Dóminum.

ALMIGHTY and merciful God, Who hast given to mankind both the remedies of salvation and the rewards of eternal life, look mercifully upon us Thy servants, and cherish the souls Thou hast created, that in the hour of their going forth they may be found worthy to be presented without stain of sin to Thee, their Creator, by the hands of the holy angels. Through our Lord.

Epistle. Rom. 14, 7-12

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Nemo nostrum sibi vivit, et nemo sibi móritur. Sive enim vívimus,

BRETHREN, none of us liveth to himself; and no man dieth to himself. For

whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live or whether we die, we are the Lord's. For to this end Christ died and rose again; that He might be Lord both of the dead and of the living. But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ. For it is written: As I live, saith the Lord, every knee shall bow to Me: and every tongue shall confess to God. Therefore every one of us shall render account to God for himself.

Dómino vívimus: sive mórimur, Dómino mórimur. Sive ergo vívimus, sive mórimur, Dómini sumus. In hoc enim Christus mórtuus est, et resurrexit: ut et mortuórum et vivórum dominétur. Tu autem quid júdicas fratrem tuum? aut tu quare spernis fratrem tuum? Omnes enim stábimus ante tribúnal Christi. Scriptum est enim: Vivo ego, dicit Dóminus, quóniam mihi flectétur omne genu; et omnis lingua confitébitur Deo. Itaque unusquisque nostrum pro se ratiónem reddet Deo.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 22, 4

Though I should walk in the midst of the shadow of death, I will fear no evils: for Thou art with me, O Lord. ℣. Thy rod and Thy staff they have comforted me.

Si ámbulem in médio umbræ mortis, non timébo mala: quóniam tu mecum es, Dómine. ℣. Virga tua, et báculus tuus, ipsa me consoláta sunt.

Lesser Alleluia

Alleluia, alleluia. *Ps. 30, 2, 3.* In Thee, O Lord, I have hoped, let me never be confounded: deliver me in Thy justice and save me: bow down Thy ear to me: make haste to deliver me. Alleluia.

Allelúja, allelúja. ℣. *Ps, 30, 2, 3.* In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me et éripe me: inclína ad me aurem tuam: accélera ut erípias me. Allelúja.

Tract. Ps. 24, 17-18; 1-4

Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. ℣. To Thee, O Lord, have I lifted up my soul: in

De necessitátibus meis éripe me, Dómine. Vida humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea. ℣. Ad te, Dómine,

levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei. ℣. Etenim univérsi, qui te exspéctant, non confundéntur: confundántur omnes faciéntes vana.

Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me. ℣. For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 113, 1.* In éxitu Israël de Ægypto, domus Jacob de pópulo bárbaro. Allelúja. ℣. *Ps. 107, 2.* Parátum cor meum, Deus, parátum cor meum: cantábo et psallam tibi, glória mea. Allelúja.

Alleluia, alleluia. ℣. *Ps. 113, 1.* When Israel went out of Egypt, the house of Jacob from a barbarous people. ℣. *Ps. 107, 2.* My heart is ready, O God, my heart is ready: I will sing, I will give praise with my glory. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 21, 34-36

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Dixit Jesus discípulis suis: Atténdite vobis, ne forte gravéntur corda vestra in crápula, et ebrietáte, et curis hujus vitæ, et supervéniat in vos repentína dies illa: tamquam láqueus enim supervéniet in omnes, qui sedent super fáciem omnis terræ. Vigiláte ítaque, omni témpore orántes, ut digni habeámini fúgere ista ómnia, quæ futúra sunt et stare ante Fílium hóminis.

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus said to His disciples, Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life; and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of God.

Offertory. Ps. 30, 15, 16

In te sperávi, Dómine; dixi, tu es Deus meus, in mánibus tuis témpora mea. (*T. P.* Allelúja.

In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

RECEIVE, we beseech Thee, O Lord, the sacred victim we offer Thee, in preparation for our last moments, and grant that through it all our sins may be purged away, that we, who in this life are bruised by the stripes appointed by Thee, may in the life to come obtain everlasting rest. Through our Lord.

SÚSCIPE quæsumus, Dómine, hóstiam, quam tibi offérimus pro extrémo vitæ nostræ, et concéde: ut per eam univérsa nostra purgentur delícta; ut, qui tuæ dispositiónis flagéllis in hac vita attérimur, in futúra réquiem consequámur ætérnum. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 70, 16, 17, 18

O Lord, I will be mindful of Thy justice alone: Thou hast taught me, O God, from my youth, and unto old age and gray hairs, O God, forsake me not. (*P. T.* Alleluia.)

Dómine memorábor justítiæ tuæ solíus: Deus docuísti me a juventúte mea; et usque in senéctam et sénium, Deus ne derelínquas me. (*T. P.* Allelúja.)

Postcommunion

WE BESEECH Thy mercy, O almighty God, that by the power of this sacrament Thou vouchsafe to strengthen us, Thy servants, in Thy grace, that in the hour of our death the adversary may not prevail against us, but that, in our passing to life everlasting, we may be worthy to have angels with us. Through our Lord.

QUÆSUMUS cleméntiam tuam, omnípotens Deus, ut per hujus virtútem sacraménti nos fámulos tuos grátia tua confirmáre dignéris: ut in hora mortis nostræ non præváleat contra nos adversárius, sed cum Angelis tuis tránsitum habére mereámur ad vitam. Per Dóminum.

Concluding Prayers, page 793.

Mass for Any Need *(Purple)*

Introit, I am the Salvation, *as on the 19th Sunday after Pentecost, page 720.*

The Beginning of Mass, page 756.

Prayer

MERCIFULLY show unto us Thy pity, O Lord, that Thou mayst at once rid us of

INEFFÁBILEM misericórdiam tuam, Dómine, nobis cleménter osténde: ut simul nos

et a peccátis ómnibus éxuas, et a pœnis, quas pro his meremur, erípias. Per Dóminum.

all our sins and deliver us from the pains which we deserve for them. Through our Lord.

Kyrie, page 761.

Lesson. Jer. 14, 7-9

Léctio Jeremiæ Prophétæ.

Lesson from Jeremias the Prophet.

Si iniquitátes nostræ respónderint nobis: Dómine, fac propter nomen tuum, quóniam multæ sunt aversiónes nostræ: tibi peccávimus. Exspectátio Israël, salvátor ejus in témpore tribulatiónis. Tu autem in nobis es, Dómine, et nomen tuum invocátum est super nos, ne derelínquas nos, Dómine Deus noster.

If our iniquities have testified against us, O Lord, do Thou it for Thy name's sake, for our rebellions are many: we have sinned against Thee. O expectation of Israel, the Saviour thereof in time of trouble. But Thou, O Lord, art among us, and Thy name is called upon us, forsake us not, O Lord our God.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 43, 8, 9

Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. ℣. In Deo laudábimur tota die, et in nómine tuo confitébimur in sæcula.

Thou hast saved us, O Lord, from them that afflict us and hast put them to shame that hate us. ℣. In God shall we glory all the day long, and in Thy name we will give praise for ever.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 78, 9, 10.* Propítius esto, Dómine, peccátis nostris: nequándo dicant gentes: Ubi est Deus eórum? Allelúja.

Alleluia, alleluia. ℣. *Ps. 78, 9, 10.* Be merciful, O Lord, to our sins: lest the gentiles should say, Where is their God? Alleluia.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 78, 9, 10.* Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? Allelúja. ℣. *Ps. 30, 8.* Exsultábo et lætábor in mis-

Alleluia, alleluia. ℣. *Ps. 78, 9, 10.* Be merciful, O Lord, to our sins: lest the gentiles should say, Where is their God? Alleluia. ℣. *Ps. 30, 8.* I will be glad and rejoice in Thy mercy; for

Thou hast regarded my humility: Thou hast saved my soul out of distress. Alleluia.

ericórdia tua: quóniam respexísti humilitátem meam: salvásti de necessitátibus ánimam meam. Allelúja.

Munda Cor Meum, page 763.

Tract. Ps. 24, 17, 18

Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. ℣. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me. ℣. For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

De necessitátibus meis éripe me Dómine: vide humilitátem meam, et labórem meum, et dimítte ómnia peccáta mea. ℣. Ad te Dómine levávi ánimam meam: Deus meus in te confído, non erubéscam: neque irrídeant me inimíci mei. ℣. Etenim univérsi qui te exspéctant, non confúndéntur: confundántur omnes faciéntes vana.

Gospel. Mark 11, 22-26

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time, Jesus said to His disciples: Have the faith of God. Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, Who is in heaven, may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.

✠ Sequéntia sancti Evangélii secúndum Marcum.

IN ILLO témpore: Dixit Jesus discípulis suis: Habéte fidem Dei. Amen dico vobis, quia quicúmque díxerit huic monti: Tóllere, et míttere in mare, et non hæsitáverit in corde suo, sed credíderit quia quodcúmque dixerit, fiat, fiet ei. Proptérea dico vobis: Ómnia quæcumque orántes pétitis, crédite quia accipiétis, et evénient vobis. Et cum stábitis ad orándum, dimíttite, si quid habétis advérsus áliquem: ut et Pater vester, qui in cœlis est, dimíttat vobis peccáta vestra. Quod si vos non dimiséritis: nec Pater vester, qui in cœlis est, dimíttet vobis peccáta vestra.

Offertory. Ps. 137, 7

Si ambulávero in médio tribulatiónis, vivificábis me Dómine: et super iram inimicórum meórum exténdes manum tuam; et salvum me fáciet déxtera tu. (*T. P.* Allelúia.)

If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord: and Thou wilt stretch forth Thy hand against the wrath of my enemies; and Thy right hand shall save me. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

PURÍFICET nos, Dómine quæsumus, múneris præséntis oblátio: et dignos sacra participatióne perfíciat. Per Dóminum.

MAY the offering of the gift here before Thee, we beseech Thee, O Lord, purify us and make us fully worthy of its sacred participation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 118, 49, 50

Meménto verbi tui servo tuo Dómine, in quo mihi spem dedísti: hæc me consoláta est in humilitáte mea. (*T. P.* Allelúja.)

Be Thou mindful of Thy word to Thy servant, O Lord, in which Thou hast given me hope: this hath comforted me in my humiliation. (*P. T.* Alleluia.)

Postcommunion

PRÆSTA, quæsumus Dómine: ut, terrénis afféctibus expiáti, ad supérni plenitúdinem sacramenti, cujus libavimus sancta, tendamus. Per Dóminum.

GRANT, we beseech Thee, O Lord, that, being purified of earthly affections, we may proceed to the fulness of the supernal sacrament of whose holiness we have partaken. Through our Lord.

Concluding Prayers, page 793.

Mass of Thanksgiving

The Mass of the Most Holy Trinity, *page 1414, or of the* Holy Ghost, *page 1429, or of* Our Lady, *page 1399, or of any* canonized Saint, *is said, adding the following prayers to those of the Mass, under the same conclusion:*

Prayer

DEUS, cujus misericórdiæ non est númerus, et bo-

O GOD, of Whose mercies there is no number, and

of Whose goodness the treasure is infinite; we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency, that as Thou grantest the petitions of them that ask Thee, thou wilt never forsake them, but wilt prepare for the reward to come. Through our Lord.

nitátis infinítus est thesáurus: piíssimæ majestáti tuæ pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes: ut, qui peténtibus postuláta concédis, eósdem non déserens, ad præmia futúra dispónas. Per Dóminum.

Secret

RECEIVE, O Lord, the savor of this sacrifice together with our thanksgivings, and vouchsafe henceforth to guard from all adversity those whose prayers Thou hast been pleased to hear; and grant that they may be strengthened in Thy service and love. Through our Lord.

ODÓREM, Dómine, sacrifícii hujus cum gratiárum actiónibus súscipe, et præsta: ut quos exaudíre, et incólumes serváre dignátus es, ab omni in pósterum adversitáte custódias; et in tuo servítio, et amóre concréscant. Per Dóminum.

Postcommunion

O GOD, Who sufferest no one that hopeth in Thee to be overmuch stricken, but lendest a kindly ear to their prayers; we thank Thee for having heard our prayers and granted our desires, and devoutly entreat Thee that what we have received may make us worthy to be delivered from all evil. Through our Lord.

DEUS qui néminem in te sperántem, nímium afflígi permíttis, sed pium précibus præstas audítum: pro postulatiónibus nostris, votísque suscéptis grátias ágimus, te piíssime deprecántes; ut per hæc quæ súmpsimus, a cunctis éripe mereámur advérsis. Per Dóminum.

Occasional Prayers

The following prayers are those from which a celebrating priest occasionally selects the third prayer left to his choice on days that are not of double rite. Frequently, a bishop may order that for some public need one or more of them be added in all Masses celebrated in his diocese. Unless he prescribes otherwise, such prayer, appointed by the ordinary, is omitted on those feasts only which are doubles of the first or second class, and on other exceptionally privileged days. In fine, in ferial Masses, a priest is allowed to add other Collects, but so that the whole number of prayers recited in any Mass never exceeds seven.

For the Prayers most commonly used, among which are those for God's Holy Church, for the Pope, for the Intercession of the Saints and for the Living and the Dead see pages 820-829.

To Implore the Intercession of the Saints

Prayer

CONCÉDE, quæsumus, omnípotens Deus: ut intercéssio sanctæ Dei Genitrícis Maríæ, sanctorúmque ómnium Apostolórum, Mártyrum, Confessórum, atque Vírginum, et ómnium electórum tuórum, nos ubique lætíficet; ut dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that the intercession of holy Mary, Mother of God, and of all the holy apostles, martyrs, confessors, and virgins, and of all Thine elect, may everywhere gladden us, that, while we commemorate their merits, we may experience their protection. Through our Lord.

Secret

OBLÁTIS, Dómine, placáre munéribus: et, intercedénte beáta María semper Vírgine, cum ómnibus Sanctis tuis, a cunctis nos defénde perículis. Per Dóminum.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of blessed Mary, ever a virgin, with all Thy saints, defend us from all dangers. Through our Lord.

Postcommunion

SUMPSIMUS, Dómine, beátæ Maríæ semper Vírginis, et ómnium Sanctórum tuórum memóriam recoléntes, sacraménta cæléstia: præsta, quæsumus; ut, quod temporáliter gérimus, ætérnis gáudiis consequámur. Per Dóminum.

VENERATING the memory of blessed Mary, ever a virgin, and of all Thy saints, O Lord, we have received the heavenly sacraments; grant, we beseech Thee, that what we celebrate in this life we may obtain in the joys of heaven. Through our Lord.

For Any Need

Prayer

DEUS, refugium nostrum, et virtus: adésto piis Ecclésiæ tuæ précibus, auctor ipse pietátis, et præsta; ut,

O GOD, our refuge and our strength, the very author of piety, harken to the pious prayers of Thy Church, that

what we seek in faith we may efficaciously obtain. Through our Lord.

quod fidéliter pétimus, efficáciter consequámur. Per Dóminum.

Secret

GRANT, we beseech Thee, O merciful God, that this offering of salvation may both rid us of our own guilt forever and protect us from all our adversaries. Through our Lord.

DA, MISERICORS Deus: ut hæc salutáris oblátio et a própriis nos reátibus indesinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

Postcommunion

WE HAVE received, O Lord, the gifts of the sacred mystery, beseeching that what Thou hast taught us to do in commemoration of Thee may profit for the aid of our infirmity. Who livest.

SÚMPSIMUS, Dómine, sacri dona mystérii, humíliter deprecántes: ut quæ in tui commemoratiónem nos fácere præcepísti, in nostræ profíciant infirmitátis auxílium. Qui vivis.

In Time of Any Trouble or Sore Distress

Prayer

DESPISE not Thy people, O almighty God, when they cry out in their affliction, but graciously succor them in their tribulation, for the glory of Thy name. Through our Lord.

NE DESPÍCIAS, omnípotens Deus, pópulum tuum in afflictióne clamántem: sed propter glóriam nóminis tui, tribulátis succúrre placátus. Per Dóminum.

Secret

GRACIOUSLY receive, O Lord, the sacrifices with which Thou hast willed that Thou shouldst be appeased, and that health should be restored to us by the might of Thy loving-kindness. Through our Lord.

SÚSCIPE, Dómine, propítius hóstias: quibus et te placári voluísti, et nóbis salútem poténti pietáte restítui. Per Dóminum.

Postcommunion

MERCIFULLY look down upon our tribulation, we beseech Thee, O Lord, and turn

TRIBULATIÓNEM nostram, quǽsumus, Dómine, propítius réspice: et iram tuæ in-

dignatiónis, quam juste merémur, avérte. Per Dóminum.

aside the wrath of Thine indignation, which we justly deserve. Through our Lord.

To Beg for Rain

Prayer

Deus, in quo vívimus, movémur, et sumus: plúviam nobis tríbue congruéntem; ut, præséntibus subsídiis sufficiénter adjúti, sempitérna fiduciálius appetámus. Per Dóminum.

O God, in Whom we live, and move, and have our being, grant us rain, in due abundance, that, being sufficiently helped with temporal, we may the more confidently seek after eternal gifts. Through our Lord.

Secret

Oblátis, quæsumus, Dómine, placáre munéribus: et opportúnum nobis tríbue plúviæ sufficiéntis auxílium. Per Dóminum.

Be appeased, O Lord, we beseech Thee, by the gifts we offer, and give the timely aid of sufficient rain. Through our Lord.

Postcommunion

Da nobis, quæsumus, Dómine, plúviam salutárem: et áridam terræ fáciem fluéntis cæléstibus dignánter infúnde. Per Dóminum.

Give us, we pray Thee, O Lord, wholesome rain, and graciously bathe the parched face of earth with heavenly floods. Through our Lord.

To Beg for Fine Weather

Prayer

Ad te nos, Dómine, clamántes exáudi: et áëris serenitátem nobis tríbue supplicántibus; ut, qui juste pro peccátis nostris affligimur, misericórdia tua præveniénte, proclementiam sentiámus. Per Dóminum.

Graciously hear us, O Lord, when we call upon Thee, and grant unto our supplications a calm atmosphere, that we, who are justly afflicted for our sins, may, by Thy protecting mercy, experience pardon. Through our Lord.

Secret

Prævéniat nos, quæsumus, Dómine, grátia tua semper, et subsequátur: et has

May Thy grace, we beseech Thee, O Lord, ever go before us and follow us, and

graciously receive these oblations, which we bring to be consecrated to Thy name for our sins, that they may, by the intercession of Thy saints, profit us all unto salvation. Through our Lord.

oblatiónes, quas pro peccátis nostris nómini tuo consecrándas deférimus benígnus assúme; et, per intercessiónem Sanctórum tuórum, cunctis nobis profíciant ad salútem. Per Dóminum.

Postcommunion

We pray Thy clemency, O almighty God, that Thou check the inundation of rain and vouchsafe to bestow upon us the gladness of Thy countenance. Through our Lord.

Quæsumus, omnípotens Deus, cleméntiam tuam: ut inundántiam coérceas ímbrium, et hilaritátem vultus tui nobis impertíri dignéris. Per Dóminum.

For the Forgiveness of Sins

Prayer

O God, Who rejectest no one, but in Thy loving mercy art appeased by penance, howsoever a man may have sinned, look mercifully upon the prayers of our lowliness and enlighten our hearts, that we may be enabled to fulfil Thy precepts. Through our Lord.

Deus, qui nullum réspuis, sed quantúmvis peccántibus, per pœniténtiam pia miseratióne placáris: réspice propítius ad preces humilitátis nostræ, et illúmina corda nostra; ut tua valeámus implére præcépta. Per Dóminum.

Secret

May the present sacrifice, which we offer Thee, O Lord, for our transgressions, be an acceptable gift unto Thee, and let it profit both the living and the dead for salvation. Through our Lord.

Præsens sacrifícium, Dómine, quod tibi pro delíctis nostris offérimus, sit tibi munus accéptum: et tam vivéntibus, quam defúnctis profíciat ad salútem. Per Dóminum.

Postcommunion

Harken to the prayers of Thy household, O almighty God, and grant that

Exáudi preces famíliæ tuæ, omnípotens Deus: et præsta; ut sancta hæc, quæ a

te súmpsimus, incorrúpta in nobis, te donánte, servéntur. Per Dóminum.

these holy things, which we have received from Thee, may, by Thy bounty, be preserved incorrupt in us. Through our Lord.

For Our Friends and for Those Dear to Us

Prayer

DEUS, qui caritátis dona, per grátiam Sancti Spíritus tuórum fidélium córdibus infudísti: da fámulis et famulábus tuis, pro quibus tuam deprecámur cleméntiam, salútem méntis et córporis; ut te tota virtúte díligant, et quæ tibi plácita sunt, tota dilectióne perfíciant. Per Dóminum . . . in unitáte ejúsdem.

O GOD, Who by the grace of the Holy Spirit hast poured the gifts of charity into the hearts of Thy faithful, grant unto Thy servants and handmaids, for whom we implore Thy clemency, health of soul and body, that they may love Thee with all their might and with their whole love may execute what things are pleasing to Thee. Through . . . in the unity of the same.

Secret

MISERÉRE, quæsumus, Dómine, fámulis et famulábus tuis, pro quibus hoc sacrifícium laudis tuæ offérimus majestáti: ut per hæc sancta, supérnæ benedictiónis grátiam obtíneant, et glóriam ætérnæ beatitúdinis acquírant. Per Dóminum.

HAVE mercy, we beseech Thee, O Lord, upon Thy servants and handmaids, for whom we offer to Thy majesty this sacrifice of praise, that through these holy things they may obtain the grace of supernal benediction and acquire the glory of everlasting beatitude. Through our Lord.

Postcommunion

DIVÍNA libántes mystéria, quæsumus, Dómine: ut hæc salutária sacraménta illis profíciant ad prosperitátem et pacem; pro quorum quarúmque dilectióne hæc tuæ obtúlimus majestáti. Per Dóminum

PARTAKING of the divine mysteries, O Lord, we beseech Thee that this saving sacrament may benefit, unto prosperity and peace, those for whose love we have offered it to Thy majesty. Through our Lord.

For Our Enemies

Prayer

O GOD of peace, lover and guardian of charity, give to all our enemies true charity and peace, grant them the remission of all their sins, and mightily deliver us from their machinations. Through our Lord.

DEUS, pacis, caritatísque amátor et custos: da ómnibus inimícis nostris pacem, caritatémque veram; et cunctórum eis remissiónem tríbue peccatórum, nosque ab eórum insídiis poténter éripe. Per Dóminum.

Secret

BE APPEASED, we beseech Thee, O Lord, with the gifts we offer, mercifully deliver us from our enemies, and grant them pardon of their sins. Through our Lord.

OBLÁTIS, quæsumus, Dómine, placáre munéribus: et nos ab inimícis nostris cleménter éripe, eísque indulgéntiam tríbue delictórum. Per Dóminum.

Postcommunion

MAY this communion, O Lord, deliver us from our sins and defend us from the snares of our enemies. Through our Lord.

HÆC nos commúnio, Dómine, éruat a delíctis: et ab inimicórum deféndat insídiis. Per Dóminum.

Masses and Burial Services for the Dead

The Common or Daily Mass for the Dead

Any Mass, whether festal, ferial, or votive, may be offered up for the soul or souls of the faithful departed. But they may not be celebrated in black vestments, with the rite proper to Masses for the Dead: 1. On Sunday. 2. On feasts of a double rite (except by special indult). 3. During the octaves of Christmas, Epiphany, Easter, Ascension, Pentecost and Corpus Christi. 4. During Lent, except, on the first day of each week which is not of a double rite. 5. On Rogation Monday. 6. On ember-days. 7. On all vigils. 8. When the Most Blessed Sacrament is publicly exposed. 9. On a feria on which the Mass of the Sunday is anticipated or postponed. In this Common or Daily Mass for the Dead (Missa Quotidiana), *the number of prayers, with their corresponding Secrets and Postcommunions, may not be less than three; the first, that answering to the particular intention for which the Mass is offered up (for instance, for one or for several persons deceased, for a priest, for all buried in a graveyard, etc.), the second, either for all deceased brethren, relatives and benefactors, or another at choice, and the last, that for all the faithful departed. These will be found in pages following. The Sequence* Dies iræ, dies illa, *in such Masses may be recited or omitted at the choice of the celebrant. It is of counsel, that, should the day on which it is desired to have a Mass said for the repose of the soul of a deceased person, happen to be one on which Masses for the dead are not permitted, the Mass of the occurring feast or feria be offered up for the intention, rather than that the benefit accruing to the suffering soul be delayed by waiting until a day supervene on which a Mass in black vestments may be said.*

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

REQUIEM ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 64, 2, 3.* Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi oratiónem meam; ad te omnis caro véniet. Réquiem.

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.

Kyrie, page 761.

For bishops or priests deceased[1]

Prayer

DEUS, qui inter apostólicos Sacerdótes, fámu-

O GOD, Who, in the apostolic priesthood, didst

[1]For other Prayers, Secrets and Postcommunions suited to special occasions, see pages 1510 to 1517.

cause Thy servants to be honored with pontifical (*or* sacerdotal) dignity, grant, we beseech Thee, that they may be joined in fellowship with Thine apostles for evermore. Through our Lord.

los tuos pontificáli (*seu* sacerdotáli) fecísti dignitáte vigére: præsta quæsumus; ut eórum quoque perpétuo aggregéntur consórtio. Per Dóminum.

For deceased brethren, friends, and benefactors

Prayer

O God, the bestower of pardon and lover of man's salvation, we beseech Thy clemency, through the intercession of blessed Mary, ever a virgin, and all Thy saints, that the brethren, kindred, and benefactors of our congregation who have passed out of this world may together enjoy everlasting happiness.

Deus véniæ largítor, et humánæ salútis amátor, quæsumus clementiam tuam; ut nostræ congregatiónis fratres, propínquos, et benefactóres, qui ex hoc sæculo transiérunt beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium perveníre concédas.

For the souls of all the faithful departed

Prayer

O God, the creator and redeemer of all the faithful, grant to the souls of Thy servants and handmaids the remission of all their sins, that by devout prayers they may obtain the pardon which they ever desired. Who livest, etc.

Fidélium Deus, ómnium cónditor et redémptor: animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur. Qui vivis.

Lesson. Apoc. 14, 13

Lesson from the Book of the Apocalypse of Blessed John the Apostle.

Léctio libri Apocalýpsis beáti Joánnis Apóstoli.

In those days I heard a voice from heaven, saying to me, Write, blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them.

In diébus illis: Audívi vocem de cœlo, dicéntem mihi: Scribe: Beáti mórtui, qui in Dómino moriúntur. Amodo jam dicit Spíritus, ut requiéscant a labóribus suis: ópera enim illórum sequúntur illos.

Gradual. 4 Esdr. 2, 34, 35

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. ℣. *Ps. 111, 7.* In memória ætérna erit justus; ab auditióne mala non timébit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. ℣. *Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract

Absólve Dómine ánimas ómnium fidélium defunctórum ab omni vínculo delictórum: ℣. Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis: ℣. Et lucis ætérnæ beatitúdine pérfrui.

Absolve, O Lord, the souls of all the faithful departed from every bond of sin. ℣. And by the help of Thy grace let them be found worthy to escape the sentence of vengeance. ℣. And to enjoy the full beatitude of the light eternal.

Sequence

DIES iræ, dies illa,
Solvet sæclum in favílla,
Teste David cum Sibylla.

Quantus tremor est futúrus,
Quando judex est ventúrus,
Cuncta stricte discussúrus!

Tuba mirum spargens sonum
Per sepúlchra regiónum,
Coget omnes ante thronum.

Mors stupébit et natúra,
Cum resúrget creatúra,
Judicánti responsúra.

Liber scriptus proferétur,
In quo totum continétur,
Unde mundus judicétur.

DREADED day, that day of ire,
When the world shall melt in fire,
Told by Sibyl and David's lyre.

Fright mens hearts shall rudely shift,
As the Judge through gleaming rift
Comes each soul to closely sift.

Then, the trumpet's shrill refrain,
Piercing tombs by hill and plain,
Souls to judgment shall arraign.

Death and nature stand aghast,
As the bodies rising fast,
Hie to hear the sentence passed.

Then, before Him shall be placed,
That whereon the verdict's based,
Book wherein each deed is traced.

When the Judge His seat shall gain, All that's hidden shall be plain, Nothing shall unjudged remain.	Judex ergo cum sedébit, Quidquid latet, apparébit: Nil inúltum remanébit.
Wretched man, what can I plead? Whom to ask to intercede, When the just much mercy need?	Quid sum miser tunc dictúrus? Quem patrónum rogatúrus? Cum vix justus sit secúrus.
Thou, O awe-inspiring Lord, Saving e'en when unimplored, Save me, mercy's fount adored.	Rex treméndæ majestátis, Qui salvándos salvas gratis, Salva me fons pietátis.
Ah! Sweet Jesus, mindful be, That Thou cam'st on earth for me: Cast me not this day from Thee.	Recordáre, Jesu pie, Quod sum causa tuæ viæ, Ne me perdas illa die.
Seeking me Thy strength was spent Ransoming Thy limbs were rent: Is this toil to no intent?	Quærens me, sedísti lassus; Redemísti crucem passus: Tantus labor non sit cassus.
Thou, awarding pains condign, Mercy's ear to me incline, Ere the reckoning Thou assign.	Juste judex ultiónis, Donum fac remissiónis, Ante diem ratiónis.
I, felon-like, my lot bewail, Suffused cheeks my shame unveil: God! O let my prayer prevail.	Ingemísco tamquam reus: Culpa rubet vultus meus: Supplicánti parce Deus.
Mary's soul Thou madest white, Didst to heaven the thief invite; Hope in me these now excite.	Qui Maríam absolvísti, Et latrónem exaudísti, Mihi quoque spem dedísti.
Prayers of mine in vain ascend: Thou art good and wilt forefend, In quenchless fire my life to end.	Preces meæ non sunt dignæ; Sed tu bonus fac benígne, Ne perénni cremer igne.

Inter oves locum præsta, Et ab hædis me sequéstra, Státuens in parte dextra.	When the cursed by shame op-prest, Enter flames at Thy behest, Call me then to join the blest.
Confutátis maledíctis, Flammis ácribus addíctis, Voca me cum benedíctis.	Place amid Thy sheep accord, Keep me from the tainted horde, Set me in Thy sight, O Lord.
Oro supplex et acclínis, Cor contrítum quasi cinis: Gere curam mei finis.	Prostrate, suppliant, now no more, Unrepenting, as of yore, Save me dying, I implore.
Lacrymósa dies illa, Qua resúrget ex favílla Judicándus homo reus.	Mournful day that day of sighs, When from dust shall man arise, Stained with guilt his doom to know,
Huic ergo parce Deus: Pie Jesu Dómine, Dona eis réquiem. Amen.	Mercy, Lord, on him bestow. Jesus, kind! Thy souls release, Lead them thence to realms of peace. Amen.

Munda Cor Meum, page 763.

Gospel. John 6, 51-55

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus turbis Judæórum: Ego sum panis vivus, qui de cœlo descéndi. Si quis manducáverit ex hoc pane, vivet in ætérnum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigábant ergo Judæi ad ínvicem, dicéntes: Quómodo potest hic nobis carnem suam dare ad manducándum? Dixit ergo eis Jesus: Amen, amen dico vobis: Nisi manducavéritis carnem Fílii hóminis, et bibéritis ejus sánguinem, non habébitis vitam in vobis. Qui mandúcat meam carnem, et

✠ Continuation of the holy Gospel according to St. John.

AT THAT time Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give is My flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood,

hath everlasting life: and I will raise him up in the last day.

bibit meum sánguinem, habet vitam ætérnam: et ego resuscitábo eum in novíssimo die.

Offertory

O Lord Jesus Christ, the King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, that they fall not into the darkness; but let Michael, the holy standard-bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. ℣. We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed.

Dómine Jesu Christe, Rex glóriæ, líbera ánimas ómnium fidélium defunctórum de pœnis inférni, et de profúndo lacu: líbera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Míchæl repræséntet eas in lucem sanctam: Quam olim Abrahæ promisísti, et sémini ejus. ℣. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam: Quam olim Abrahæ promisísti, et sémini ejus.

For deceased bishops or priests

Secret

Receive, we beseech Thee, O Lord, the sacrifices which we offer for the souls of Thy servants, bishops (*or* priests); that Thou mayst command those whom on earth Thou didst invest with the episcopal (*or* sacerdotal) dignity to be joined to the fellowship of Thy saints in the heavenly kingdom. Through our Lord.

Súscipe Dómine quæsumus pro animábus famulórum tuórum Pontíficum (*seu* Sacerdótum), quas offérimus hóstias: ut quibus in hoc sæculo pontificále, seu sacerdotále donásti, méritum, in cœlésti regno Sanctórum tuórum júbeas jungi consórtio. Per Dóminum.

For deceased brethren, friends, and benefactors

Secret

O God, Whose mercy is boundless, mercifully receive the prayers of our lowliness, and grant, through these

Deus, cujus misericórdiæ non est númerus, súscipe propítius preces humilitátis nostræ: et animábus

fratrum, propinquórum, et benefactórum nostrórum, quibus tui nóminis dedísti confessiónem, per hæc sacraménta salútis nostræ, cunctórum remissiónem tríbue peccatórum.

sacraments of our salvation, to the souls of our brethren, kindred, and benefactors, to whom Thou didst grant the confession of Thy name, the remission of all sins.

For the souls of all the faithful departed

Secret

Hóstias, quæsumus, Dómine, quas tibi pro animábus famulórum famularúmque tuárum offérimus, propitiátus inténde: ut quibus fídei christiánæ méritum contulísti, dones et præmium. Per Dóminum.

Mercifully look down, we beseech Thee, O Lord, upon the sacrifice which we offer Thee for the souls of Thy servants and handmaids, that, to those on whom Thou didst confer the gift of Christian faith, Thou mayst also grant its reward. Through our Lord.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux ætérna lúceat eis, Dómine: Cum sanctis tuis in ætérnum, quia pius es. ℣. Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis: Cum sanctis.

May eternal light shine upon them, O Lord, with Thy saints forever, because Thou art kind. ℣. Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints, etc.

For deceased bishops or priests

Postcommunion

Prosit, quæsumus, Dómine, animábus famulórum tuórum Pontíficum (*seu* Sacerdótum, misericórdiæ tuæ imploráta cleméntia: ut ejus, in quo speravérunt et credidérunt, ætérnum cápiant, te miseránte, consórtium. Per Dóminum.

May Thy clemency, which we implore, O Lord, benefit the souls of Thy servants, bishops (*or* priests), that by Thy mercy they may attain to everlasting fellowship with Him in Whom they hoped and believed. Through our Lord.

For deceased brethren, friends, and benefactors

Postcommunion

Præsta, quæsumus, omnípotens et miséricors Deus: ut ánimæ fratrum, pro-

Grant, we beseech Thee, O almighty and merciful God, that the souls of our

brethren, kindred, and benefactors, for whom we have offered this sacrifice of praise to Thy majesty, being purified of all sins by the virtue of this sacrament, may, by Thy mercy, receive the beatitude of perpetual light. Through our Lord.

pinquórum, et benefactórum nostrórum, pro quibus hoc sacrifícium laudis tuæ obtúlimus majestáti; per hujus virtútem sacraménti a peccátis ómnibus expiátæ, lucis perpétuæ, te miseránte, recípiant beatitúdinem. Per Dóminum.

For the souls of all the faithful departed

Postcommunion

MAY the prayer of Thy suppliants profit the souls of Thy servants and handmaids, we beseech Thee, O Lord, that Thou mayst free them from all sins and make them sharers in Thy redemption. Who livest.

ANIMÁBUS, quæsumus, Dómine, famulórum famularúmque tuárum orátio profíciat supplicántium: ut eas et a peccátis ómnibus éxuas, et tuæ redemptiónis fácias esse partícipes. Qui vivis.

Concluding Prayers, page 793.

Absolution over the Catafalque

After Mass the celebrant lays aside his chasuble and maniple and puts on the black cope. Attended by the deacon he goes to the entrance of the sanctuary, where he stands somewhat toward the Epistle side, facing the catafalque. The subdeacon, attended by the acolytes, stands on the opposite side of the catafalque, bearing the processional cross.

The clergy standing around the catafalque, the choir now chants the following responsory:

℟. DELIVER me, O Lord, from eternal death on that dreadful day when the heavens and the earth shall be moved, and Thou shalt come to judge the world by fire. ℣. I am seized with fear and trembling when I reflect upon the judgment and wrath to come. ℟. When the heavens and the earth shall be moved. ℣. That day, a day of wrath, of wasting and of misery, a dreadful and exceeding bitter day. ℟. When Thou shalt come to judge the world by fire. ℣. Eternal rest grant unto them, O Lord; and let perpetual light shine

℟. LÍBERA me, Domine, de morte ætérna, in die illa treménda: Quando cœli movéndi sunt et terra: Dum véneris judicáre sæculum per ignem. ℣. Tremens factus sum ego, et tímeo, dum discússio vénerit, atque ventúra ira. ℟. Quando cœli movéndi sunt et terra. ℣. Dies illa, dies iræ, calamitátis et misériæ; dies magna et amára valde. ℟. Dum véneris judicáre sæculum per ignem. ℣. Réquiem ætérnam dona eis Dómine, et lux perpétua lúceat eis. ℟. Líbera me Dómine de morte ætérna in die illa treménda:

Quando cœli movéndi sunt et terra: Dum véneris judicáre sæculum per ignem.

upon them. ℟. Deliver me, O Lord, from everlasting death on that dreadful day when the heavens and the earth shall be moved, and Thou shalt come to judge the world by fire.

Kyrie eléison. Christe eléison. Kyrie eléison.

Lord, have mercy. Christ have mercy. Lord have mercy.

The priest, having put incense into the thurible, intones the first words of the Lord's Prayer, Pater noster, *saying the rest quietly. All others likewise pray in silence whilst the priest, accompanied by his deacon, twice passes round the bier, sprinkling it with holy water and incensing it. He resumes:*

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.
℣. A porta ínferi.
℟. Erue, Dómine, ánimam ejus (animas eorum).
℣. Requiéscat (Requiescant) in pace.
℟. Amen.
℣. Dómine exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. From the gate of hell.
℟. Rescue his soul (their souls), O Lord.
℣. May he (they) rest in peace.
℟. Amen.
℣. Lord, hear my prayer.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us Pray

Absólve, quæsumus Dómine, ánimam fámuli tui *N.*, ab omni vínculo delictórum: ut in resurrectiónis glória inter Sanctos et Eléctos tuos resuscitátus respíret. Per Christum Dóminum nostrum. ℟. Amen.

Absolve, we beseech Thee, O Lord, the soul of Thy servant, *N.*, from every bond of sin, that, in the glory of the resurrection, he may rise to a new and better life with Thy saints and elect. Through Christ our Lord. ℟. Amen.

In place of the above he may repeat the prayer which he has said as the Collect in the Mass.

℣. Réquiem ætérnam dona ei, Dómine.
℟. Et lux perpétua lúceat ei.

℣. Eternal rest grant unto him, O Lord.
℟. And let perpetual light shine upon him.

Then again:

℣. Requiéscat in pace.
℟. Amen.

℣. May he rest in peace.
℟. Amen.

Various Prayers for the Dead

For a deceased Pope

Prayer

GOD, Who, in Thine ineffable providence, didst will that Thy servant *N.* should be numbered among the high priests, grant, we beseech Thee, that he, who on earth held the place of Thine only-begotten Son, may be joined forevermore to the fellowship of Thy holy pontiffs. Through the same.

DEUS, qui inter summos Sacerdótes fámulum tuum *N.* ineffábili tua dispositióne connumerári voluísti: præsta quæsumus; ut qui unigéniti Fílii tui vices in terris gerébat, sanctórum tuórum Pontíficum consórtio perpétuo aggregétur. Per eúmdem Dóminum.

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifice which we offer for the soul of Thy servant, *N.*, supreme pontiff, that Thou mayst command him, whom on earth Thou didst invest with the pontifical dignity, to be joined to the fellowship of Thy saints in the kingdom of heaven. Through our Lord.

SÚSCIPE, Dómine, quæsumus, pro anima fámuli tui *N.* summi Pontíficis, quas offérimus hóstias: ut cui in hoc sæculo pontificále donásti méritum, in cœlésti regno Sanctórum tuórum júbeas jungi consórtio. Per Dóminum.

Postcommunion

MAY Thy clemency, which we implore, O Lord, benefit the soul of Thy servant, *N.*, supreme pontiff, that he may by Thy mercy attain to everlasting fellowship with Him in Whom he hoped and believed. Through our Lord.

PROSIT, quæsumus, Domine, ánimæ fámuli tui *N.* summi Pontíficis misericórdiæ tuæ imploráta cleméntia: ut ejus, in quo sperávit et crédidit, ætérnum cápiat, te miseránte, consórtium. Per Dóminum.

For a deceased cardinal the Prayer, Secret, and Postcommunion are those appointed, as follows, for a bishop, priest, or deacon, with mention inserted in these of his rank as a Prince of the Church.

For a deceased bishop

Prayer

O GOD, Who in the apostolic priesthood didst cause Thy servant, *N.*, to be honored

DEUS, qui inter apostólicos Sacerdótes fámulum tuum *N.* pontificáli fe-

císti dignitáte vigére: præsta quæsumus; ut eórum quoque perpétuo aggregétur consórtio. Per Dóminum.

with the pontifical dignity, grant, we beseech Thee, that he may be joined forevermore to the fellowship of Thine apostles. Through our Lord.

Secret

Súscipe, Dómine, quæsumus, pro ánima fámuli tui *N.* Pontíficis, quas offérimus hóstias: ut cui in hoc sæculo pontificále donásti méritum, in cœlésti regno Sanctórum tuórum júbeas jungi consórtio. Per Dóminum.

Receive, we beseech Thee, O Lord, the sacrifice which we offer for the soul of Thy servant, *N.*, that Thou mayst command him whom on earth Thou didst invest with the episcopal dignity to be joined to the fellowship of Thy saints in the kingdom of heaven. Through our Lord.

Postcommunion

Prosit, quæsumus, Dómine, ánimæ fámuli tui *N.* Pontíficis misericórdiæ tuæ implóráta cleméntia: ut ejus, in quo sperávit et crédidit, ætérnum cápiat, te miseránte, consórtium. Per Dóminum.

May Thy clemency, which we implore, O Lord, benefit the soul of Thy servant, the pontiff, *N.*, that, by Thy mercy, he may attain to everlasting fellowship with Him in Whom he hoped and believed. Through our Lord.

Or the Following

Prayer

Da nobis, Dómine, ut ánimam fámuli tui *N.* Epíscopi, quam de hujus sæculi eduxísti laborióso certámine, Sanctórum tuórum tríbuas esse consórtem. Per Dóminum.

Grant us, O Lord, that Thou give to be a companion of Thy saints the soul of Thy servant *N.*, bishop, whom Thou hast taken out of the toilsome struggle of this world. Through our Lord.

Secret

Annue nobis, quæsumus, Dómine, ut ánimæ fámuli tui *N.* Epíscopi hæc prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

Grant us, we beseech Thee, O Lord, that this oblation may benefit the soul of Thy servant *N.* bishop, as by its offering Thou hast granted the sins of the whole world to be forgiven. Through our Lord.

Postcommunion

Purged by this sacrifice, we beseech Thee, O almighty God, may the soul of Thy servant *N.*, bishop, be worthy to be pardoned and enter into everlasting rest. Through our Lord.

His sacrifíciis quæsumus omnípotens Deus, purgáta ánima fámuli tui *N.* Epíscopi ad indulgéntiam et refrigérium sempitérnum perveníre mereátur. Per Dóminum.

For a priest deceased

Prayer

O God, Who didst will that Thy servant *N.*, should flourish with the sacerdotal dignity in the apostolic priesthood, grant, we beseech Thee, that he may be joined forevermore to the fellowship of Thine apostles. Through our Lord.

Deus, qui inter apostólicos sacerdótes fámulum tuum *N.* sacerdotáli fecísti dignitáte vigére: præsta quæsumus: ut eórum quoque perpétuo aggregétur consórtio. Per Dóminum.

Secret

Receive, we beseech Thee, O Lord, the sacrifices which we offer for the soul of Thy servant, *N.*, Thy priest, that Thou mayst command him, whom on earth Thou didst invest wit[illegible] nity, to [illegible] ship of Th[illegible] dom of he[illegible]. Through our Lord.

Súscipe, Dómine, quæsumus, pro ánima fámuli tui *N.* Sacerdótis, quas offérimus hóstias: ut cui in hoc sæculo sacerdotále donásti méritum, in cœlésti regno [illegible] tuórum júbeas [illegible]

Postcommunion

May Thy clemency, which we implore, O Lord, benefit the soul of Thy servant, *N.*, Thy priest, that he may attain to everlasting fellowship with Him in Whom he hoped and believed. Through our Lord.

Prosit, quæsumus, Dómine, ánimæ fámuli tui *N.* Sacerdótis, misericórdiæ tuæ imploráta cleméntia: ut ejus, in quo sperávit et crédidit, ætérnum cápiat, te miseránte consórtium. Per Dóminum.

Or the Following

Prayer

Grant, we beseech Thee, O Lord, that the soul of Thy

Præsta, quæsumus, Dómine, ut ánima fámuli

tui *N.* Sacerdótis, quem in hoc sǽculo commorántem, sacris munéribus decorásti, in cœlésti sede gloriósa semper exsúltet. Per Dóminum.

servant, *N.*, Thy priest, whom, while he dwelt on earth, Thou didst adorn with sacred gifts, may ever rejoice in the glory of heaven. Through our Lord.

Secret

Súscipe, Dómine, quǽsumus, pro ánima fámuli tui *N.* Sacerdótis, quas offérimus hóstias: ut cui sacerdotále donásti méritum, dones et prǽmium. Per Dóminum.

Receive, we beseech Thee, O Lord, the sacrifice we offer for the soul of Thy servant, *N.*, Thy priest, that as Thou didst grant him the dignity of the priesthood Thou wilt also grant him its reward. Through our Lord.

Postcommunion

Prǽsta, quǽsumus, omnípotens Deus, ut ánimam fámuli tui *N.* Sacerdótis in congregatióne justórum, ætérnæ beatitúdinis júbeas esse consórtem. Per Dóminum.

Grant, we beseech Thee, O almighty God, that, by Thy command, the soul of Thy servant, *N.*, Thy priest, may be a sharer of everlasting beatitude in the company of the just. Through our Lord.

For a man, other than a priest, deceased

Prayer

Inclína, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur: ut ánimam fámuli tui *N.*, quam de hoc sǽculo migráre jussísti, in pacis ac lucis regióne constítuas, et Sanctórum tuórum júbeas esse consórtem. Per Dóminum.

Incline Thine ear, O Lord, to our prayers, with which we supplicate Thy mercy that Thou set the soul of Thy servant, *N.*, which Thou hast commanded to pass from this world, in a region of peace and light, and order that it be of the fellowship of the saints. Through our Lord.

Secret

Annue nobis, quǽsumus, Dómine, ut ánimæ fámuli tui *N.*, hæc prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

Consent, we beseech Thee, O Lord, that the soul of Thy servant, *N.*, may be benefited by this oblation, by the offering of which Thou hast granted the sins of the whole world to be forgiven. Through our Lord.

Postcommunion

Absolve, we beseech Thee, O Lord, the soul of Thy servant, *N.*, from every bond of sin, that, in the glory of the resurrection, he may rise to a new and better life with Thy saints and elect. Through our Lord.

Absólve quæsumus Dómine ánimam fámuli tui *N.*, ab omni vínculo delictórum: ut in resurrectiónis glória inter sanctos et eléctos tuos resuscitátus respíret. Per Dóminum.

For a woman deceased

Prayer

We beseech, Thee, O Lord, that of Thy loving-kindness Thou have mercy on the soul of Thy handmaid, *N.*, free her from the defilements of this mortal life and number her forevermore among the saved. Through our Lord.

Quæsumus Dómine, pro tua pietáte miserére ánimæ fámulæ tuæ *N.*: et a contágiis mortalitátis exútam, in ætérnæ salvatiónis partem restítue. Per Dóminum.

Secret

By these sacrifices, without which no one hath ever been free of offense, may the soul of Thy handmaid, *N.*, be rid of all sins, we beseech Thee, O Lord; that by these offices of pious propitiation it may obtain everlasting mercy. Through our Lord.

His sacrifíciis quæsumus Dómine ánima fámulæ tuæ *N.*, a peccátis ómnibus exuátur, sine quibus a culpa nemo liber éxstitit: ut per hæc piæ placatiónis offícia, perpétuam misericórdiam consequátur. Per Dóminum.

Postcommunion

May the soul of Thy handmaid, *N.*, we beseech Thee, O Lord, partake of eternal light, as it hath obtained the sacrament of Thine everlasting mercy. Through our Lord.

Invéniat quæsumus Dómine ánima fámulæ tuæ *N.*, lucis ætérnæ consórtium: cujus perpétuæ misericórdiæ consecúta est sacraméntum. Per Dóminum.

For the father and mother of the celebrating priest

Prayer

O God, Who hast commanded us to honor our father and mother, in Thy

Deus, qui nos patrem et matrem honoráre præcepísti: miserére cleménter

animábus patris et matris meæ, eorúmque peccáta dimítte: meque eos in ætérnæ claritátis gáudio fac vidére. Per Dóminum.

clemency have mercy upon the souls of my father and mother, and pardon their sins; and make me to see them in the joy of the eternal brightness. Through our Lord.

Secret

Súscipe sacrifícium Dómine, quod tibi pro animábus patris et matris meæ óffero: eísque gáudium sempitérnum in regióne vivórum concéde; meque cum illis felicitáti Sanctórum conjúnge. Per Dóminum.

Receive, O Lord, the sacrifice which I offer Thee for the souls of my father and mother, and grant them everlasting joy in the land of the living; and make me to share with them in the happiness of the saints. Through our Lord.

Postcommunion

Cœléstis participátio sacraménti quæsumus Dómine animábus patris et matris meæ réquiem et lucem obtíneat perpétuam: meque cum illis grátia tua corónet ætérna. Per Dóminum.

May the partaking of the heavenly sacrament, we beseech Thee, O Lord, obtain rest and light everlasting for the souls of my father and mother; and may Thy eternal grace crown me with them. Through our Lord.

Should the Mass be offered up by a priest for his father only, or for his mother only, the above prayers are worded in the singular number. When the Holy Sacrifice is offered up for the fathers and mothers of others besides the celebrant, in place of "my father and mother" *is said* "our parents."

For deceased brethren, friends, and benefactors

The Prayer, O God, the bestower of pardon, *page 1502, Secret, and Postcommunion are said with the opportune variations.*

For all who are buried in a cemetery or graveyard

Prayer

Deus, cujus miseratióne ánimæ fidélium requiéscunt: fámulis et famulábus tuis, et ómnibus hic et ubíque in Christo quiescéntibus, da propitius véniam peccatórum; ut a cunctis reátibus absolúti, tecum sine fine læténtur. Per eúmdem Dóminum.

O God, by Whose mercy the souls of the faithful find rest, mercifully grant pardon of sins to Thy servants and handmaids, and to all who, here and elsewhere, repose in Christ, that, being loosed from all guilt, they may rejoice with thee for evermore. Through the same.

Secret

GRACIOUSLY receive, O Lord, the sacrifice offered for the souls of Thy servants and handmaids, and of all Catholics who sleep in Christ whether in this place or elsewhere, that, being delivered from the bonds of grim death by this most excellent sacrifice, they may be found worthy of life everlasting. Through the same.

PRO animábus famulórum famularúmque tuárum, et ómnium Catholicórum hic et ubíque in Christo dormiéntium, hóstiam Dómine súscipe benígnus oblátam: ut hoc sacrifício singulári, vínculis horréndæ mortis exúti, vitam mereántur ætérnam. Per eúmdem Dóminum.

Postcommunion

O GOD, the light of faithful souls, give ear to our supplications, and grant to Thy servants and handmaids, whose bodies, here and elsewhere, repose in Christ, an abode of refreshment, the blessedness of rest, and the brightness of light. Through the same.

DEUS, fidélium lumen animárum, adésto supplicatiónibus nostris: et da fámulis et famulábus tuis, quorum córpora hic et ubíque in Christo requiéscunt, refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem. Per eúmdem Dóminum.

For more than one person deceased

Prayer

O GOD, Whose property is ever to pity and to spare, have mercy on the souls of Thy servants and handmaids, and forgive them all their sins, that, being loosed from the bonds of mortality, they may be found worthy to enter into life. Through our Lord.

DEUS, cui próprium est miseréri semper et párcere: propitiáre animábus famulórum famularúmque tuárum, et ómnia eórum peccáta dimítte; ut mortalitátis vínculis absolútæ, transíre mereántur ad vitam. Per Dóminum.

Secret

CONSENT, we beseech Thee, O Lord, that this oblation benefit the souls of Thy servants and handmaids, as Thou hast granted that by the offering of it the sins of all the world should be forgiven. Through our Lord.

ANNUE nobis quæsumus Dómine, ut animábus famulórum famularúmque tuárum hæc prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

Postcommunion

Deus, cui soli cómpetit medicínam præstáre post mortem: præsta quæsumus, ut ánimæ famulórum famularúmque tuárum terrénis exútæ contágiis, in tuæ redemptiónis parte numeréntur. Qui vivis.

O God, Who alone art competent to administer healing remedies after death, grant, we beseech Thee, that the souls of Thy servants and handmaids, rid of earthly contagion, may be numbered among those whom Thou hast redeemed. Who livest.

Or the Following

Prayer

Animábus quæsumus Dómine famulórum famularúmque tuárum, misericórdiam concéde perpétuam: ut eis profíciat in ætérnum, quod in te speravérunt et credidérunt. Per Dóminum.

Grant, we beseech Thee, O Lord, everlasting mercy to the souls of Thy servants and handmaids, that the faith and hope which they placed in Thee may avail them for eternity. Through our Lord.

Secret

His Dómine quæsumus placátus inténde munéribus: et quod ad laudem tui nóminis supplicántes offérimus, ad indulgéntiam profíciat defunctórum. Per Dóminum.

Look with favor upon these gifts, we beseech Thee, O Lord, and may that which we offer with supplication to the praise of Thy name profit for the pardon of the departed. Through our Lord.

Postcommunion

Súpplices Dómine pro animábus famulórum famularúmque tuárum preces effúndimus, obsecrántes: ut quidquid conversatióne contraxérunt humána, et cleménter indúlgeas, et eas in tuórum lætántium redemptórum sede constítuas. Per Dóminum nostrum.

We pour forth, O Lord, our prayers and supplications for the souls of Thy servants and handmaids, beseeching that Thou mercifully forgive whatever faults they have committed in their earthly careers, and set them in the blissful abode of Thy redeemed. Through our Lord.

Mass and Absolution on the Day of the Death or on the Day of the Burial of One of the Faithful

If the deceased is a baptized child not yet come to the age of reason, the Votive Mass of the Angels, *page 1417, may be said on days permitted by the rubrics.*

The Priest vested in black cope (and his ministers if it be a Solemn Mass) meets the body at the entrance of the Church, inside, and says:

COME to his (her) assistance, ye saints of God! Meet him (her) ye angels of the Lord. Receive his (her) soul and present it to the Most High.

SUBVENÍTE Sancti Dei occúrite, ángeli Dómini, suscipiéntés ánimam ejus, offeréntes eam in conspéctu altíssimi.

℣. May Christ who called thee, receive thee; and may the angels lead thee into the bosom of Abraham.

℣. Suscípiat te Christus, qui vocávit te: et in sinum Abrahæ angeli dedúcant te.

℟. Receive his (her) soul, offering it in the sight of the Most High.

℟. Suscipiéntes ánimam ejus offeréntes eam in conspéctu altíssimi.

℣. Eternal rest grant to him (her), O Lord, and let perpetual light shine upon him (her).

℣. Réquiem ætérnam dona ei, Dómine: et lux perpétua lúceat ei.

℟. Offering it in the sight of the Most High.

℟. Offeréntes eam in conspéctu altíssimi.

During a funeral Mass the body of the dead person, surrounded by lights, lies in front of the altar. It is placed so that if it be a priest the head will be toward the altar and the corpse, robed (if practicable) in sacerdotal vestments as at Mass, will face the people. The body of one not a priest should face the altar. The Office of the Dead (wherever usual) is then chanted, otherwise as soon as the priest has changed from the cope to the chasuble, the Mass begins immediately.

The Mass

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

REQUIEM ætérnam dona eis, Dómine: et lux perpétua lúceat eis. *Ps. 64, 2, 3.* Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi oratiónem meam; ad te omnis caro véniet. Réquiem.

Kyrie, page 761.

Prayer

Deus, cui próprium est miseréri semper et párcere, te súpplices exorámus pro ánima fámuli tui *N.* quam hódie de hoc sæculo migráre jussísti: ut non tradas eam in manus inimíci, neque obliviscáris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non pœnas inférni sustíneat, sed gáudia ætérna possídeat. Per Dóminum nostrum.

O God, Whose property is ever to have mercy and to spare, we humbly supplicate Thee for the soul of Thy servant, *N.*, which Thou hast this day called out of this world, Thou deliver it not to the hands of the enemy, nor forget it forever, but command it to be received by the holy angels and taken to Paradise, its home, so that, since it hath hoped and believed in Thee, it may not bear the pains of hell, but possess everlasting joys. Through our Lord.

Epistle. 1 Thess. 4, 13-18

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicenses.

Fratres: Nólumus vos ignoráre de dormiéntibus, ut non contristémini sicut et céteri, qui spem non habent. Si enim crédimus quod Jesus mórtuus est, et resurréxit: ita et Deus eos, qui dormiérunt per Jesum, addúcet cum eo. Hoc enim vobis dícimus in verbo Dómini, quia nos, qui vívimus, qui resídui sumus in advéntum Dómini, non præveniémus eos, qui dormiérunt. Quóniam ipse Dóminus in jussu, et in voce Archángeli, et in tuba Dei descéndet de cœlo: et mórtui, qui in Christo sunt, resúrgent primi. Deínde nos, qui vívimus, qui relénquimur, simul rapiémur cum illis in núbibus óbviam Christo in áëra, et sic semper cum Dómino érimus. Itaque

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

Brethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from heaven, with commandments, and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the

clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

consolámini ínvicem in verbis istis.

Gradual. 4 Esdr. 2, 34, 35

Eternal rest give to them, O Lord; and let perpetual light shine upon them. ℣. *Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. ℣. *Ps. 111, 7.* In memória ætérna erit justus; ab auditióne mala non timébit.

Tract

O Lord, absolve the souls of all the faithful departed from every bond of sin. ℣. And by the help of Thy grace may they be worthy to escape the sentence of vengeance. ℣. And to enjoy all the beatitude of the light eternal.

Absólve Dómine ánimas ómnium fidélium defunctórum ab omni vínculo delictórum: ℣. Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis: ℣. Et lucis ætérnæ beatitúdine pérfrui.

Sequence (Dies Iræ), *as in the Common or Daily Mass for the Dead, page 1503.*

Munda Cor Meum, page 763.

Gospel. John 11, 21-27

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Martha said to Jesus, Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in Me although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die forever. Believest thou this? She saith to Him,

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Dixit Martha ad Jesum: Dómine, si fuísses hic, frater meus non fuísset mórtuus: set et nunc scio quia quæcúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectióne in novíssimo die. Dixit ei Jesus: Ego sum resurréctio, et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis, qui vivit, et credit in me, non moriétur in ætérnum. Credis hoc? Ait illi: Utique Dómine, ego crédidi, quia tu es Christus

Filius Dei vivi, qui in hunc mundum venísti.

Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.

Offertory

Dómine Jesu Christe, Rex glóriæ, líbera ánimas ómnium fidélium defunctórum de pœnis inférni, et de profúndo lacu: líbera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum; sed sígnifer sanctus Míchæl repræséntet eas in lucem sanctam: Quam olim Abrahæ promisísti, et sémini ejus. ℣. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam: Quam olim Abrahæ promisísti, et sémini ejus.

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and the deep pit; deliver them from the lion's mouth, that hell engulf them not, nor they fall into darkness, but that Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. ℣. We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate; grant them, O Lord, to pass from death to the life which Thou once didst promise to Abraham and his seed.

Offertory Prayers, page 767.

Secret

Propitiáre quæsumus Dómine ánimæ fámuli tui *N.* pro qua hóstiam laudis tibi immolámus, majestátem tuam suppliciter deprecántes: ut per hæc piæ placatiónis offícia, pervenire mereátur ad réquiem sempitérnam. Per Dóminum.

Be merciful, we beseech Thee, O Lord, to the soul of Thy servant, *N.*, for which we offer to Thee the sacrifice of praise, supplicating Thy majesty that, through these offices of pious propitiation it may be worthy to enter unto everlasting rest. Through our Lord.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux ætérna lúceat eis, Dómine: Cum sanctis tuis in ætérnum, quia pius es. ℣. Réquiem ætérnam dona eis, Dó-

May light eternal shine upon them, O Lord: With Thy saints forever, for Thou art kind. ℣. Grant them everlasting rest, O

Lord, and let perpetual light shine upon them: With Thy saints.

mine; et lux perpétua lúceat eis: Cum sanctis.

Postcommunion

GRANT, we beseech Thee, O almighty God, that the soul of Thy servant, *N.*, which hath to-day departed this life, being purged by this sacrifice and rid of sins, may obtain alike pardon and everlasting rest. Through our Lord.

PRÆSTA quæsumus omnípotens Deus: ut ánima fámuli tui *N.* quæ hódie de hoc sæculo migrávit, his sacrifíciis purgáta, et a peccátis expedíta, indulgéntiam páriter et réquiem cápiat sempitérnam. Per Dóminum.

Absolution of the Corpse

After the Last Gospel, the celebrant lays aside his chasuble and maniple, and vested in a black cope comes, attended by his deacon, to the feet of the corpse, at the head of which the subdeacon holds uplifted the processional cross, having on both sides an acolyte bearing a lighted candle. The clergy group themselves around the bier. Then the celebrant reads in a loud voice the following supplication.

ENTER not into judgment with Thy servant, O Lord, for in Thy sight shall no man be justified, unless remission of all sins be accorded him (her) by Thee. We beseech Thee, therefore, that Thy judicial sentence weigh not heavily upon him (her) who is commended to Thee by the true supplication of the Christian faith, but, with the help of Thy grace, may he (she) be worthy to escape the sentence of vengeance, seeing that, while he (she) lived, he (she) was sealed with the seal of the Holy Trinity. Who livest and reignest world without end. ℟. Amen.

NON intres in judícium cum servo tuo Dómine, quia nullus apud te justificábitur homo, nisi per te ómnium peccatórum ei tribuátur remíssio. Non ergo eum, quæsumus, tua judiciális senténtia premat, quem tibi vera supplicátio fídei christiánæ comméndat: sed grátia tua illi succurrénte, mereátur evádere judícium ultiónis, qui dum víveret, insignítus est signáculo sanctæ Trinitátis: Qui vivis et regnas in sæcula sæculórum. ℟. Amen.

The choir now chants the following responsory (The Libera me).

℟. Deliver me, O Lord, from eternal death on that dreadful day, when the heavens and the earth shall be moved, and Thou shalt come to judge the world

℟. Líbera me Dómine de morte ætérna, in die illa treménda quando cœli movéndi sunt et terra: Dum véneris judicáre sæculum per ignem.

℣. Tremens factus sum ego, et tímeo, dum discússio vénerit, atque ventúra ira. ℟. Quando cœli movéndi sunt et terra. ℣. Dies illa, dies iræ, calamitátis et misériæ; dies magna et amára valde. ℟. Dum véneris judicáre sæculum per ignem. ℣. Réquiem ætérnam dona eis Dómine, et lux perpétua lúceat eis. ℟. Líbera me Dómine de morte ætérna in die illa treménda: Quando cœli movéndi sunt et terra: Dum véneris judicáre sæculum per ignem.

by fire. ℣. I am seized with fear and trembling, when I reflect upon the judgment and the wrath to come. ℟. When the heavens, and the earth shall be moved. ℣. That day, a day of wrath, of wasting and of misery, a dreadful and exceeding bitter day. ℟. When Thou shalt come, to judge the world by fire. ℣. Eternal rest grant unto him (her), O Lord, and let perpetual light shine upon him (her). ℟. Deliver me O Lord, from eternal death on the dreadful day, when the heavens and the earth shall be moved, and Thou shalt come to judge the world by fire.

Kyrie eléison. Christe eléison. Kyrie eléison. Pater Noster (*secreto.*)

Lord, have mercy. Christ, have mercy, Lord, have mercy. Our Father (*inaudibly.*)

Meanwhile the priest sprinkles and incenses the corpse thrice on each side, and then says:

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.
℣. A porta ínferi.
℟. Erue, Dómine, ánimam ejus.
℣. Requiéscat in pace.
℟. Amen.
℣. Dómine exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. From the gate of hell.
℟. Deliver his (her) soul, O Lord.
℣. May he (she) rest in peace.
℟. Amen.
℣. O Lord, hear my prayer.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

If the body is not present, then the Second Prayer in place of the following one is said.

Let us Pray

Deus, cui próprium est miseréri semper et párcere, te súpplices exorámus pro ánima fámuli tui *N.* (fámulæ tuæ *N.*), quam hódie de hoc sæculo migráre jus-

O God, Whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant, *N.*, which Thou hast this day commanded to depart out

of this world: that Thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy angels, and conducted into Paradise, its true country; that, as in Thee it hath hoped and believed, it may not suffer the pains of hell but may take possession of eternal joys. Through Christ our Lord. ℟. Amen.

sísti, ✠ ut non tradas eam in manus inimíci, neque obliviscáris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non pœnas inférni sustíneat, sed gáudia ætérna possídeat. Per Christum Dóminum nostrum. ℟. Amen.

DELIVER, O Lord, we beseech Thee, the soul of Thy servant (handmaid), *N.*, from every bond of his (her) sins that in the glory of the resurrection he (she) may live anew, being raised up in the fellowship of Thy Saints and elect. Through Christ our Lord. ℟. Amen.

℣. Eternal rest grant to him (her), O Lord.

℟. And let perpetual light shine upon him (her).

℣. May he (she) rest in peace.

℟. Amen.

℣. May his (her) soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

ABSÓLVE quæsumus, Dómine, ániman fámuli tui *N.* (fámulæ tuæ *N.*) ab omni vínculo delictórum: ut in resurrectiónis glória, inter Sanctos et eléctos tuos resuscitátus (resuscitáta) respíret. Per Christum Dóminum nostrum. ℟. Amen.

℣. Réquiem ætérnam dona ei, Dómine.

℟. Et lux perpétua lúceat ei.

℣. Requiéscat in pace.

℟. Amen.

℣. Anima ejus, et ánimæ ómnium fidélium defunctórum per misericórdiam Dei requiéscant in pace.

℟. Amen.

After this the body is borne to the grave, and either at the grave or in the church the following is said or sung:

MAY the angels lead thee into Paradise; at thy coming may the martyrs receive thee, and bring thee into the holy city, Jerusalem. May the choir of angels receive thee, and with Lazarus, once a beggar, mayest thou have eternal rest.

IN PARADÍSUM dedúcant te Angeli; in tuo advéntu suscípiant te Mártyres, et perdúcant te in civitátem sanctam Jerúsalem. Chorus Angelórum te suscípiat, et cum Lázaro quondam páupere ætérnam hábeas réquiem.

On reaching the grave, if it be not blessed, the priest blesses it, as follows:

Let us Pray

Deus, cujus miseratióne ánimæ fidélium requiéscunt, hunc túmulum benedícere dignáre, eíque Angelum tuum sanctum députa custódem, et quorum quarúmque córpora hic sepeliúntur, ánimas eórum ab ómnibus absólve vínculis delictórum, ut in te semper cum Sanctis tuis sine fine læténtur. Per Christum Dóminum nostrum. ℟. Amen.

O God, through Whose tender mercy the souls of the faithful departed are at rest, vouchsafe to bless ✠ this grave, and assign thereto Thy holy angel as its keeper; and absolve from all the bonds of sin the souls of those whose bodies are here buried, that with Thy saints they may ever rejoice in Thee to all eternity. Through Christ our Lord. ℟. Amen.

The priest then sprinkles with holy water and incenses the corpse and grave.

Whether the priest goes to the cemetery or not the Office continues as follows:

Ant. Ego sum resurréctio et vita: qui credit in me, étiam si mórtuus fúerit, vivet; et omnis qui vivit et credit in me, non moriétur in ætérnum.

Ant. I am the resurrection and the life: he that believeth in Me, although he be dead, shall live and he that liveth and believeth in Me shall not die forever.

The Benedictus, or Song of Zachary. Luke 1, 68-79

Benedíctus Dóminus, Deus Israël, quia visitávit, et fecit redemptiónem plebis suæ:

Blessed be the Lord God of Israel: for He hath visited and wrought the redemption of His people.

Et eréxit cornu salútis nobis: in domo David, púeri sui.

And hath raised up an horn of salvation to us, in the house of David His servant:

Sicut locútus est per os sanctórum, qui a sæculo sunt, prophetárum ejus:

As He spoke by the mouth of His holy prophets, who are from the beginning:

Salútem ex inimícis nostris, et de manu ómnium quiodérunt nos:

Salvation from our enemies, and from the hand of all that hate us:

Ad faciéndam misericórdiam cum pátribus nostris: memorári testaménti sui sancti.

To perform mercy to our fathers: and to remember His holy testament.

Juspurándum, quod jurávit ad Abraham, patrem nostrum, datúrum se nobis:

The oath which He swore to Abraham our father: that He would grant to us:

Ut sine timóre, de manu inimicórum nostrórum liberáti, serviámus illi:

That being delivered from the hand of our enemies, we may serve Him without fear,

In holiness and justice before Him, all our days.

In sanctitáte, et justítia coram ipso, ómnibus diébus nostris.

And thou, child, shalt be called the prophet of the Most High: for thou shalt go before the Face of the Lord, to prepare His ways:

Et tu, puer Prophéta Altíssimi vocáberis: præíbis enim ante fáciem Dómini paráre vias ejus:

To give knowledge of salvation to His People: unto the remission of their sins:

Ad dandum sciéntiam salútis plebi ejus: in remissiónem peccatórum eórum:

Through the bowels of the mercy of our God: in which the Orient from on high hath visited us:

Per víscera misericórdiæ Dei nostri: in quibus visitávit nos, óriens ex alto:

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Illumináre his, qui in ténebris, et in umbra mortis sedent: ad dirigéndos pedes nostros in viam pacis.

Eternal rest grant unto him (her), O Lord.

Réquiem ætérnam dona ei, Dómine.

And let perpetual light shine upon him (her).

Et lux perpétua lúceat ei.

Ant. I am the resurrection and the life: he that believeth in Me, although he be dead, shall live: and every one who liveth, and believeth in Me, shall never die.

Ant. Ego sum resurréctio et vita: qui credit in me, étiam si mórtuus fúerit, vivit; et omnis qui vivit et credit in me non moriétur in ætérnum.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (*inaudibly*).

Kyrie eléison. Christe eléison. Kyrie eléison. Pater noster (*secreto*).

In the meantime, the priest sprinkles the corpse.

℣. And lead us not into temptation.

℣. Et ne nos indúcas in tentatiónem.

℟. But deliver us from evil.

℟. Sed líbera nos a malo.

℣. From the gate of hell.

℣. A porta ínferi.

℟. Deliver his (her) soul, O Lord.

℟. Erue, Dómine, ánimas eórum.

℣. May he (she) rest in peace.

℣. Requiéscant in pace.

℟. Amen.

℟. Amen.

℣. O Lord, hear my prayer.

℣. Dómine, exáudi oratiónem meam.

℟. And let my cry come unto Thee.

℟. Et clamor meus ad te véniat.

℣. The Lord be with you.

℣. Dóminus vobíscum.

℟. And with thy spirit.

℟. Et cum spíritu tuo.

Let us Pray

Fac, quæsumus, Dómine, hanc cum servo tuo defúncto (fámula tua defúncta) misericórdiam ut factórum suórum in pœnis non recípiat vicem, qui (quæ) tuam in votis ténuit voluntátem: ut, sicut hic eum (eam) vera fides junxit fidélium turmis; ita illic eum (eam) tua miserátio sóciet angélicis choris. Per Christum.

Grant, O Lord, we beseech Thee, this mercy unto Thy servant deceased, that, having in desire kept Thy will, he (she) may not suffer in requital of his (her) deeds; and as a true Faith joined him (her) unto the company of Thy faithful here below, so may Thy tender mercy give him (her), place above, among the angel choirs. Through Christ our Lord.

℟. Amen.

℣. Réquiem ætérnam dona ei, Dómine.

℟. Et lux perpétua lúceat ei.

℣. Requiéscat in pace.

℟. Amen.

℣. Anima ejus, et ánimæ ómnium fidélium defunctórum, per misericórdiam Dei requiéscant in pace.

℟. Amen.

℟. Amen.

℣. Eternal rest grant unto him (her), O Lord.

℟. And let perpetual light shine upon him, (her).

℣. May he (she) rest in peace.

℟. Amen.

℣. May his (her) soul, and and the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

Returning to the Church or Sacristy, the priest recites with his attendants the following psalm for the souls in Purgatory.

Ant. Si iniquitates.

Ant. If thou wilt mark iniquities.

Psalm 129

De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam.

Fiant aures tuæ intendéntes, in vocem deprecatiónis meæ.

Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?

Quia apud te propitiátio est: et propter legem tuam sustínui te, Dómine.

Sustínuit ánima mea in

Out of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His

word; my soul hath hoped in the Lord.

From the morning-watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with Him plentiful redemption.

And he shall redeem Israel from all his iniquities.

℣. Eternal rest grant unto them, O Lord.

℟. And let perpetual light shine upon them.

Ant. If Thou wilt mark iniquities, O Lord: Lord, who shall stand it?

verbo ejus: sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem, speret Israël in Dómino.

Quia apud Dóminum misericórdia: et copiósa apud eum redémptio.

Et ipse rédimet Israël, ex ómnibus iniquitátibus ejus.

℣. Réquiem ætérnam dona eis, Dómine:

℟. Et lux perpétua lúceat eis.

Ant. Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?

Mass for Third, Seventh and Thirtieth Day after Death

On the third, seventh or thirtieth day after the death, one solemn Mass may be sung, even if a double feast occur, provided it be not of the first or second class, a Sunday or holyday of obligation, or an otherwise exceptionally privileged day.

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

RÉQUIEM ætérnam dona eis, Dómine: et lux perpétua lúceat eis. *Ps. 64, 2, 3.* Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Jerúsalem: exáudi oratiónem meam, ad te omnis caro véniet. Réquiem.

Kyrie, page 761.

Prayer

WE BESEECH Thee, O Lord, that Thou vouchsafe to grant to the soul of Thy servant, *N.*, the third *(or* seventh, *or* thirtieth) day of whose burial we commemorate, companionship with Thy saints and elect, and pour upon it the perennial dew of Thy mercy. Through our Lord.

QUÆSUMUS, Dómine, ut ánimæ fámuli tui (fámulæ tuæ) *N.* cujus depositiónis diem tértium (*vel* séptimum, *vel* trigésimum) commemorámus, Sanctórum atque electórum tuórum largíri dignéris consórtium: et rorem misericórdiæ tuæ perénnem infúndas. Per Dóminum.

Epistle. 1 Thess. 4, 12-17

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

Fratres: Nólumus vos ignoráre de dormiéntibus, ut non contristémini, sicut et céteri, qui spem non habent. Si enim crédimus quod Jesus mórtuus est, et resurréxit: ita et Deus eos, qui dormiérunt per Jesum, addúcet cum eo. Hoc enim vobis dícimus in verbo Dómini, quia nos, qui vívimus, qui resídui sumus in advéntum Dómini non præveniémus eos, qui dormiérunt. Quóniam ipse Dóminus in jussu, et in voce Archángeli, et in tuba Dei descéndet de cœlo: et mórtui, qui in Christo sunt, resúrgent primi. Deínde nos, qui vívimus, qui relínquimur, simul rapiémur cum illis in núbibus óbviam Christo in áëra, et sic semper cum Dómino érimus. Itaque consolámini ínvicem in verbis istis.

Lesson from the Epistle of Blessed Paul the Apostle to the Thessalonians.

Brethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from heaven, with commandment, and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore, comfort ye one another with these words.

Gradual. 4 Esdr. 2, 34, 35

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 111, 7.* ℣. In memória ætérna erit justus: ab auditióne mala non timébit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. ℣. *Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract

Absólve, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delictórum. ℣. Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis. ℣. Et lucis ætérnæ beatitúdine pérfrui.

O Lord, absolve the souls of all the faithful departed from every bond of sin. ℣. And by the help of Thy grace may they be worthy to escape the sentence of vengeance. ℣. And to enjoy all the beatitude of the light eternal.

Sequence (Dies iræ), *as in the Common or Daily Mass for the Dead, page 1503.*

Munda Cor Meum, page 763.

Gospel. John 11, 21-27

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Martha said to Jesus, Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life: he that believeth in Me although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die forever. Believest thou this? She saith to Him, Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Dixit Martha ad Jesum: Dómine, si fuísses hic, frater meus non fuísset mórtuus: sed et nunc scio, quia quæcúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectióne in novíssimo die. Dixit ei Jesus: Ego sum resurréctio, et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis qui vivit, et credit in me, non moriétur in ætérnum. Credis hoc? Ait illi: Utique, Dómine, ego crédidi, quia tu es Christus Fílius Dei vivi, qui in hunc mundum venísti.

Offertory

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, nor they fall into darkness, but that Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. ℣. We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate; grant them, O Lord, to

Dómine Jesu Christe, Rex glóriæ, líbera ánimas ómnium fidélium defunctórum de pœnis inférni, et de profúndo lacu: líbera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Míchæl repræséntet eas in lucem sanctam: Quam olím Abrahæ promisísti, et sémini ejus. ℣. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam. Quam olim

Abrahæ promisísti, et sémini ejus.

pass from death to the life which Thou once didst promise to Abraham and his seed.

Offertory Prayers, page 767.

Secret

Dúnera, quæsumus Dómine, quæ tibi pro ánima fámuli tui (fámulæ tuæ) *N.* offérimus, placátus inténde: ut remédiis purgáta cæléstibus, in tua pietáte requiéscat. Per Dóminum.

Look with favor, we beseech Thee, O Lord, upon the offerings we make for the soul of Thy servant, *N.*, that, being purged by the heavenly remedies, it may repose in Thy love. Through our Lord.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux ætérna lúceat eis, Dómine: Cum Sanctis tuis in ætérnum: quia pius es. ℣. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis.

May light eternal shine upon them, O Lord. With Thy saints forever, for Thou art kind. ℣. Grant them everlasting rest, O Lord, and let perpetual light shine upon them. With Thy saints.

Postcommunion

Súscipe, Dómine, preces nostras pro ánima fámuli tui (fámulæ tuæ) *N.* ut, si quæ ei máculæ de terrénis contágiis adhæsérunt, remissiónis tuæ misericórdia deleántur. Per Dóminum.

Receive, O Lord, our prayers for the soul of Thy servant, *N.*, that whatever blemishes may have adhered to it from its contact with earth may be wiped away, by the mercy of Thy pardon. Through our Lord.

Concluding Prayers, page 793.

On the Anniversary Day of the Death of One or More of the Faithful

On the anniversary day of the death or burial one solemn Mass may be sung, even if a double feast occur, provided it be not of the first or second class, a Sunday or holy-day of obligation, or an otherwise exceptionally privileged day. Should the anniversary be of one person only, the words of the prayers are put into the singular number.

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 46, 2.*

Eternal rest give to them, O Lord and let perpetual light shine upon them.

Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.

3. Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem; exáudi oratiónem meam; ad te omnis caro véniet. Réquiem.

Kyrie, page 761.

Prayer

O God, the Lord of mercies, grant to the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, an abode of refreshment, the beatitude of rest, and the brightness of light. Through our Lord.

Deus, indulgentiárum Dómine: da animábus famulórum famularúmque tuárum, quorum anniversárium depositiónis diem commemorámus, refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

Lesson. 2 Mach. 12, 43-46

Lesson from the Book of the Machabees.

Léctio libri Machabæórum.

In those days, the most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

In diébus illis: Vir fortíssimus Judas, facta collatióne, duódecim míllia drachmas argénti misit Jerosólymam, offérri pro peccátis mortuórum sacrifícium, bene et religióse de resurrectióne cógitans (nisi enim eos, qui cecíderant, resurrectúros speráret, supérfluum viderétur, et vanum oráre pro mórtuis): et quia considerábat quod hi, qui cum pietáte dormitiónem accéperant, óptimam habérent repósitam grátiam. Sancta ergo, et salúbris est cogitátio pro defúnctis exoráre, ut a peccátis solvántur.

Gradual. 4 Esdr. 2, 34, 35

Eternal rest give to them, O Lord; and let perpetual light shine upon them. ℣. *Ps. 111, 7.* The just shall be in everlasting

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 111, 7.* ℣. In memória ætérna erit justus:

ab auditióne mala non timébit.

remembrance; he shall not fear the evil hearing.

Tract

Absólve, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delictórum. ℣. Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis. ℣. Et lucis ætérnæ beatitúdine pérfrui.

Absolve, O Lord, the souls of all the faithful departed from every bond of sin. ℣. And by the help of Thy grace let them be found worthy to escape the sentence of vengeance. ℣. And to enjoy the full beatitude of the light eternal.

Sequence, Dies iræ, *as in the Common or Daily Mass of the Dead, page 1503.*

Munda Cor Meum, page 763.

Gospel. John 6, 37-40

✠ Sequéntia sancti Evangélii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

In illo témpore: Dixit Jesus turbis Judæórum: Omne, quod dat mihi Pater, ad me véniet: et eum, qui venit ad me, non ejíciam foras: quia descéndi de cælo, non ut fáciam voluntátem meam, sed voluntátem ejus, qui misit me. Hæc est autem volúntas ejus, qui misit me, Patris: ut omne, quod dedit mihi, non perdam ex eo, sed resúscitem illud in novíssimo die. Hæc est autem volúntas Patris mei, qui misit me: ut omnis, qui videt Fílium, et credit in eum, hábeat vitam ætérnam, et ego resuscitábo eum in novíssimo die.

At that time, Jesus said to the multitudes of the Jews, All that the Father giveth Me shall come to Me: and him that cometh to Me I will not cast out: because I came down from heaven, not to do My own will, but the will of Him Who sent Me. Now this is the will of the Father Who sent Me, that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day; and this is the will of My Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting; and I will raise him up in the last day.

Offertory

Dómine Jesu Christe, Rex glóriæ, líbera ánimas ómnium fidélium defunctórum de pœnis, inférni, et de profúndo lacu: líbera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum; sed sígnifer sanctus Míchaël repræ-

O Lord Jesus Christ, the King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the lion's mouth, that hell engulf them not, that they fall not into the darkness; but let

Michael, the holy standard-bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. ℣. We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed.

séntet eas in lucem sanctam: Quam olim Abrahæ promisísti, et sémini ejus. ℣. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam, fácimus: fac eas, Dómine, de morte transíre ad vitam. Quam olim Abrahæ promisísti, et sémini ejus.

Offertory Prayers, page 767.

Secret

Be propitiated, O Lord, by our supplications for the souls of Thy servants and handmaids, whose anniversary is kept to-day, for whom we offer Thee the sacrifice of praise, that Thou vouchsafe to join them to the company of Thy saints. Through our Lord.

Propitiáre Dómine supplicatiónibus nostris, pro animábus famulórum famularúmque tuárum, quorum hódie ánnua dies ágitur, pro quibus tibi offérimus sacrifícium laudis: ut eas Sanctórum tuórum consórtio sociáre dignéris. Per Dóminum.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

May eternal light shine upon them, O Lord. With Thy saints forever, because Thou art kind. ℣. Grant them everlasting rest, O Lord, and let perpetual light shine upon them. With Thy saints, etc.

Lux ætérna lúceat eis, Dómine: Cum Sanctis tuis in ætérnum: quia pius es. ℣. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis.

Postcommunion

Grant, we beseech Thee, O Lord, that the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, may be purged by this sacrifice and obtain alike forgiveness and everlasting rest. Through our Lord.

Præsta, quæsumus, Dómine: ut ánimæ famulórum famularúmque tuárum, quorum anniversárium depositiónis diem commemorámus; his purgátæ sacrifíciis, indulgéntiam páriter et réquiem cápiant sempitérnam. Per Dóminum.

Concluding Prayers, page 793.

The Forty Hours' Adoration

This prayer of the Forty Hours was established forever by Pope Clement VIII, for the whole course of the year, in regular continuous succession, from one church to another, commencing on the first Sunday in Advent with the chapel in the apostolical palace, as appears from the constitution *Graves et diuturnæ*, Nov. 25, 1592. This Pope was moved to establish this devotion by the public troubles of holy Church, in order that, day and night, the faithful might appease their Lord by prayer before the Blessed Sacrament in solemn exposition, imploring there His divine mercy.

As regards the introduction of the *Forty Hours*, into the United States we read in the "Manual of the Forty Hours' Adoration" the following note:

"This devotion was first introduced into the Diocese of Philadelphia in 1853 by the saintly Bishop Neumann; next, in 1858, into the archdiocese of Baltimore; and finally at the Plenary Council of Baltimore in 1866 formally approved (confirmed by Papal indults) for all the dioceses of the United States. The Most Rev. P. F. Kenrick, Archbishop of Baltimore, feeling that not all the rules of the Clementine Instruction could be strictly observed, had petitioned Pius IX to grant some modifications. A rescript, dated December 10, 1857, and extended to all the dioceses of the United States, January 24, 1868, allowed the following concessions:

(a) That the Exposition need not be continued during the night. *(b)* That the procession may be omitted at the prudent discretion of the pastor. *(c)* That the faithful should be able to gain all the indulgences granted by the Constitution *Graves et diuturnæ* of Clement VIII.

Indulgences

Once on each of the three days a Plenary Indulgence may be gained by visiting the church during Exposition, and reciting five Our Fathers and Hail Marys, Glory be to the Father, adding one Our Father and Hail Mary and Glory be to the Father for the Holy Father's intention; a further requisite is the reception of the Sacraments of Penance and Holy Communion.

For every visit during the Exposition a Partial Indulgence of fifteen years may be gained, by all who are truly sorry for their sins. These latter Indulgences may be applied to the souls in Purgatory, A. A. S., page 381, 1933. (Confession and Communion within eight days before the Forty Hours fulfills this condition. It is not necessary that Confession and Communion take place in the church where the Forty Hours is being celebrated.)

The Masses and Ceremonies

First Day

Mass of Exposition is the Votive Mass of the Blessed Sacrament *as said on Corpus Christi, page 635.*

If the Forty Hours begins on one of the days mentioned below, the Mass of the day is said and only the Prayer, Secret and Postcommunion are from the Votive Mass of the Blessed

Sacrament *is said on Corpus Christi.*

1. Sunday of the First Class.
2. Double Feasts of the First Class.
3. Feasts commemorating any mystery of our Lord connected with the Blessed Sacrament.
4. Ash Wednesday; Monday, Tuesday and Wednesday in Holy Week.
5. Vigils of Christmas, Pentecost and All Souls' Day.

Exposition of the Blessed Sacrament takes place after Holy Communion when the celebrant places the sacred Host in the monstrance. At the end of Mass he takes off the chasuble, puts on the cope and then incenses the Blessed Sacrament. During the procession the hymn "Pange Lingua" *is sung as on Holy Thursday, page 454.*

On returning to the altar the Blessed Sacrament is placed on the throne and the choir sings the Tantum Ergo.

Tantum Ergo Sacramentum

DOWN in adoration falling,	TANTUM ergo sacramentum,
Lo! the sacred host we hail!	Veneremur cernui;
Lo o'er ancient forms departing,	Et antiquum documentum
Newer rites of grace prevail;	Novo cedat ritui;
Faith for all defects supplying,	Præstet fides supplementum
Where the feeble senses fail.	Sensuum defectui.
To the everlasting Father,	Genitori, Genitoque,
And the Son Who reigns on high,	Laus et jubilatio;
With the Holy Ghost proceeding	Salus, honor, virtus quoque
Forth from each eternally,	Sit et benedictio:
Be salvation, honor, blessing,	Procedenti ab utroque
Might, and endless majesty. Amen.	Compar sit laudatio. Amen.

Then follows the chanting or recital of the *Litany of the Saints.*

Litany of the Saints

LORD, have mercy on us.	KYRIE eléison.
Christ, have mercy on us.	Christe eléison.
Lord, have mercy on us.	Kyrie eléison.
Christ, hear us.	Christe audi nos.
Christ, graciously hear us.	Christe exáudi nos.
God, the father of heaven, *have mercy on us.*	Pater de cœlis Deus, *miserére nobis.*
God, the Son, Redeemer of the world, *have mercy on us.*	Fili Redémptor mundi Deus, *miserére nobis.*
God, the Holy Ghost, *have mercy on us.*	Spíritus sancte Deus, *miserére nobis.*

Sancta Trínitas, unus Deus, *miserére nobis.*	Holy Trinity, one God, *have mercy on us.*
Sancta María, *ora pro nobis.*	Holy Mary, *pray for us.*
Sancta Dei Génitrix.	Holy Mother of God,
Sancta Virgo vírginum,	Holy Virgin of virgins,
Sancte Míchael,	St. Michael,
Sancte Gábriel,	St. Gabriel,
Sancte Ráphæl,	St. Raphæl,
Omnes sancti Angeli et Archángeli, *oráte.*	All ye holy Angels and Archangels,
Omnes sancti beatórum Spirítuum órdines,	All ye holy orders of blessed Spirits,
Sancte Joánnes Baptista,	St. John Baptist,
Sancte Joseph,	St. Joseph,
Omnes sancti Patriárchæ et Prophétæ, *oráte.*	All ye holy Patriarchs and Prophets,
Sancte Petre,	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andréa,	St. Andrew,
Sancte Jacóbe,	St. James,
Sancte Joánnes,	St. John,
Sancte Thoma,	St. Thomas,
Sancte Jacóbe,	St. James,
Sancte Philippe,	St. Philip,
Sancte Bartholomæe,	St. Bartholomew,
Sancte Matthæe,	St. Matthew,
Sancte Simon,	St. Simon,
Sancte Thaddæe,	St. Thaddeus,
Sancte Matthía,	St. Matthias,
Sancte Bárnaba,	St. Barnabas,
Sancte Luca,	St. Luke,
Sancte Marce,	St. Mark,
Omnes sancti Apóstoli et Evangelístæ, *oráte.*	All ye holy Apostles and Evangelists,
Omnes sancti Discípuli Dómini, *oráte.*	All ye holy Disciples of our Lord,
Omnes sancti Innocéntes, *oráte.*	All ye holy Innocents,
Sancte Stéphane,	St. Stephen,
Sancte Laurénti,	St. Lawrence,
Sancte Vincénti,	St. Vincent,
Sancti Fabiáne et Sebastiáne, *oráte.*	Sts. Fabian and Sebastian,
Sancti Joánnes et Paule, *oráte.*	Sts. John and Paul,
Sancti Cosma et Damiána, *oráte.*	Sts. Cosmas and Damian,
Sancti Gervási et Protási, *oráte.*	Sts. Gervase and Protase,

All ye holy Martyrs,	Omnes sancti Mártyres, *oráte.*
St. Sylvester,	Sancte Sylvéster,
St. Gregory,	Sancte Gregóri,
St. Ambrose,	Sancte Ambrósi,
St. Augustine,	Sancte Augustíne,
St. Jerome,	Sancte Hierónyme,
St. Martin,	Sancte Martíne,
St. Nicholas,	Sancte Nicoláe,
All ye holy Bishops and Confessors,	Omnes sancti Pontífices et Confessóres, *oráte.*
All ye holy Doctors,	Omnes sancti Doctóres, *oráte.*
St. Anthony,	Sancte Antóni,
St. Benedict,	Sancte Benedícte,
St. Bernard,	Sancte Bernárde,
St. Dominic,	Sancte Domínice,
St. Francis,	Sancte Francísce,
All ye holy Priests and Levites,	Omnes sancti Sacerdótes et Levítæ, *oráte.*
All ye holy Monks and Hermits,	Omnes sancti Mónachi et Eremítæ, *oráte.*
St. Mary Magdalen,	Sancta María Magdaléna,
St. Agatha,	Sancta Agatha,
St. Lucy,	Sancta Lúcia,
St. Agnes,	Sancta Agnes,
St. Cecilia,	Sancta Cæcília,
St. Catherine,	Sancta Catharína,
St. Anastasia,	Sancta Anastásia,
All ye holy Virgins and Widows,	Omnes sanctæ Vírgines et Víduæ, *oráte.*
All ye holy men and women, Saints of God, *make intercession for us.*	Omnes Sancti et Sanctæ Dei, *intercédite pro nobis.*
Be merciful, *spare us, O Lord.*	Propítius esto, *Parce nobis Dómine.*
Be merciful, *graciously hear us, O Lord.*	Propítius esto, *Exáudi nos Dómine.*
From all evil *deliver us, O Lord.*	Ab omni malo, *líbera nos Dómine.*
From all sin,	Ab omni peccáto,
From Thy wrath,	Ab ira tua,
From threatening dangers,	Ab imminéntibus perículis,
From the scourge of earthquake,	A flagéllo terræmótus,
From plague, famine and war,	A peste, fame et bello,
From sudden and unprovided death,	A subitánea et improvísa morte,
From the snares of the devil,	Ab insídiis diáboli,
From anger, hatred and all ill will,	Ab ira, et odio, et omni, mala voluntáte,

A spíritu fornicatiónis,	From the spirit of fornication,
A fúlgure et tempestáte,	From lightning and tempest,
A morte perpétua,	From everlasting death,
Per mystérium sanctæ Incarnatiónis tuæ,	Through the mystery of Thy holy Incarnation,
Per Advéntum tuum,	Through Thy Coming,
Per Nativitátem tuam,	Through Thy Nativity,
Per Baptísmum et sanctum jejúnium tuum,	Through Thy Baptism and holy fasting,
Per Crucem et Passiónem tuam,	Through Thy Cross and Passion,
Per mortem et sepultúram tuam,	Through Thy death and burial,
Per sanctam Resurrectiónem tuam,	Through Thy Holy Resurrection,
Per admirábilem Ascensiónem tuam,	Through Thine admirable Ascension,
Per advéntum Spíritus Sancti Paráclíti,	Through the coming of the Holy Ghost, the Paraclete,
In die judícii,	In the day of judgment,
Peccátores, *te rogámus audi nos.*	We, sinners, *we beseech Thee hear us,*
Ut nobis parcas,	That Thou wouldst spare us,
Ut nobis indúlgeas,	That Thou wouldst pardon us,
Ut ad veram pœniténtiam nos perdúcere dignéris,	That Thou wouldst bring us to true penance,
Ut Ecclésiam tuam sanctam régere et conserváre dignéris,	That Thou wouldst vouchsafe to govern and preserve Thy holy Church,
Ut Domnum Apostólicum et omnes ecclesiásticos órdines in sancta religióne conserváre dignéris,	That Thou wouldst vouchsafe to preserve our apostolic prelate, and all orders of the Church in holy religion,
Ut inimícos sanctæ Ecclésiæ humiliáre dignéris,	That Thou wouldst vouchsafe to humble the enemies of the Holy Church,
Ut régibus et princípibus Christiánis pacem et veram concórdiam donáre dignéris.	That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
Ut cuncto pópulo Christiáno pacem et unitátem largíri dignéris,	That Thou wouldst vouchsafe to grant peace and unity to all Christian people,
Ut omnes errántes ad unitátem Ecclésiæ revocáre et infidéles univérsos ad evangélii lumen perdúcere dignéris,	That Thou wouldst vouchsafe to bring back to the unity of the Church all those who have strayed away, and lead to the light of the Gospel all unbelievers,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,	Ut nosmetípsos in tuo sancto servítio confortáre et conserváre dignéris,
That Thou wouldst lift up our minds to heavenly desires,	Ut mentes nostras ad cœléstia desidéria érigas,
That Thou wouldst render eternal blessings to all our benefactors,	Ut ómnibus benefactóribus nostris sempitérna bona retríbuas,
That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,	Ut ánimas nostras, fratrum, propinquórum, et benefactórum nostrórum ab ætérna damnatióne erípias,
That Thou wouldst vouchsafe to give and preserve the fruits of the earth,	Ut fructus terræ dare et conserváre dignéris,
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,	Ut ómnibus fidélibus defúnctis réquiem ætérnam donáre dignéris,
That Thou wouldst vouchsafe graciously to hear us,	Ut nos exaudíre dignéris,
Son of God,	Fili Dei,
Lamb of God, Who takest away the sins of the world, *spare us, O Lord.*	Agnus Dei, qui tollis peccáta mundi, *parce nobis Dómine.*
Lamb of God, Who takest away the sins of the world, *hear us, O Lord.*	Agnus Dei, qui tollis peccáta mundi, *exáudi nos, Dómine.*
Lamb of God, Who takest away the sins of the world, *have mercy on us.*	Agnus Dei, qui tollis peccáta mundi, *miserére nobis.*
Christ, hear us.	Christe audi nos.
Christ, graciously hear us.	Christe exáudi nos.
Lord, have mercy on us.	Kyrie eléison,
Christ, have mercy on us.	Christe eléison.
Lord, have mercy on us.	Kyrie eléison.
Our Father *(said silently).*	Pater noster *(secreto).*
℣. And lead us not into temptation.	℣. Et ne nos indúcas in tentatiónem.
℟. But deliver us from evil.	℟. Sed líbera nos a malo.

Ps. 69

O God, come to mine assistance: O Lord, make haste to help me.	Deus in adjutórium meum inténde: Dómine, ad adjuvándum me festína.
Let them be confounded and ashamed: that seek after my soul.	Confundántur et revereántur: qui quærunt ánimam meam:

Avertántur retrórsum, et erubéscant: qui volunt mihi mala.

Avertántur statim erubescéntes, qui dicunt mihi: Euge, euge.

Exsúltent et læténtur in te omnes qui quærunt te: et dicant semper: Magnificétur Dóminus; qui díligunt salutáre tuum.

Ego vero egénus et pauper sum: Deus ádjuva me.

Adjútor meus, et liberátor meus es tu: Dómine ne moréris.

Glória Patri.

℣. Salvos fac servos tuos. ℟. Deus meus, sperántes in te.

℣. Esto nobis Dómine turris fortitúdinis. ℟. A fácie inimíci.

℣. Nihil profíciat inimícus in nobis. ℟. Et fílius iniquitátis non appónat nocére nobis.

℣. Dómine non secúndum peccáta nostra fácias nobis. ℟. Neque secúndum iniquitátes nostras retríbuas nobis.

℣. Orémus pro Pontífice nostro *N.* ℟. Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra, et non tradat eum in ánimam inimicórum ejus.

℣. Orémus pro benefactóribus nostris. ℟. Retribúere dignáre Dómine ómnibus nobis bona faciéntibus propter nomen tuum vitam ætérnam. Amen.

℣. Orémus pro fidélibus defúnctis. ℟. Réquiem ætérnam don aeis Dómine, et lux perpétua lúceat eis.

Let them be turned backward, and blush for shame, that desire evils unto me.

Let them be straightway turned backward blushing for shame, that say unto me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be to the Father.

℣. Save Thy servants. ℟. Who hope in Thee, O my God.

℣. Be unto us, O Lord, a tower of strength. ℟. From the face of the enemy.

℣. Let not the enemy prevail against us. ℟. Nor the son of iniquity have power to hurt us.

℣. O Lord, deal not with us according to our sins. ℟. Neither requite us according to our iniquities.

℣. Let us pray for our Sovereign Pontiff, *N.* ℟. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

℣. Let us pray for our benefactors. ℟. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good. Amen.

℣. Let us pray for the faithful departed. ℟. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

℣. May they rest in peace. ℟. Amen.

℣. Requiéscant in pace. ℟. Amen.

℣. For our absent brethren. ℟. Save Thy servants, who hope in Thee, O my God.

℣. Pro frátribus nostris abséntibus. ℟. Salvos fac servos tuos, Deus meus, sperántes in te.

℣. Send them help, O Lord, from the holy place. ℟. And from Sion protect them.

℣. Mitte eis Dómine auxilium de sancto. ℟. Et de Sion tuére eos.

℣. O Lord, hear my prayer. ℟. And let my cry come unto Thee.

℣. Dómine exáudi oratiónem meam. ℟. Et clamor meus ad te véniat.

℣. The Lord be with you. ℟. And with Thy spirit.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Let us pray

O God, Who in this wonderful sacrament hast left us a memorial of Thy passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption.

Deus, qui nobis sub Sacraménto mirábili, passiónis tuæ memóriam reliquísti: tríbue, quæsumus, ita nos córporis et sánguinis tui sacra mystéria venerári, ut redemptiónis tuæ fructum in nobis júgiter, sentiámus.

From Advent to Christmas

O God, Who didst will that Thy Word, at the message of an angel, should take flesh in the womb of the Blessed Virgin Mary: grant that we Thy suppliants, who verily believe her to be the Mother of God, may be assisted by her intercessions with Thee.

Deus, qui de Beátæ Maríæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur.

From Christmas to the Purification

O God, Who by the fruitful virginity of blessed Mary, hast assured to mankind the blessings of eternal life: grant, we beseech Thee, that we may experience the intercession of her, through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son.

Deus, qui salútis ætérnæ, Beátæ Maríæ Virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitæ suscípere, Dóminum nostrum Jesum Christum.

From the Purification to Advent

Concéde nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére; et gloriósa béatæ Maríæ semper Vírginis intercessióne a præsénti liberári tristítia, et ætérna pérfrui lætítia.

Grant, we beseech Thee, O Lord God, that we, Thy servants, may enjoy perpetual health of mind and body; and, by the glorious intercession of the blessed Mary, ever virgin, may be delivered from present sorrow, and possess eternal joy.

Omnipotens sempitérne Deus, miserére fámulo tuo Pontífici nostro, *N.*, et dírige eum secúndum tuam clemėntiam in viam salútis ætérnæ; ut te donánte tibi plácita cúpiat, et tota virtúte perfíciat.

O almighty God, have mercy on Thy servant *N.*, our Sovereign Pontiff, and direct him according to Thy clemency, in the way of everlasting salvation, that by Thy grace he may both desire things that are pleasing to Thee, and perform them with all his strength.

Deus, refúgium nostrum et virtus, adésto piis Ecclésiæ tuæ précibus, auctor ipse pietátis: et præsta, ut quod fidéliter pétimus, efficáciter consequámur.

O God, our refuge and our strength, and the author of all goodness, attend to the pious prayers of Thy Church, and grant that what we ask in faith we may effectually obtain.

Omnípotens, sempitérne Deus, qui sálvas omnes, et néminem vis períre: réspice ad ánimas, diabólica fraude decéptas: ut omni hærética pravitáte depósita, errántium córda resipíscant, et ad veritátis tuæ rédeant unitátem.

Almighty, everlasting God, Who savest all and wishest none to perish: look on the souls deceived by the wiles of the evil one, that, all the malice of heresy being laid aside, the hearts of those in error may repent and return to the unity of Thy truth.

Omnipotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse prænóscis: te súpplices exorámus; ut, pro quibus effúndere preces decrévimus quosque vel præsens sæculum adhuc in carne rétinet, vel futúrum jam exútos corpore suscépit, interce-

Almighty, everlasting God, Who hast dominion over the living and the dead, and art merciful to all, of whom Thou foreknowest that they will be Thine, by faith and good works; we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh or the world

to come hath already received them stripped of their bodies, may, through the intercession of all Thy saints, by the grace of Thy goodness, obtain the remission of all their sins. Through Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

℟. Amen.

℣. O Lord, hear my prayer. ℟. And let my cry come unto Thee.

℣. May the almighty and merciful Lord graciously hear us. ℟. And always watch over us. Amen.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace. ℟. Amen.

déntibus ómnibus Sanctis tuis, pietátis tuæ cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum, vivit et regnat in unitate Spíritus Sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

℣. Dómine exáudi oratiónem meas. ℟. Et clamor meus ad te véniat.

℣. Exáudit nos omnípotens et misericors Dóminus. ℟. Et custódiat nos semper. Amen.

℣. Fidélium ánimæ per misericórdiam Dei, requiéscant in pace. ℟. Amen.

Second Day

The Mass of the second day of the Forty Hours' Devotion is usually the solemn Mass for Peace, *page 1468, with a commemoration of the Blessed Sacrament, that is, the second Prayer, Secret and Postcommunion as below. The Mass is sung without the* Gloria *but with the* Credo.

Prayer

O God, Who in this wonderful sacrament hast left us a memorial of Thy passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood that we may constantly experience in ourselves the fruit of Thy redemption. Who livest.

Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquísti: tríbue quæsumus; ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptiónis tuæ fructum in nobis júgiter sentiámus. Qui vivis.

Secret

Of Thy goodness, we beseech Thee, O Lord, grant to Thy Church the gifts of unity and peace, which are mystically represented under the gifts we offer.

Ecclésiæ tuæ quæsumus Dómine unitátis et pacis propítius dona concéde: quæ sub oblátis munéribus mystice designántur. Per Dóminum.

Postcommunion

HAC nos quæsumus Dómine divinitátis tuæ sempitérna fruitióne repléri: quam pretiósi Córporis et Sánguinis tui temporális percéptio præfigúrat. Qui vivis.

GRANT us, we beseech Thee, O Lord, to be filled with the everlasting enjoyment of Thy divinity, which the temporal partaking of Thy precious body and blood doth foreshadow. Who livest.

Third Day

On the third day the Mass to be celebrated is again as on the first day. See note on first day. On certain occasions there is an exception to this rule. During the octave of Corpus Christi *the Mass is that of the Octave, page 635, with the sequence:* Lauda Sion Salvatorem—*O Sion, thy Redeemer, etc., (page 636).*

Conclusion of the Forty Hours

For the close of the Forty Hours the celebrant puts on the cope and kneels at the foot of the altar. The Litany (page 1536) is chanted, then the Blessed Sacrament is incensed and the procession takes place, during which the hymn Pange Lingua *(page 454) is sung. At the end of the Procession the Blessed Sacrament is placed on the altar, and the choir sings the* Tantum Ergo Sacramentum *(page 1536). This hymn being finished, the celebrant sings the versicle,* "Panem de cœlo," *etc., and the choir responds,* "Omne delectamentum," *etc. Then the celebrant rises and chants the prayers, after which is given Benediction of the Blessed Sacrament as on page 1536. Then the service closes with the* Te Deum, *"Holy God, we praise Thy name," sung by the congregation.*

Various Masses for Religious Orders and Special Devotion

This Supplement consists of Masses that are said by special permission in the Churches or Chapels of various Religious Orders or Congregations, also in certain localities, in honor of Our Blessed Lady, under different titles, or as a mark of particular devotion to some saints. Excepting a few, these Masses do not occur earlier in the book, and all are listed for easy reference in the General Index according to the name of the feast.

During the Week before the Last Sunday after the Epiphany.

During the Week Before the Last Sunday After the Epiphany

The Immaculate Heart of Our Lady, Refuge of Sinners *(White)*

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 85, 15, 16

THOU, O God, art a God of compassion, and merciful, patient, and of much mercy, and true: look upon us and have mercy on us, and save the sons of Thine handmaiden, Mother of Thy Son and queen of the whole world. *Ps. 85, 1.* Incline Thine ear, O Lord, and hear me: for I am needy and poor. ℣. Glory.

TU, DÓMINE Deus, miserátor et misericors, pátiens et multæ misericórdiæ, et verax; réspice in nos et miserére nostri, et salvos fac fílios ancíllæ tuæ, Genitrícis Fílii tui et regínæ totíus mundi. *Ps. 85, 1.* Inclína Dómine aurem tuam, et exáudi me, quóniam inops et pauper sum ego. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O MOST merciful God, Who hast willed that the blessed Virgin Mary should be the Mother of Thine only-begotten Son and the administratrix of His graces for the salvation of sinners and a refuge of the wretched, grant, we beseech Thee, that, while we celebrate the festival of the heart of the same most loving

CLEMENTÍSSIME Deus, qui ad peccatórum salútem et miserórum perfúgium beátam Vírginem Maríam, Unigéniti tui Genitrícem ejúsque gratiárum administram esse voluísti: præsta, quæsumus; ut dum Cordis ejúsdem amantíssimæ Matris festivitátem celebrámus, et peccatóribus conversiónem, et

cunctis fidélibus cœléstium ubertátem donórum obtinére mereámur. Per eúmdem Dóminum.

Mother, we may be worthy to obtain both the conversion of sinners and an abundance of heavenly gifts for all the faithful. Through the same.

Lesson. Ecclus. 36, 13-19

Léctio libri Sapiéntiæ.

Miserére nostri, Deus ómnium, et réspice nos, et osténde nobis lucem miseratiónum tuárum. Cóngrega omnes tribus Jacob, ut cognóscant quia non est Deus nisi tu, et enárrent magnália tua: hereditábis eos sicut ab inítio. Miserére plebi tuæ super quam invocátum est nomen tuum, et Israël quem coæquásti primogénito tuo. Miserére civitáti sanctificatiónis tuæ. Reple Sion inenarrabílibus verbis tuis, et glória tua pópulum tuum. Da testimónium his qui ab inítio creatúræ tuæ sunt, et súscita prædicatiónes quas locúti sunt in nómine tuo prophétæ prióres. Da mercédem sustinéntibus te, ut prophétæ tui fidéles inveniántur, et exáudi oratiónes servórum tuórum secúndum benedictiónem Aaron de pópulo tuo, et dírige nos in viam justítiæ.

Lesson from the Book of Wisdom.

Have mercy upon us, O God of all, and behold us, and show us the light of Thy mercy. Gather together all the tribes of Jacob that they may know that there is no God besides Thee, and may declare Thy great works: and Thou shalt inherit them as from the beginning. Have mercy on Thy people, upon whom Thy name is invoked: and upon Israel, whom Thou hast raised up to be Thy firstborn. Have mercy on the city which Thou hast sanctified. Fill Sion with Thy unspeakable works, and Thy people with Thy glory. Give testimony to them that are Thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in Thy name. Reward them that patiently wait for Thee, that Thy prophets may be found faithful: and hear the prayers of thy servants according to the blessing of Aaron over Thy people, and direct us into the way of justice.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatiónem suam a nobis.

Remember, O Virgin Mother, in the presence of God, that thou speak good things for us, and that He may turn away His

wrath from us. ℣. Remember the days of thy lowliness, and do thou call upon the Lord, and speak to the King for us, and deliver us from death.

℣. Memoráre diérum humilitátis tuæ, et tu ínvoca Dóminum, et lóquere Regi pro nobis, et líbera nos de morte.

Lesser Alleluia

Alleluia, alleluia. ℣. *Esth. 7.* If I have found favor in Thy sight give to me my people for whom I pray: for they are delivered up to be destroyed and to perish. Alleluia.

Allelúja, allelúja. ℣. *Esth. 7.* Si invéni grátiam in óculis tuis, dona mihi pópulum meum pro quo óbsecro: tráditi sunt enim ut conterántur et péreant. Allelúja.

Tract. Tob. 13

Give glory to the Lord for all the good things that are thine, O blessed Mother of the Saviour: so that He may call back to thee all the captives of sin, and that thou mayest rejoice forever and ever. ℣. Thou shalt shine with a glorious light; from afar off nations shall come to thee: they shall bring their gifts, and shall call upon the great name in thee. ℣. Thou shalt rejoice in thy children: because they shall be blessed, and shall be gathered together to the Lord: blessed are all they that love thee, and that rejoice in thy peace. ℣. Blessed is the Lord Who hath exalted her: and Who for her sake will show mercy to us.

Confitére Dómino in bonis tuis, beáta Salvatóris Mater, ut révocet ad te omnes captívos, et gáudeas in sæcula sæculórum. ℣. Luce spléndida fulgébis, et natiónes ex longínquo ad te vénient; et múnera deferéntes, nomen magnum invocábunt in te. ℣. Lætáberis in fíliis tuis, quóniam omnes benedicéntur et congregabúntur ad Dóminum: beáti omnes qui díligunt te, et qui gáudent super pace tua. ℣. Benedíctus Dóminus qui exaltávit eam, et fáciet misericórdiam suam nobíscum propter illam.

Greater Alleluia

Alleluia, alleluia. ℣. We praise thee in the presence of the living, O glorious Mother of God; for thou dost make us to find mercy and everlasting life. Alleluia. ℣. Rule over us, thou and thy Son, because thou

Allelúja, allelúja. ℣. Coram ómnibus vivéntibus confitémur tibi, gloriósa Dei Génitrix, quóniam a morte líberas, et facis invenire misericórdiam et vitam ætérnam. Allelúja. ℣. Domináre nostri,

tu et fílius tuus, quia liberásti nos de manu inimicórum. Allelúja.

hast delivered us from the hand of our enemies. Alleluia.

Munda Cor Meum, page 763.

Gospel of the second Sunday after the Epiphany, At that time there was a marriage, *page 187.*

Creed, page 765.

Offertory

Ne áuferas, Dómine, misericórdiam tuam a nobis propter Matrem tuam; sed fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi, quóniam non est confúsio confidéntibus in te.

For the sake of Thy Mother, O Lord, turn not away Thy mercy from us, but may our sacrifice be performed in Thy presence this day, that it may please Thee, since those who trust in Thee shall not be put to confusion.

Offertory Prayers, page 767.

Secret

REDÉMPTOR, Dómine, cujus mortem in hoc sacrifício commemorámus: per hujus méritum et piíssimæ Matris tuæ Maríæ suffrágium, omnes qui in te peccavérunt benígnus intuére; ut convérsi ab erróre viæ suæ, tibi pœniténtes desérviant, et ab ætérna damnatióne liberéntur. Qui vivis.

O LORD, our Redeemer, Whose death we commemorate in this sacrifice, through its merit and the patronage of Thy most loving Mother Mary, look with compassion upon all who have sinned against Thee, that, being converted from the error of their way, they may serve Thee in penance and be delivered from everlasting damnation. Who livest.

Preface No. 11, page 814.

Communion

Regína mundi, piíssima María Virgo perpetua intercéde pro nostra pace et salúte, quæ genuísti Christum Dóminum, Salvatórem ómnium.

O Queen of the world, Mary most loving, perpetual Virgin, intercede for our peace and salvation, thou who didst bring forth Christ our Lord, the Savior of all.

Postcommunion

DEUS, qui nobis in hac mensa singuláre no-

O GOD, Who in this table hast left us the preemi-

nent safeguard of our mortality, remember Thy mercies, we beseech Thee; of Thy clemency accept the entreaty which Thy blessed Mother, Mary, doth continually pour forth before Thee in behalf of sinners, and vouchsafe to lead them back into the path of righteousness and peace. Who livest.

stræ mortalitátis reliquísti præsídium: recordáre, quæsumus, miseratiónum tuárum; et deprecatiónem quam toto corde beáta María Mater tua coram te júgiter pro peccatóribus effúndit clemens admítte, et eos in viam justítiæ et pacis redúcere dignéris. Qui vivis.

Concluding Prayers, page 793.

Jan. 29—St. Francis of Sales, Bishop, Confessor and Doctor of the Church *(White)*

Founder of the Visitation Nuns

This Mass is celebrated only in the chapels or churches of this Order.

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 8, 9

THE Lord made an everlasting covenant with him and gave to him the priesthood of the nation and made him blessed in glory: He girded him about with a glorious girdle and clothed him with a robe of glory and crowned him with majestic attire. *Ps. 118.* How sweet are Thy words to my palate, more than honey to my mouth. ℣. Glory.

STÁTUIT ei Dóminus testaméntum ætérnum, et dedit ei sacerdótium gentis: et beatificávit illum in glória, et circumcínxit eum zona glóriæ, et índuit eum stolam glóriæ, et coronávit eum in vasis virtútis. *Ps. 118.* Quam dúlcia fáucibus meis elóquia tua, super mel ori meo. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, for the saving of souls didst will that blessed Francis, Thy Confessor and Bishop, should become all things to all men, be pleased to grant that we, being filled with the sweetness of Thy love, guided by his teachings, and helped by his merits and prayers, may attain the joys of everlasting life. Through our Lord.

DEUS qui ad animárum salútem beátum Franciscum Confessórem tuum atque Pontíficem, ómnibus ómnia factum esse voluísti: concéde propítius ut caritátis tuæ dulcédine perfúsi, ejus dirigéntibus mónitis, ac suffragántibus méritis, ætérna gáudia consequámur. Per Dóminum.

Epistle. Ephes. 3, 7-21

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

Factus sum minister secúndum donum grátiæ Dei quæ data est mihi secúndum operatiónem virtútis ejus. Mihi ómnium Sanctórum mínimo data est grátia hæc, in géntibus evangélizáre investigábiles divítias Christi; et illumináre omnes, quæ sit dispensátio Sacraménti abscónditi a sæculis in Deo, qui ómnia creávit. Ut innotéscat principátibus et potestátibus, in cœléstibus per Ecclésiam, multifórmis sapiéntia Dei, secúndum præfinitiónem sæculórum, quam fecit in Christo Jesu Dómino nostro, in quo habémus fidúciam, et accéssum in confidéntia per fidem ejus. Propter quod peto ne deficiátis in tribulatiónibus meis pro vobis quæ est glória vestra. Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in cœlo et in terra nominátur; ut det vobis secúndum divítias glóriæ virtúte corroborári per Spíritum ejus in interiórem hóminem, Christum inhabitáre per fidem in córdibus vestris: in caritáte radicáti et fundáti: ut possítis comprehéndere cum ómnibus Sanctis quæ sit latitúdo et longitúdo et sublímitas et profúndum: scire étiam supereminéntem sciéntiæ caritátem Christi, ut impleámini in omnem plenitúdinem Dei. Ei autem qui potens est ómnia fácere superabundánter

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

I am made a minister (of the Gospel) according to the gift of the grace of God, which is given unto me according to the operation of His power. Unto me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ; and to enlighten all men what is the dispensation of the mystery which hath been hidden from eternity in God, Who created all things. That the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the Church, according to the eternal purpose, which He made in Christ Jesus our Lord. In Whom we have boldness and access with confidence by the faith of Him. Wherefore I pray you not to faint at my tribulations for you, which is your glory. For this cause, I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and on earth is named, that He would grant you according to the riches of His glory, to be strengthened by His Spirit with might, unto the inward man, that Christ may dwell by faith in your hearts; that being rooted and founded in charity you may be able to comprehend with all the saints, what is the breadth and length and height and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be

filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand according to the power that worketh in us: To him be glory in the Church and in Christ Jesus, unto all generations, world without end. Amen.

quam pétimus aut intellígimus, secúndum virtútem quæ operátur in nobis; ipsi glória in Ecclésia et in Christo Jesu in omnes generatiónes sæculi sæculórum. Amen.

Gradual. Ecclus. 33, 18, 19

See that I have not labored for myself only, but for all that seek discipline. ℣. Hear me, ye great men, and all ye people: and harken with your ears, ye rulers of the Church.

Respíce quóniam non mihi soli laborávi, sed ómnibus exquiréntibus disciplínam. ℣. Audíte me, Magnátes, et omnes pópuli, et Rectóres Ecclésiæ áuribus percípite.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 32.* Behold the eyes of the Lord are on them that fear Him: and on them that hope in His mercy. Alleluia.

Allelúja, allelúja. ℣. *Ps. 32.* Ecce óculi Dómini super metuéntes eum: et in eis qui sperant super misericórdia ejus. Allelúja.

Tract. Ps. 33, 9

O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him. ℣. *Prov. 16.* The heart of the wise man shall teach his mouth: and add grace to his lips. ℣. *Prov. 17.* He that setteth bounds to his words, is shrewd and wise: and the man of understanding is of a precious spirit.

Gustáte et vidéte quam suávis est Dóminus: beátus vir qui sperat in eo. ℣. *Prov. 16.* Cor sapiéntis erúdiet os ejus, et lábiis ejus addet grátiam. ℣. *Prov. 17.* Qui moderátur sermónes suos doctus et prudens est: et pretiósi spíritus vir erudítus.

Munda Cor Meum, page 763.

Gospel, You are the salt of the earth, *from the Mass of the Common of a Doctor of the Church, page 1346.*

Creed, page 765.

Offertory. Apoc. 2

I know thy works, and thy faith and charity, and thy min-

Novi ópera tua et fidem et caritátem tuam, et patiénti-

am tuam et ópera tua novíssima plura prióribus.

istry and patience: and thy last works which are more than the former.

Offertory Prayers, page 767.

Secret

PER hanc salutárem Hóstiam quam offérimus tibi, Dómine, divíno illo Sancti Spíritus igne cor nostrum accénde: quo mitíssimum beáti Francísci ánimum mirabíliter inflammásti. Per Dóminum . . . in unitáte ejusdem.

DO THOU, O Lord, by means of this salutary sacrifice which we offer unto Thee, kindle in us that divine fire of the Holy Ghost wherewith Thou didst so wondrously inflame the gentle soul of blessed Francis. Through...in the unity of the same.

P. Per omnia sæcula sæculorum.

℟. Amen.

P. Dóminus vobiscum.

℟. Et cum spiritu tuo.

P. Sursum corda.

℟. Habémus ad Dóminum.

P. Grátias agámus Dómino Deo nostro.

℟. Dignum et justum est.

P. World without end.

℟. Amen.

P. The Lord be with you.

℟. And with thy spirit.

P. Lift up your hearts.

℟. We have them lifted up to the Lord.

P. Let us give thanks to the Lord our God.

℟. It is meet and just.

Preface

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine Sancte, Pater omnípotens, ætérne Deus: Per Christum Dóminum nostrum. Qui Ecclésiæ suæ beátum Francíscum Pastórem juxta cor suum suscitávit, ut scriptis, sermónibus et exémplis pietátem corroboráret, et áspera convérteret in vias planas. Quique illum suæ lenitátis spíritu tam mirabíliter adimplévit ut non solum induráta peccatórum corda ad pœniténtiam flécteret, sed et rebélles tot hæreticórum mentes ad Fídei Cathólicæ unitátem revocáret. Et ideo cum Angelis et Archángelis,

It is truly meet and just, right and profitable, for us, at all times and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: through Christ our Lord. For He hath raised up in His Church blessed Francis, a shepherd according to His own Heart to strengthen piety by his writings, by his words and by his example, and to make the rough ways smooth. Who likewise so wonderfully filled him with His own spirit of meekness that not only did he bend the hardened hearts of sinners to penitence, but also restored, to the unity of Catholic belief, the rebellious minds of numberless heretics. And

therefore with the angels and archangels, with the thrones and dominations, and with all the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:

cum Thronis et Dominatiónibus, cumque omni milítia cœléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Sanctus, page 775.

The Canon of the Mass, page 777.

Communion. 1 Cor. 9, 9

To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

Factus sum infírmis infírmus, ut infírmos lucrifácerem. Omnibus ómnia factus sum ut omnes fácerem salvos.

Postcommunion

O God, Who in blessed Francis, Thy Confessor and Pontiff, didst bestow upon Thy Church a distinguished minister of Christian perfection, and through him didst deign to enrich her with a new offspring of holy virgins: do Thou, by means of the sacrament which we have received, graciously grant, that we may here on earth imitate his charity and gentleness, and attain unto his glory in heaven. Through our Lord.

Deus, qui in beáto Francísco Confessóre atque Pontífice, exímiæ Christiánæ perfectiónis minístrum nobis tribuísti, et per eum nova Ecclésiam tuam Sacrárum Vírginum prole augére dignátus es: concéde, quæsumus; ut per Sacraménta quæ súmpsimus, ejus caritátem et mansuetúdinem imitántes in terris, glóriam quoque consequámur in cœlis. Per Dóminum.

Concluding Prayers, page 793.

March 15—St. Louise de Marillac, Widow *(White)*

Foundress of the Institute of the Sisters of Charity

Mass as on page 1565.

April 8—Blessed Julie Billiart, Virgin *(White)*

Double in the Oratories of Her Communities

Mass, Dilexisti, *Common of a Virgin, page 1370, except the following prayers:*

Prayer

DEUS qui per invíctum tuæ Crucis amórem beátam Júliam nova Ecclésiam tuam famíliam in páuperum puellárum eruditiónem fœcundáre voluísti: da, ipsa intercedénte, ut per constántem toleråntiam passiónum æternitátis gáudia consequámur. Qui vivis.

O GOD, Who hast willed that the unconquered love of Thy holy cross should inspire blessed Julie to enrich Thy Church with a new family for the education of the daughters of the poor, grant, through her intercession, that steadfast endurance of suffering may obtain for us everlasting joy. Who livest.

Secret

ILLA NOS, quæsumus, Dómine, divína tractántes, Spíritus Sanctus fídei luce perfúndat; quæ beátam Júliam, ad glóriæ tuæ propagatiónem, júgiter illustrávit. Per Dóminum . . . in unitate ejusdem.

WE BESEECH Thee, O Lord, that Thy Holy Spirit may, during the celebration of the sacred mysteries, inundate us with that light of faith wherewith He ever illumined blessed Julie for the furtherance of Thy glory. Through... in the unity of the same.

Postcommunion

CŒLÉSTI convívio reféctos fac nos, Dómine, beáta Júlia deprecánte; ut inter mundánas vicissitúdines in te semper fírmiter confidámus. Per Dóminum.

GRANT, O Lord, through the prayers of blessed Julie, that, the Divine Banquet may so strengthen us, that, amid all the trials of this life, we may ever firmly trust in Thee. Through our Lord.

Friday After Passion Sunday

The Compassion of Our Lady, *(White)*

The feast of the Seven Dolors kept in Lent is known in some Religious Orders by the foregoing title.

Mass as for Friday in Passion Week, page 966.

Monday After Low Sunday

The Joys of Our Lady, *(White)*

Mass, Salve sancta parens, *page 1394, as appointed for Easter time. The Nicene Creed is said, or sung. The Preface is No. 11, page 814.*

May 11—St. Lucia Filippini, Virgin *(White)*

The beginning of the Mass, page 756.

Introit. Ps. 72, 28

But it is good for me to adhere to my God, to put my hope in the Lord God: that I may declare all Thy praises, in the gates of the daughter of Sion. (*P. T.* Alleluia, alleluia.) *Ps. 72, 1.* How good is God to Israel: to them that are of right heart. ℣. Glory.

Mihi autem adhærére Deo bonum est: pónere in Dómino Deo spem meam, ut annúntiem omnes prædicatiónes tuas in portis fíliæ Sion. (*T. P.* Allelúja, allelúja.) *Ps. 72, 1.* Quam bonus Israël Deus, his qui recto sunt corde. ℣. Glória Patri.

Prayer

O God, who so wonderfully didst raise up blessed Lucia, Thy virgin, for the promotion of Christian piety among the people, and through her, for the education of youth, didst gather a new family within Thy Church, grant that by following her precepts and examples we may attain unto the rewards of everlasting life. Through our Lord.

Deus, qui ad christiánam in pópulo pietátem fovéndam, beátam Lúciam Vírginem tuam, mirabíliter suscitásti, et per eam ad juventútis disciplínam, novam in Ecclésia tua famíliam collegísti; concéde, ut, ejus mónita et exémpla sectántes, ætérnæ vitæ prǽmia consequámur. Per Dóminum.

Epistle. Eph. 3, 8-19

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Brethren: Yes, to me, the very least of all saints, there was given this grace, to announce among the Gentiles the good tidings of the unfathomable riches of Christ, and to enlighten all men as to what is the dispensation of the mystery which has been hidden from eternity in God, who created all things; in order that through the Church there be made known to the Princi-

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

Fratres: mihi ómnium sanctórum mínimo data est grátia hæc, in Géntibus evangelizáre investigábiles divítias Christi, et illumináre omnes quæ sit dispensátio sacraménti abscónditi a sǽculis in Deo, qui ómnia creávit; ut innotéscat principátibus et potestátibus in cæléstibus per Ecclésiam, multifórmis sapiéntia Dei, secúndum præfinitiónem sæculórum, quam fecit in Christo Jesu Dómino no-

stro: in quo habémus fidúciam et accéssum in confidéntia per fidem ejus. Propter quod peto ne deficiátis in tribulatiónibus meis pro vobis: quæ est glória vestra. Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in cælis et in terra nominátur, ut det vobis secúndum divítias glóriæ suæ, virtúte corroborári per Spíritum ejus in interiórem hóminem, Christum habitáre per fidem in córdibus vestris: in caritáte radicáti et fundáti ut possítis comprehéndere cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublímitas, et profúndum: scire étiam supereminéntem sciéntiæ caritátem Christi ut impleámini in omnem plenitúdinem Dei.

palities and the Powers in the heavens the manifold wisdom of God according to the eternal purpose which He accomplished in Christ Jesus our Lord. In Him we have assurance and confident access through faith in Him. Therefore I pray not to be disheartened at my tribulations for you, for they are my glory. I bend my knees to the Father of our Lord Jesus Christ, from whom all fatherhood in heaven and on earth receives its name, that He may grant you from His glorious riches to be strengthened with power through His Spirit unto the progress of the inner man; and to have Christ dwelling through faith in your hearts: so that, being rooted and grounded in love, you may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know Christ's love which surpasses knowledge, in order that you may be filled unto all the fullness of God.

In votive Masses out of Paschal-time the Greater Alleluia is replaced by the Gradual. After Septuagesima the Lesser Alleluia is replaced by the Tract.

Greater Alleluia

Allelúja, allelúja. *Ps. 26, 10.* Pater meus et Mater mea dereliquérunt me: Dóminus autem assúmpsit me. Allelúja. ℣. *Ps. 44, 5.* Spécie tua, et pulchritúdine tua: inténde, próspere procéde et regna. Allelúja.

Alleluia, alleluia. *Ps. 26, 10.* For my father and my mother have left me; but the Lord hath taken me up. Alleluia. ℣. *Ps. 44, 5.* With thy comeliness and thy beauty set out: proceed prosperously, and reign. Alleluia.

Gradual. Ps. 44, 5

Spécie tua, et pulchritúdine tua inténde, próspere procéde

With thy comeliness and thy beauty set out, proceed pros-

perously and reign. ℣. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

et regna. ℣. Propter veritátem et mansuetúdinem, et justítiam: dedúcet te mirabíliter déxtera tua.

Lesser Alleluia

Alleluia, alleluia. ℣. After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness. Alleluia.

Allelúja, allelúja. ℣. Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja.

Tract. Ps. 44, 11, 12

Hearken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty. ℣. *Ps. 44, 13, 10.* All the rich among the people shall entreat thy countenance: the daughters of kings in thy honor. ℣. *Ps. 44, 15, 16.* After her shall virgins be brought to the King: her neighbors shall be brought to thee. ℣. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the Lord.

Audi, fília, et vide, et inclína aûrem tuam: quia concupívit rex spéciem tuam. ℣. *Ps. 44, 13, 10.* Vultum tuum deprecabúntur omnes dívites plebis: fíliæ regum in honóre tuo. ℣. *Ps. 44, 15, 16.* Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi. ℣. Afferéntur in lætítia, et exsultatióne: adducéntur in templum regis.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

✠ Continuation of the holy Gospel according to St. Matthew.

At that time the disciples came to Jesus, saying, "Who is greatest in the kingdom of heaven?" And Jesus called a little child to Him, set it in the midst of them, and said, "Amen I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven. Who-

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

In illo témpore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno cælórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen, dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliáverit

se sicut párvulus iste, hic est major in regno cœlórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit.

ever, therefore, humbles himself as this little child, he is the greatest in the kingdom of heaven. And whoever receives one such little child for My sake, receives Me."

Creed, page 765.

Offertory. Ps. 51, 10, 11

Ego autem, sicut olíva fructífera in domo Dómini, sperávi in misericórdia Dei mei in ætérnum: et exspectábo nomen tuum, quóniam bonum est ante conspéctum sanctórum tuórum. (*T. P.* Allelúja.)

But I, as a fruitful olive tree in the house of God, have hoped in the mercy of God forever: and I will wait on Thy name, for it is good in the sight of Thy saints. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

Concíliet nobis misericórdiam tuam, Dómine, munus oblátum: et intercedénte beáta Lúcia Vírgine tua, nostræ simul protectióni profíciat et salúti. Per Dóminum.

May the offering of this gift win for us Thy mercy O Lord, and through the intercession of blessed Lucia, Thy virgin, may it be profitable unto us both for our protection and salvation. Through our Lord.

Preface, page 773.

Communion. Ps. 23, 45

Innocens mánibus et mundo corde accípiet benedictiónem a Dómino. (*T. P.* Allelúja.

The innocent in hands and clean of heart shall receive a blessing from the Lord. (*P. T.* Alleluia.)

Postcommunion

Súmpsimus, Dómine, divína mystéria, beátæ Lúciæ tuæ festivitáte lætántes: cujus suffrágiis quǽsumus, largiáris, ut, quod temporáliter gérimus, ætérnis gáudiis consequámur. Per Dóminum.

We have received, O Lord, the divine mysteries on this joyful feast of Thy blessed Lucia: by whose prayers we beseech Thee, that this short period of our temporal rejoicing may be followed by one of joys without end. Through our Lord.

Concluding Prayers, page 793.

May 24—Our Lady of the Way, *(White)*

(B. M. V. "Della Strada")

The Beginning of Mass, page 756.

Introit. Ecclus. 24, 25

IN ME is all grace of the way and of truth: in me is all hope of life and salvation. *Ps. 118, 1.* Blessed are the undefiled in the way: that walk in the law of the Lord. ℣. Glory.

IN ME grátia omnis viæ et veritátis: in me omnis spes vitæ et salútis. *Ps. 118, 1.* Beáti immaculáti in via, qui ámbulant in lege Dómini. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O LORD Jesus Christ, Thou Who art the way, the truth and the life: grant, graciously, that by the intercession of blessed Mary Thy Virgin-Mother, we, running in the way of Thy commandments, may attain to life everlasting. Who livest.

DÓMINE Jesu Christe, qui es via, véritas et vita, concéde propítius; ut per intercessiónem beátæ Maríæ Vírginis Matris tuæ, viam mandatórum tuórum curréntes, ad vitam perveniámus ætérnam. Qui vivis.

Lesson. Prov. 11, 11-18

Lesson from the Book of Wisdom.

Léctio libri Sapiéntiæ.

I WILL show thee the way of wisdom, I will lead thee by the paths of equity: which, when thou shalt have entered, thy steps shall not be straitened, and when thou runnest, thou shalt not meet a stumbling-block. Take fast hold of instruction, let her not go: keep her, for she is thy life. Be not delighted in the paths of the wicked, nor let the way of evil men please thee. Flee from it, pass not by it: turn aside, and leave it. For they sleep not, except they have done evil: and their sleep is taken away, unless they have caused some to fall. They eat the bread of wickedness, and drink the wine

VIAM sapiéntia monstrábo tibi, ducam te per sémitas æquitátis: quas cum ingréssus fúeris, non arctabúntur gressus tui, et currens non habébis offendículum. Tene disciplínam, ne dimíttas eam: custódi illam, quia ipse est vita tua. Ne delectéris in sémitis impiórum, nec tibi pláceat malórum, via. Fuge ab ea, nec tránseas per illam: declína, et désere eam. Non enim dórmiunt nisi malefécerint: et rápitur somnus ab eis nisi supplantáverint. Cómedunt panem impietátis, et vinum iniquitátis bibunt. Justórum autem sémita, quasi lux splen-

dens, procédit et crescit usque ad perféctam diem.

of iniquity. But the path of the just goeth forward as a shining light, and will increase even unto perfect day.

Gradual. Eccl. 24, 26, 27

Transíte ad me omnes qui concupíscitis me, et a generatiónibus meis impleémini. ℣. Spíritus enim meus super mel dulcis, et hæréditas mea super mel et favum. Allelúja, allelúja. ℣. *Luc. 1.* Benedícta tu inter mulíeres et benedíctus fructus ventris tui. Allelúja.

Come over to me all ye that desire me: and be filled with my fruits. ℣. For my spirit is sweet above honey: and my inheritance above honey and the honeycomb. Alleluia, alleluia. ℣. *Luke 1.* Blessed art thou among women and blessed is the fruit of thy womb. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 2, 19-21

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

✠ Continuation of the holy Gospel according to St. Matthew.

In illo témpore: Angelus Dómini appáruit in somnis Joseph in Ægypto dicens: Surge, et áccipe púerum et matrem ejus, et vade in terram Israël: defúncti sunt enim qui quærébant ánimam púeri. Qui consúrgens accépit púerum et matrem ejus, et venit in terram Israël.

At that time: an angel of the Lord appeared to Joseph in Egypt, saying: Arise and take the Child and His Mother, and go into the land of Israel. For they are dead that sought the life of the Child. Who arose and took the Child and His Mother and came into the land of Israel.

Creed, page 765.

Offertory. Ps. 100, 1

Misericórdiam et judícium cantábo tibi Dómine: psallam et intélligam in via immaculáta, quando vénies ad me.

Mercy and judgment I will sing to Thee, O Lord: I will sing, and I will understand, in the unspotted way, when Thou shalt come to me.

Offertory Prayers, page 767.

Secret

Hanc oblatiónem, Dómine, propítius réspice, et intercedénte beáta Vírgine María, fac revertántur pec-

In thy loving kindness, O Lord, look down with favor on our offering: and, listening to the prayers of the blessed

Virgin Mary, make the wicked to turn aside from the way of sin and the just to persevere in Thy way and Thy truth. Through our Lord.

catóres a via mala, justi autem in via tua, et veritáte firméntur. Per Dóminum.

Preface No. 11, page 814.

Communion. Ps. 17, 33

God hath girt me with strength: and made my way to be blameless.

Deus præcínxit me virtúte, et pósuit immaculátam viam meam.

Postcommunion

Grant, we beseech Thee, O almighty and merciful God, that, comforted by Thy gifts, we may, through the intercession of the blessed Virgin Mary, in all our days walk in the way of uprightness and thus attain to the glorious happiness of heaven. Through our Lord.

Concéde, quæsumus, omnípotens et miséricors Deus, ut donis tuis reífécti, per intercessiónem beátæ Vírginis Maríæ in sémita justítiæ ambulántes, ad cœléstem glóriam felíciter perveniámus. Per Dóminum.

Concluding Prayers, page 793.

May 25—St. Madeleine Sophie Barat, Virgin *(White)*

Double in the Oratories of Her Communities

The Beginning of Mass, page 756.

Introit. Cant. 8, 6

Put me as a seal upon thy heart, as a seal upon thy arm: for love is strong as death. *Ps. 107.* My heart is ready, O God, my heart is ready. I will sing, and will give praise, with my glory. ℣. Glory.

Pone me ut signáculum super cor tuum, ut signáculum super bráchium tuum: quia fortis est ut mors diléctio. *Ps. 107.* Parátum cor meum, Deus, parátum cor meum: cantágo et psallam in glória mea. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O Lord Jesus Christ, Who didst wonderfully grace Saint Madeleine Sophie with humility and love, after the

Dómine Jesu Christe, qui Sanctam Magdalénam Sophíam ad exémplum Cordis tui humilitáte et caritáte mi-

rabiliter decorásti, et novam Vírginum famíliam per eam floréscere voluísti: fac nos Sanctíssimo Cordi tuo júgiter adhærére; et ejúsdem imitatióne, tui gaudére consórtio: Qui vivis.

model of Thy sacred Heart, and didst will that through her a new company of virgins should flower forth: make us cling ever to Thy most sacred Heart, and by our imitation of the same, find our joy in becoming Thy companions. Who livest.

Lesson, Brethren, put ye on, *as in the Mass on the 5th Sunday after Epiphany, page 196.*

Outside of Paschal time and in Votive Masses.

Allelúja, allelúja. ℣. *Ps. 72, 28.* Mihi autem adhærére Deo bonum est: pónere in Dómino Deo spem meam. Allelúja. ℣. *I Reg. 2, 1.* Exsultávit cor meum in Dómino, et exaltátum est cornu meum in Deo meo. Allelúja.

Alleluia, alleluia. ℣. *Ps. 72, 28.* But it is good for me to adhere to my God, to put my hope in the Lord God: Alleluia. ℣. *I. Kings 2, 1.* My heart hath rejoiced in the Lord, and my horn is exalted in my God. Alleluia.

Gradual. Ecclus. 51, 18, 70

Quæsívi sapiéntiam palam in oratióne mea, ambulávit pes meus iter rectum, a juventúte mea investigábam eam. ℣. *23.* Danti mihi sapiéntiam, dabo glóriam.

I sought for wisdom openly in my prayer, my foot walked in the right way, from my youth up I sought after her. ℣. *23.* To him that giveth me wisdom will I give glory.

In Votive Masses after Septuagesima, omit the Lesser Alleluia, and say the Tract.

Lesser Alleluia

Allelúja, allelúja. ℣. *Hab., 3, 18.* Ego autem in Dómino gaudébo: et exsultábo in Deo Jesu meo. Allelúja.

Alleluia, alleluia. ℣. *Hab. 3, 18.* But I will rejoice in the Lord: and I will joy in God my Jesus. Alleluia.

Tract. Ps. 72, 24, 25, 26

Tenuísti manum déxteram meam: et in voluntáte tua deduxísti me, et cum glória suscepísti me. ℣. Quid enim mihi est in cælo? et a te quid vólui super terram? ℣. Defécit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in ætérnum.

Thou hast held me by my right hand; and by Thy will Thou hast conducted me: and with Thy glory Thou hast received me. For what have I in heaven? And besides Thee what do I desire upon earth? For Thee my flesh and my heart hath fainted away. Thou art the God of my heart, and the God that is my portion forever.

Munda Cor Meum, page 763.

Gospel. John 15, 1-12

✠ Continuation of the holy Gospel according to St. John.

I AM the true vine; and My Father is the husbandman. Every branch in Me, that beareth not fruit, He will take away: and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Now you are clean by reason of the word, which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine; you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch, and shall wither and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified; that you bring forth very much fruit, and become My disciples. As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love; as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled. This is My commandment, that you love one another, as I have loved you.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus: Ego sum vitis vera: et Pater meus agrícola est. Omnem pálmitem in me non feréntem fructum, tollet eum: et omnem, qui fert fructum purgábit eum, ut fructum plus áfferat. Jam vos mundi estis propter sermónem, quem locútus sum vobis. Manéte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetípso, nisi mánserit in vite; sic nec vos, nisi in me manséritis. Ego sum vitis, vos pálmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit: mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluéritis, petétis, et fiet vobis. In hoc clarificátus est Pater meus, ut fructum plúrimum afferátis, et efficiámini mei discípuli. Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si præcépta mea servavéritis, manébitis in dilectióne mea, sicut et ego Patris mei præcépta servávi, et máneo in ejus dilectóne. Hæc locútus sum vobis: ut gáudium meum in vobis sit, et gáudium vestrum impleátur. Hoc est præcéptum meum ut diligátis ínvicem, sicut diléxi vos.

Offertory. Ps. 44, 15, 16

Afferéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia et exsultatióne: adducéntur in templum Regi Dómino.

After her shall virgins be brought to the king: her neighbors shall be brought to thee. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

Offertory Prayers, page 767.

Secret

Adésto, Dómine, supplicatiónibus nostris, adésto munéribus, ut, interveniénte Sancta Magdaléna Sophía, per humilitátem et caritátem Cordis tui: nobis salutária reddántur. Qui vivis.

Look graciously, O Lord, upon our prayers; look graciously upon our offerings, that, by the intercession of Saint Madeleine Sophie, through the humility and love of Thy Heart, they may be made for us unto salvation. Who livest.

Preface for Weekdays, page 775.

Communion. Matth. 18, 5

Qui suscéperit unum párvulum talem in nómine meo, me súscipit.

And he that shall receive one such little child in My name receiveth Me.

Postcommunion

Cœlésti dape refectos, fac nos, Dómine Jesu Christe, in humilitáte et caritáte Cordis tui créscere; quibus Sanctam Magdalénam Sophíam ad perénnem in cœlis glóriam provexísti: Qui vivis.

Grant, Lord Jesus, that, refreshed with the heavenly banquet, we may grow in the humility and love of Thy Heart, whereby Thou didst advance Saint Madeleine Sophie to eternal glory in heaven. Who livest.

Concluding Prayers, page 793.

May 31—St. Angela Merici, *Virgin (White)*

This Mass in honor of the foundress of the Ursuline Nuns is celebrated only in the houses of that Order.

The Beginning of Mass, page 756.

Introit

Gaudeámus omnes in Dómino, diem festum cele-

Let us all rejoice in the Lord, while celebrating

the feast day in honor of blessed Angela, because of whose solemnity the angels rejoice and honor the Son of God (*P. T.* Alleluia, alleluia). *Ps. 44.* My heart hath uttered a good word: I speak my works to the king. ℣. Glory.

bråntes sub honóre beátæ Angelæ, de cujus solemnitáte gaudent Angeli et collåudant Filium Dei. (*P. T.* Allelúja, allelúja.) *Ps. 44.* Eructávit cor meum verbum bonus: lico ego ópera mea regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who hast willed that, through blessed Angela, a new family of consecrated virgins should blossom in Thy Church, grant us, through her intercession, to lead an angelic life, that, putting aside all earthly joys, we may deserve to attain those that are eternal. Through our Lord.

Deus, qui novum per beátam Angelam sacrárum vírginum collégium in Ecclésia tua floréscere voluísti: da nobis ejus intercessióne angélicis móribus vívere; ut terrénis ómnibus abdicátis, gáudis pérfrui mereámur ætérnis. Per Dóminum.

Epistle, Brethren, see your vocation, *as in the Mass of St. Agatha, February 5, page 910.*

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 72, 25, 26

For what have I in heaven. And besides Thee what do I desire upon earth? ℣. For Thee my flesh and my heart hath fainted away. Thou art the God of my heart, and the God of my portion forever.

Quid mihi est in cœlo: et a te quid vólui super terram? ℣. Defécit caro mea et cor meum, Deus cordis mei et pars mea, Deus, in ætérnum.

Lesser Alleluia

Alleluia, alleluia. ℣. *Apoc. 14, 4, 5.* For they are virgins: These follow the Lamb whithersoever He goeth: For they are without spot before the throne of God.

Allelúja, allelúja. ℣. *Apoc. 14, 4, 5.* Vírgines sunt: sequúntur Agnum quocúmque ierit: sine mácula enim sunt ante thronum Dei.

Tract. Cant. 1, 2

Thy name is as oil poured out: therefore yourg maidens

Oleum effúsum nomen tuum: ídeo adolescéntulæ dilex-

érunt te. ℣. Trahe nos: post te currémus in odórem unguentórum tuórum. ℣. Exsultábimus et lætábimur in te.

have loved thee. ℣. Draw me: we will run after thee to the odor of thy ointment. ℣. We will be glad and rejoice in thee.

Greater Alleluia

Allelúja, allelúja. ℣. *Apoc. 14, 4, 5.* Vírgines sunt, sequúntur Agnum quocúmque ierit. Sine macula enim sunt ante thronum Dei. Allelúja. ℣. *Cant. 6, 2.* Ego diléсto meo et diléctus meus mihi, qui páscitur inter lília. Allelúja.

Alleluia, alleluia. ℣. *Apoc. 14, 4, 5.* For they are virgins: These follow the Lamb whithersoever He goeth: For they are without spot before the throne of God. Alleluia. ℣. *Cant. 6, 2.* I to my beloved, and my beloved to me, who feedeth among the lilies. Alleluia.

Munda Cor Meum, page 763.

Gospel, The kingdom of heaven, *as in the Mass,* Dilexisti, *page 1372.*

Offertory. Ps. 107, 2

Parátum cor meum, Deus, parátum cor meum: cantábo et psallam in glória mea. (*T. P.* Allelúja.)

My heart is ready, O God, my heart is ready: I will sing, and I will give praise, with my glory. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

Hóstia Dómine quam tibi beátæ Angelæ memóriam recoléntes offérimus, et nostræ pravitátis véniam implóret, et grátiæ tuæ nobis dona concíliet. Per Dóminum.

May the victim which we offer Thee, O Lord, venerating the memory of blessed Angela, both obtain the pardon of our evil deeds and win for us the gifts of Thy grace. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 60, 5, 6

Inhabitábo in tabernáculo tuo in sæcula: prótegar in velaménto alárum tuárum: quóniam tu, Deus meus, exaudísti oratiónem meam. (*T. P.* Allelúja.)

In Thy tabernacle I shall dwell forever: I shall be protected under the covert of Thy wings. For Thou, my God, hast heard my prayer. (*P. T.* Alleluia.)

Postcommunion

Cœlésti alimónia refécti, súpplices te Dómine de-

Refreshed with heavenly food, O Lord, we humbly

beg Thee that, by the prayers and example of blessed Angela, being cleansed of every stain, we may be pleasing to Thee both in body and in soul. Through our Lord.

precámur: ut beátæ Angelæ précibus et exémplo, ab omni labe mundáti, et córpore tibi placeámus, et mente. Per Dóminum.

Concluding Prayers, page 793.

June 27—Blessed Mary Magdalen—Sister of Charity—and her Companions, Martyrs *(Red)*

Mass, Me exspectaverunt, *page 1363, except:*

Prayer

O GOD, Who didst crown with the glory of martyrdom the exceeding great charity to the poor of Thy holy Virgins Mary Magdalen and her companions: through her intercession, grant us, we beseech Thee, to be so strengthened in charity that no calamity may avail to separate us from the love of Thee. Through our Lord.

DEUS, qui beatárum Vírginum tuárum Maríæ Magdalénæ ejúsque sociárum exímiam in sublevándis paupéribus caritátem, martyrii glória coronáre dignátus es: præsta quæsumus, ut ipsis intercedéntibus, tua nos quoque caritáte firmátos, a te advérsitas nulla sejúngat. Per Dóminum.

Secret

FAVORABLY look down, we beseech Thee, O Lord, upon the gifts laid upon Thine altars for the feast day of Thy holy Virgin Martyrs, Mary Magdalen and her companions: and as by these sacred mysteries, Thou didst raise Thy saints to glory everlasting, so, through them, vouchsafe to us Thy forgiveness. Through our Lord.

INTÉNDE, quæsumus, Dómine, múnera altáribus tuis pro beatárum Vírginum et Mártyrum tuárum Maríæ Magdalénæ ejúsque sociárum, honóre propósita: ut sicut per hæc sacra mystéria illis glóriam contulísti, ita nobis indulgéntiam largiáris. Per Dóminum.

Postcommunion

MAY this heavenly sacrament, we beseech Thee, O Lord, imbue us with its own strength, so that aided by the prayers of Thy holy Virgin Mar-

CŒLÉSTIA Sacraménta, quæsumus, Dómine, suffragántibus beátis Virgínibus et Martyribus tuis, María Magdaléna ejúsque sóciis.

própriam in nobis inserant efficáciam: ut quorum pie venerámur in Fídei professióne victóriam, eárum imitémur in morum puritate constantiam. Per Dóminum.

tyrs, Mary Magdalen and her companions, whose victory in defense of the Faith we devoutly honor, we may take example from them in the practice of virtue. Through our Lord.

March 15—St. Louise de Marillac, Widow

(White)

Foundress of the Institute of the Sisters of Charity

The Beginning of Mass, page 756.

Introit. Job. 30

FLEBAM super eum qui afflíctus erat, et compatiebátur ánima mea páuperi: quia ab infántia mea crevit mecum miserátio, et de útero matris meæ egréssa est mecum. *Ps. 40*. Beátus qui intélligit super egénum et páuperem: in die mala liberábit eum Dóminus. ℣. Glória Patri.

I WEPT for him that was afflicted and I had compassion on the poor: for from my infancy, mercy grew up with me; and it came out with me from my mother's womb. *Ps. 40*. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, caritátis auctor et præmium, qui novam in Ecclésia tua famíliam suscitásti, ejúsque matrem beátam Ludovícam esse voluísti: da quæsumus, ut caritátis ópera exercéntes, promíssam in cœlis, mercédem assequámur. Per Dóminum.

O GOD, the lover and the reward of charity, Who didst raise up a new Sisterhood in Thy Church and didst will that blessed Louise should be its mother: grant, we beseech Thee, that by doing works of charity we may be found worthy to receive the reward Thou hast promised. Through our Lord.

Epistle, **Deal thy bread to the hungry,** *from the Mass of St. Jerome Aemiliani, July 20, page 1113.*

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Eccles. 29

Shut up alms in the heart of the poor: and it shall obtain help for thee from all evil. ℣. *Tob. 4.* Eat thy bread with the hungry and the needy: and with thy garments cover the naked.

Conclúde eleemósynam in corde páuperis: et hæc pro te exorábit ab omni malo. ℣. *Tob. 4.* Panem tuum cum esuriéntibus et egénis cómede, et de vestiméntis tuis nudos tege.

Lesser Alleluia

Alleluia, alleluia. ℣. *Act. 10.* Thy prayer is heard and thy alms are had in remembrance in the sight of God. Alleluia.

Allelúja, allelúja. ℣. *Act. 10.* Exaudíta est orátio tua: et eleemosynæ tua commemorátæ sunt in conspéctu Dei. Allelúja.

Tract. Job. 29, 11, 12

The ear that heard me blessed me and the eye that saw me gave witness for me. ℣. Because I had delivered the poor man that cried out and the fatherless that had no helper. ℣. The blessing of him that was ready to perish came upon me: and I comforted the heart of the widow.

Auris áudiens beatificábat me, et óculus videns testimónium reddébat mihi. ℣. Eo quod liberássem páuperem vociferántem, et pupíllum cui non esset adjútor. ℣. Benedíctio peritúri super me veniébat, et cor víduæ consoláta sum.

Greater Alleluia

Alleluia, alleluia. ℣. *Acts 10, 31.* Thy prayer is heard and thy alms are had in remembrance in the sight of God. Alleluia. ℣. This woman was full of good works and almsdeeds which she did. Alleluia.

Allelúja, allelúja. ℣. *Acts 10, 3.* Exaudíta est orátio tua et eleemósynæ tuæ commemorátæ sunt in conspéctu Dei. Allelúja. ℣. Hæc erat plena opéribus bonis et eleemósynis quas faciébat. Allelúja.

Munda Cor Meum, page 763.

Gospel, When the Son of man, *from the Mass in the Monday in the first week of Lent, page 239.*

Offertory. Acts. 10, 4

Thy prayers and thy alms are ascended for a memorial in the sight of God.

Oratiónes tuæ et eleemósynæ tuæ ascendérunt in memóriam in conspéctu Dómini.

Offertory Prayers, page 767.

Secret

RÉSPICE, Dómine, oblatiónes nostras in honórem beátæ Ludovícæ tibi reverénter exhíbitas: et per ejus intercessiónem nos in ómnibus vitæ sémitis fácias et a perículis tutos et ad virtútes júgiter expedítos. Per Dóminum.

LOOK down with favor, O Lord, upon the offerings which in honor of blessed Louise we reverently place before Thee; and ensure to us in all the paths of life safety from dangers and constant readiness in the practice of virtue. Through our Lord.

Preface for Weekdays, page 775.

Communion. Isaias. 54, 2

Diláta locum tentórii tui, longos fac funículos tuos: ad déxteram enim et ad lævam penetrábis, et semen tuum gentes hæreditábit.

Enlarge the place of thy tent and stretch the skins of thy tabernacles: for thou shalt pass on to the right hand and to the left and thy seed shall inherit the gentiles.

Postcommunion

DEVÓTIO nostra, Dómine, intercedénte beáta Ludovíca, contínuum e refectióne cœlésti sumat auxílium: ut divínam Fidem quam intus fovémus in corde étiam foris exhibeámus in ópere. Per Dóminum.

MAY our devotion, O Lord, ever find help from partaking of this heavenly banquet: so that the divine faith which in our hearts we cherish may be shown forth in our works. Through our Lord.

Concluding Prayers, page 793.

July 19—St. Vincent De Paul, Confessor *(White)*

The following Mass is proper in churches of the Vincentian Fathers and by special privilege in chapels of the Sisters of Charity.

The Beginning of the Mass, page 756.

Introit. Ps. 131, 15, 16

PÁUPERES Sion saturábo pánibus; sacerdótes ejus índuam salutári, et sancti ejus exsultatióne exsultábunt.

THE poor of Sion I will satisfy with bread: her priests I will clothe with salvation, and her saints shall exult

with joy. (*P. T.* Alleluia, alleluia.) *Ps. Ibid., 1.* O Lord, remember David: and all his meekness. ℣. Glory.

(*T. P.* Allelúja, allelúja.) *Ps. Ibid., 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

Prayer

O God, Who for the benefit of the poor and the better discipline of the clergy didst by means of blessed Vincent gather together a new family in Thy Church: grant, we beseech Thee, that we, likewise burning with the same spirit, may both love that which he cherished and also put into practice that which he taught. Through our Lord.

Deus, qui ad salútem páuperum et cleri disciplínam, novam in Ecclésia tua per beátum Vincéntium famíliam congregásti: da quǽsumus; ut, eódem nos quoque spíritu fervéntes, et amémus quod amávit, et quod dócuit operémur. Per Dóminum nostrum.

Epistle. 1 Cor. i, 26-31 and ii, 1-2

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

For consider your own call, brethren; that there were not many wise according to the flesh, not many mighty, not many noble. But the foolish things of the world has God chosen to put to shame the wise, and the weak things of the world has God chosen to put to shame the strong, and the base things of the world and the despised has God chosen, and the things that are not, to bring to naught the things that are; lest any flesh should pride itself before Him. From Him you are in Christ Jesus, Who has become for us God-given wisdom, and justice, and sanctification, and redemption; so that, just as it is written, Let him who takes pride, take pride in the Lord. And I, brethren, when I

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

Vidéte vocatiónem vestram, fratres, quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæ stulta sunt mundi elégit Deus, ut confúndat sapiéntes; et infírma mundi elégit Deus, ut confúndat fórtia: et ignobília mundi et contemptibília elégit Deus, et ea quæ non sunt, ut ea quæ sunt destrúeret: ut non gloriétur omnis caro in conspéctu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justítia, et sanctificátio, et redémptio; ut quemádmodum scriptum est: Qui gloriátur, in Dómino gloriétur. Et ego, cum venissem ad vos, fratres, veni non in sublimitáte sermónis, aut sapién-

tiæ, annúntians vobis testimónium Christi. Non enim judicávi me scire áliquid inter vos, nisi Jesum Christum, et hunc crucifíxum.

came to you, did not come with pretentious speech or wisdom, announcing unto you the witness to Christ. For I determined not to know anything among you, except Jesus Christ and Him crucified.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and the Tract are replaced by the Greater Alleluia.

Gradual. Luke 4, 18

EVANGELIZÁRE paupéribus misit me, sanáre contrítos corde. ℣. *Ps. 67, 11-12.* Parásti in dulcédine tua páuperi, Deus: Dóminus dabit verbum evangelizántibus virtúte multa.

HE HATH sent me to preach the Gospel to the poor: to heal the bruised of heart. ℣. *Ps. 67, 11-12.* In Thy sweetness, O God, Thou hast provided for the poor: the Lord shall give the word unto them that preach good tidings, with great power.

Lesser Alleluia

Allelúja, allelúja. ℣. *Isaia. 52, 7.* Quam pulchri super montes pedes annuntiántis et prædicántis pacem, annuntiántis bonum, prædicántis salútem. Allelúja.

Alleluia, alleluia. ℣. *Isai. 52, 7.* How beautiful upon the mountains are the feet of him that bringeth good tidings, and preacheth peace: of him that showeth forth good, that preacheth salvation. Alleluia.

Tract. Prov. 31, 20

Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem. ℣. *Ps. 40, 2.* Beátus qui intélligit super egénum et páuperem, in die mala liberábit eum Dóminus. ℣. *Ps. 111, 5-6.* Jucúndus homo qui miserétur, et cómmodat: dispónet sermónes suos in judício, quia in ætérnum non commovébitur.

He hath opened His hand to the needy, and stretched out His hands to the poor. ℣. *Ps. 40, 2.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. ℣. *Ps. 111, 5-6.* Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment: because he shall not be moved for ever.

Greater Alleluia

Allelúja, allelúja. ℣. *Isai. 52, 7.* Quam pulchri super

Alleluia, alleluia. ℣. *Isai. 52, 7.* How beautiful upon the

mountains are the feet of him that bringeth good tidings, and preacheth peace: of him that showeth forth good, that preacheth salvation. Alleluia. ℣. *Ibid.*, *11.* Go ye out from the midst of Babylon: be clean, ye that carry the vessels of the Lord. Alleluia.

montes pedes annuntiántis et prædicántis pacem, annuntiántis bonum, prædicántis salútem. Allelúja. ℣. *Ibid.*, *11.* Exíte de médio Babylónis: mundámini, qui fertis vasa Dómini. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 35-38

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangélii secúndum Matthǽum.

AT THAT time Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and curing every kind of disease and infirmity. But seeing the crowds, He was moved with compassion for them, because they were bewildered and dejected, like sheep without a shepherd. Then He said to His disciples, Thy harvest indeed is abundant, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest.

IN ILLO témpore: Circuíbat Jesus omnes civitátes et castélla, docens in synagógis eórum, et prǽdicans Evangélium regni, et curans omnem languórem et omnem infirmitátem. Videns autem turbas, misértus est eis: quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discípulis suis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam.

Offertory. 3 Kings 8, 58

May the Lord our God incline our hearts unto Himself that we may walk in all His ways: and that we may keep His commandments, and His ceremonies and all His judgments which He commanded our fathers. (*P. T.* Alleluia.)

Inclínet Dóminus Deus noster corda nostra ad se, ut ambulémus in univérsis viis ejus, et custodiámus mandáta ejus, et cæremónias ejus, et judícia quæcúmque mandávit pátribus nostris. (*T. P.* Allelúja.)

Secret

O GOD, Who upon blessed Vincent didst bestow the grace of putting into practice

DEUS, qui beáto Vincéntio, divína quotídie celebránti mystéria, tribuísti quod

tractábat imitári: ejus nobis précibus indúlge; ut, immaculátam hóstiam offeréntes, ipsi quoque in holocáustum tibi accéptum transeámus. Per Dóminum.

the lessons of those mysteries which he daily celebrated in the sacrifice of the Mass: grant us by his prayers, that when offering the Victim without spot, we may ourselves be transformed into a sacrifice pleasing unto Thee. Through our Lord.

Preface, page 775.

Communion. Ps. cvi, 8-9

Confiteántur Dómino misericórdiæ ejus, et mirabília ejus fíliis hóminum: quia satiávit ánimam inánem, et ánimam esuriéntem satiávit bonis. (*T. P.* Allelúja.)

Let the mercies of the Lord give glory to Him, and His wondrous works to the children of men: for He hath satisfied the empty soul, and the hungry soul He hath filled with good things. (*P. T.* Alleluia.)

Postcommunion

CÆLÉSTIBUS, Dómine, refécti sacraméntis, quǽsumus; ut ad evangelizántem paupéribus Fílium tuum imitándum, beáti Vincéntii, sicut exémplis provocámur, ita et patrocíniis adjuvémur. Per Dóminum nostrum.

REFRESHED by these heavenly sacraments, we beseech Thee, O Lord, that, stirred up as we are by the example of blessed Vincent to imitate Thy Son in His preaching of the Gospel to the poor, so also we may be helped by his patronage. Through our Lord.

Aug. 19—St. John Eudes, Confessor *(White)*

(For the Sisters of the Good Shepherd)

The Beginning of the Mass, page 756.

Introit. Is. 58, 11

DÓMINUS implébit splendóribus ánimam tuam, et ossa tua liberábit, et eris quasi hortus irríguus, et sicut fons aquárum, cujus non defícient aquæ. *Ps. 72, 1.* Quam bonus Israël Deus: his qui recto sunt corde. ℣. Glória Patri.

THE Lord will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. *Ps. 72, 1.* How good is God to Israel, to them that are of a right heart. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst wonderfully inflame blessed John Thy Confessor solemnly to promote the worship of the sacred Hearts of Jesus and Mary and through him didst will to found new religious families in Thy Church: grant, we beseech Thee, that we who venerate his devout merits may also be instructed by the example of his virtues. Through the same.

Deus qui beátum Joánnem, Confessórem tuum, ad cultum Sacrórum Córdium Jesu et Maríæ rite promovéndum, mirabíliter inflammásti, et per eum novas in Ecclésia tua famílias congregáre voluísti: præsta quæsumus, ut cujus pia mérita venerámur, virtútum quoque instruámur exémplis. Per eúmdem Dóminum.

Lesson. 1 John 4, 7-11

Lesson from the Epistle of blessed John the Apostle.

Dearly beloved: Let us love one another, for charity is of God. And everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is charity. By this faith the charity of God appeared toward us, because God hath sent His only-begotten Son into the world that we may live by Him. In this is charity; not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God has so loved us, we also ought to love one another.

Léctio Epístolæ beati Joánnis Apóstoli.

Caríssimi: Diligámus nos ínvicem, quia cáritas ex Deo est. Et omnis qui díligit ex Deo natus est et cognóscit Deum. Qui non díligit non novit Deum; quóniam Deus cáritas est. In hoc appáruit cáritas Dei in nobis, quóniam Fílium suum Unigénitum misit Deus in mundum, ut vivámus per eum. In hoc est cáritas: non quasi nos dilexérimus Deum, sed quóniam ipse prior diléxit nos, et misit Fílium suum propitiatiónem pro peccátis nostris. Caríssimi, si sic Deus diléxit nos, et nos debémus altérutrum dilígere.

Gradual. Luke 10, 2

Pray ye the Lord of the harvest, that He send forth laborers into His harvest. ℣. *Ps. 131, 16.* Her priests will I clothe with salvation, and her saints shall exult with exultation. Alleluia, alleluia. ℣. *Gal. 2.* I live now

Rogáte Dóminum messis ut mittat operários in messem suam. ℣. *Ps. 131, 16.* Sacerdótes ejus índuam salutári, et Sancti ejus exultatióne exultábunt. Allelúja, allelúja. ℣. *Gal. 2.* Vivo jam non ego: vi-

vit vero in me Christus. Allelúja.

not I, but Christ liveth in me. Alleluia.

Munda Cor Meum, page 763.

Gospel, The Lord appointed, *from the Mass on the feast of St. Mark, April 25, page 989.*

Offertory. Ps. 142

Eripe me de inimícis meis, Dómine, ad te confúgi: doce me fácere voluntátem tuam, quia Deus meus es tu.

Deliver me from mine enemies, O Lord, to Thee have I fled: Teach me to do Thy will, for Thou art my God.

Offertory Prayers, page 767.

Secret

Hóstias tibi, Dómine, in honórem beáti Joánnis, Sacerdótis tui, deférimus immolándas: quæ temporálem consolatiónem signíficant, ut præmia non desperémus ætérna. Per Dóminum.

We offer to Thee, O Lord, in honor of blessed John Thy Priest, these victims about to be immolated which betoken temporal consolation, so that we may not despair of eternal rewards. Through our Lord.

Preface for Weekdays, page 775.

Communion. John 15, 4

Manéte in me et ego in vobis. Qui manet in me et ego in eo, hic fert fructum multum, dicit Dóminus.

Remain in Me, and I in you. He that remaineth in Me and I in him, that man beareth much fruit, saith the Lord.

Postcommunion

Sacro múnere satiátis, præsta nobis, quæsumus, Dómine, ut intercedénte beáto Joánne, quem Sacrórum Córdium Jesu et Maríæ fervéntem cultórem esse voluísti, utríque Cordifidéliter adhæréntes in terris, ipsórum gáudio frui mereámur in cœlis. Per eúmdem Dóminum.

Replenished with this sacred gift, grant us, we beseech Thee, O Lord, through the intercession of blessed John, whom Thou didst will to be the fervent worshiper of the sacred Hearts of Jesus and Mary, that, adhering faithfully to both these Hearts on earth, we may deserve to delight in their joy in heaven. Through the same.

Concluding Prayers, page 793.

August 21—St. Jane Frances de Chantal, Widow

(White)

The following Mass is said only in the Houses of the Order of the Visitation.

The Beginning of Mass, page 756.

Introit. Gen. 12, 1, 2, 3

GO FORTH out of thy country and from thy kindred and out of thy father's house; and come into the land which I shall show thee. And I will make of thee a great nation, and I will bless thee, and I will magnify thy name; and thou shalt be blessed. *Ps. 83, 2.* How lovely are Thy tabernacles, O Lord of Hosts: my soul longeth and fainteth for the courts of the Lord. ℣. Glory.

EGRÉDERE de terra tua et de cognatióne tua, et de domo patris tui, et veni in terram quam monstrábo tibi: faciámque te in gentem magnam, et benedícam tibi et magnificábo nomen tuum. *Ps. 83, 2.* Quam dilécta tabernácula tua, Dómine virtútum: concupíscit et déficit ánima mea in átria Dómini. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer, Almighty and merciful God, *as in the regular Mass of St. Jane Frances de Chantal, August 21, page 1167.*

Lesson. Ecclus. 26, 18-24

Lesson from the Book of Wisdom.

SUCH is a wise and silent woman; and there is nothing so much worth as a well-instructed soul. A holy and shamefaced woman is grace upon grace: and no price is worthy of a continent soul. As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house. As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age. As golden pillars on bases of silver, so are the firm feet upon the soles of a steady woman. As everlasting foundations upon a rock, so are the commandments of God in the heart of a holy woman.

Léctio libri Sapiéntiæ.

MULIER sensáta et tácita, non est immutátio erudítæ ánimæ. Grátia super grátiam múlier sancta et pudoráta. Omnis autem ponderátio non est digna continéntis ánimæ. Sicut sol óriens mundo in altíssimis Dei, sic mulieris bonæ spécies in ornaméntum domus ejus. Lucérna splendens super candelábrum sanctum, et spécies faciéi super ætátem stábilem. Colúmnæ áureæ super bases argénteas, et pedes firmi super plantas stábilis mulíeris. Fundaménta ætérna supra petram sólidam et mandáta Dei in corde mulíeris sanctæ.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Esther 14, 3

Et deprecabátur Dóminum Deum Israël, dicens: Dómine mi, qui Rex noster es solus, ádjuva me solitáriam, et cujus præter te, nullus est auxiliátor. ℣. *Sap. 8, 16.* Intrans in domum meam, conquiéscam cum illa: non enim habet amaritúdinem conversátio illíus, nec tædium convíctus illíus, sed lætítiam et gáudium.

And she prayed to the Lord God of Israel, saying: O Lord, my God, Who alone art our King, help me, a desolate woman and who have no other help but Thee. ℣. *Wis. 8, 16.* Going into my house, I will rest with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 26, 4.* Unam pétii a Dómino, hanc requíram: ut inhábitem in domo Dómini ómnibus diébus vitæ meæ. Allelúja.

Alleluia, alleluia. ℣. *Ps. 26, 4.* One thing I have asked of the Lord; this will I seek after: that I may dwell in the house of the Lord all the days of my life. Alleluia.

Tract

Veni sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum; pro cujus amóre sánguinem tuum fudísti. ℣. *Ps. 44.* Dilexísti justítiam, et odísti iniquitátem: propterea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. ℣. Spécie tua, et pulchritúdine tua, inténde, próspere procéde, et regna.

Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee forever: for the love of Whom thou didst shed thy blood. ℣. *Ps. 44.* Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 44, 5.* Spécie tua, et pulchritúdine tua, inténde, próspere procéde, et regna. Allelúja. ℣. Propter veritátem, et mansuetúdinem, et mansuetúd-

Alleluia, alleluia. ℣. *Ps. 44, 5.* With thy comeliness, and thy beauty, set out, proceed prosperously, and reign. Alleluia. ℣. Because of truth, and meekness, and justice: and thy right

hand shall conduct thee wonderfully. Alleluia.

inem, et justítiam: et dedúcet te mirabíliter déxtera tua. Allelúja.

Munda Cor Meum, page 763.

Gospel, The kingdom of heaven is like unto a treasure, *from the Mass* Me exspectaverunt, *page 1365.*

Offertory. Judith 15, 11

Thou hast done manfully and thy heart has been strengthened; because thou hast loved chastity and after thy husband hast not known any other: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed forever.

Quia fecísti viríliter et confortátum est cor tuum, eo quod castitátem amáveris, et post virum tuum álterum nescíeris: ídeo et manus Dómini confortávit te, et ídeo eris benedícta in ætérnum.

Offertory Prayers, page 767.

Secret, May this saving victim, *as in the regular Mass of St. Jane Frances de Chantal, August 21, page 1168.*

Preface for Weekdays, page 775.

Communion. Judith 16, 26

Chastity also was joined to her virtue, so that she knew no man all the days of her life after the death of her husband.

Erat étiam virtúti cástitas adjúncta, ita ut non cognósceret virum ómnibus diébus vitæ suæ, ex quo defúnctus est vir ejus.

Postcommunion, Pour upon us, O Lord, *from the Mass on the feast of St. Jane Frances de Chantal, August 21, page 1168.*

Concluding Prayers, page 793.

Oct. 21—St. Ursula and Her Companions,

Virgins and Martyrs *(Red)*

This Mass may be said only in houses of the Ursuline Nuns.

The Beginning of Mass, page 756.

Introit

Let us all rejoice in the Lord, celebrating a festival day in honor of the holy virgins at whose passion the angels rejoice and join together in praising the Son of God.

Gaudeámus omnes in Dómino diem festum celebrántes sub honóre Sanctárum Vírginum: de quarum passióne gaudent Angeli et colláulant Fílium Dei.

Ps. 32. Exsultáte justi in Dómino! Rectos decet collaudátio. ℣. Glória Patri.

Ps. 32. Rejoice in the Lord, O ye righteous! Praise becometh the upright. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus qui digni tibi sacrátis virgínibus, Ursula duce, mirándi agónis robur indidísti, quo per martýrii palmam, ad supérnæ contemplatiónis pertíngerent glóriam: da quǽsumus, eórum intercessiónibus nos adjuvári, quas hodiérna die, transcénso mortis stádio, in cœléstibus fecísti triumpháre. Per Dóminum.

O God, Who hast given to the virgins worthily consecrated to Thee, the courage to face, with Ursula as their leader, a wonderful conflict whereby through the palm of martyrdom they arrived at the glory of heavenly contemplation, grant, we beseech Thee, that we may be helped by the intercession of those who on this day having passed through the gates of death, Thou hast made to triumph in heaven. Through our Lord.

Epistle, Brethren, concerning virgins, *from the Mass* Vultum tuum, *page 1374.*

Gradual. Ps. 33, 10

Timéte Dóminum, omnes Sancti ejus: quóniam nihil deest timéntibus eum. ℣. Inquiréntes autem Dóminum non defícient omni bono. Allelúja, allelúja. ℣. *Ps. 44, 15.* Adducéntur Regi vírgines post eam, proximæ ejus afferéntur tibi in lætítia. Allelúja.

Fear the Lord, all ye His saints: for there is no want to them that fear Him. ℣. They that seek the Lord, shall not be deprived of any good. Alleluia, alleluia. ℣. *Ps. 44, 15.* After her shall virgins be brought to the king: her neighbors shall be brought to thee with gladness. Alleluia.

Munda Cor Meum, page 763.

Gospel, The kingdom of heaven, *from the Mass* Dilexisti, *page 1372.*

Creed, page 765.

Offertory. Ps. 44, 15, 16

Afferéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia et exsultatióne; adducéntur in templum Regi Dómino.

After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing: they shall be brought into the temple, to the King our Lord.

Offertory Prayers, page 767.

Secret

May the votive offerings, O Lord, of the mystical oblation, offered to Thy majesty in veneration of the holy Ursula and her companions, wipe out our evil deeds, and, having purified us, render us acceptable for the carrying out of so great mysteries. Through our Lord.

Votíva, Dómine, mýstici libáminis dona, pro Sanctárum Ursulæ et sociárum ejus, vírginum tuárum, véneratióne, majestáti tuæ obláta, nostra expúrgent facínora: et purificátos tantis mystériis exsequéndis nos reddant accéptos. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made, Behold the bridegroom cometh: go ye forth to meet Christ our Lord.

Quinque prudentes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est, Ecce sponsus venit: exíte óbviam Christo Dómino.

Postcommunion

Having been nourished by the sacrament of heavenly sustenance, we beseech Thee, O Lord, that by the intercession of Thy holy virgins, Ursula and her companions, what we do to celebrate their glory, may further our salvation. Through our Lord.

Cœléstis alimóniæ refécti Sacraménto, quæsumus, Dómine, ut intercedéntibus Sanctis Virgínibus Ursula et sóciis ejus, quæ pro illárum celebrámus glória, ad nostræ salútis profíciant increménta. Per Dóminum.

Concluding Prayers, page 793.

Oct. 23—Blessed Mary Clotilde Angela—Ursuline Nun—and Her Ten Companions, Virgins, martyrs

(Red)

Mass, Me expectaverunt, *page 1363, except:*

Prayer

O God, Who hast deigned to crown with the glory of martyrdom the exceedingly

Deus, qui beatárum vírginum tuárum, Clotíldis Angelæ ejúsque Sociárum,

exímiam in erudiéndis puéllis caritátem martýrii glória coronáre dignátus es: præsta, quǽsumus: ut, ipsis intercedéntibus, tua nos quoque caritáte firmátos, a te advérsitas nulla sejúngat. Per Dóminum.

great charity displayed in instructing young girls of Thy blessed virgins, Clotilde Angela and her companions, grant, we beseech Thee, that by their intercession, we also, being strengthened by Thy love, may not be separated from Thee by any adversity. Through our Lord.

Secret

INTÉNDE, quǽsumus, Dómine, múnera altáribus tuis pro beatárum vírginum et mártyrum tuárum, Clotíldis Angelæ ejúsque Sociárum, honóre propósita: ut, sicut per hæc sacra mystéria illis glóriam contulísti, ita nobis indulgéntiam largiáris. Per Dóminum.

INCLINE, we beseech Thee, O Lord, unto the gifts placed upon Thy altars in honor of Thy blessed virgins and martyrs, Clotilde Angela and her companions, that, as Thou hast bestowed glory on them through these sacred mysteries, so Thou mayest accord us pardon. Through our Lord.

Postcommunion

CŒLÉSTI alimónia reficti, súpplices te, Dómine, deprecámur, suffragántibus beátis virgínibus et martýribus tuis, Clotílde Angela ejúsque Sóciis, ut quarum pie venerámur in fídei professióne victóriam, eárum imitémur in morum puritáte constántiam. Per Dóminum.

MAY the heavenly mysteries, we beseech Thee, O Lord, through the suffrages of Thy blessed virgins and martyrs, Clotilde Angela and her companions, produce in us their proper fruit so that we may imitate the constancy in purity of morals of those whose victory in professing the faith we piously venerate. Through our Lord.

Proper Masses for the United States

These feasts and solemnities are celebrated in some dioceses of the United States. Hence if in any locality a feast is celebrated, the Mass of which is not found in the Proper of Saints, the reader ought to refer to this Supplement.

Dec. 12—Feast of Our Lady of Guadalupe.

(White)

The Beginning of Mass, page 756.

Introit, from Mass Salve sancta Parens, *page 1394.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast willed that, under the special patronage of the blessed Virgin Mary, we be laden with perpetual favors, grant to Thy suppliants that, as we this day rejoice in her commemoration on earth, we may enjoy the vision of her in heaven. Through our Lord.

DEUS, qui sub beatíssimæ Vírginis Maríæ singulári patrocínio constitútos, perpétuis benefíciis nos cumulári voluísti: præsta supplícibus tuis; ut cujus hódie commemoratióne lætámur in terris, ejus conspéctu perfruámur in cœlis. Per Dóminum.

Epistle, As the vine, *from the Mass* on the feast of Our Lady of Mount Carmel, July 16, *page 1106.*

Gradual. Cant. 6, 9

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun? ℣. *Ecclus. 50, 8.* As the rainbow giving light in the bright clouds, and as the flower of roses in the days of spring.

Alleluia, alleluia. ℣. *Cant. 2, 12.* The flowers have appeared in our land, the time of pruning is come. Alleluia.

Quæ est ista, quæ progréditur quasi auróra consúrgens, pulchra ut luna, elécta ut sol? ℣. *Ecclus. 50, 8.* Quasi arcus refúlgens inter nébulas glóriæ, et quasi flos rosárum in diébus vernis.

Allelúja, allelúja. ℣. *Cant. 2, 12.* Flores apparuérunt in terra nostra, tempus putatiónis advénit. Allelúja.

Munda Cor Meum, page 763.

Gospel, Mary rising up, *from the Mass on the feast of the Visitation of our Blessed Lady, July 2, page 1089.*

Creed, page 765.

Offertory. 2 Par. 7, 16

I have chosen, and have sanctified this place, that My

Elégi, et sanctificávi locum istum, ut sit ibi nomen meum,

et permáneant óculi mei, et cor meum ibi cunctis diébus.

name may be there, and My eyes and My heart may remain there forevermore.

Offertory Prayers, page 767.

Secret

Tua, Dómine, propitiatióne, et beátæ Maríæ semper Vírginis intercessióne, ad perpétuam atque præséntem hæc oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

Through thine indulgent mercy, O Lord, and through the prayers of blessed Mary ever a virgin, may this oblation avail to the ensuring to us of prosperity and peace, now and forevermore. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 147, 20

Non fecit táliter omni natióni: et judícia sua non manifestávit eis.

He hath not done in like manner to every nation: and His judgments He hath not made manifest to them.

Postcommunion from the Mass Salve Sancte Parens, *page 1397.*

Concluding Prayers, page 793.

Jan. 19—The Holy Family, *(White)*

In the Diocese of Brooklyn and in Canada. Mass as on page 178.

Feb. 1—St. Brigid, Virgin *(White)*

Mass Dilexisti, *page 1370, except:*

Prayer

Deus, qui nos hodiérna die beátæ Brígidæ vírginis tuæ ánnua solemnitáte lætíficas: concéde propítius ut ejus adjuvémur méritis cujus castitátis irradiámur exémplis. Per Dóminum.

O God, Who on this day dost gladden us with the annual festival of blessed Brigid, Thy virgin, mercifully grant that we be assisted by the merits of her through whose chaste example we are enlightened. Through our Lord.

Feb. 5—St. Philip of Jesus, Martyr *(Red)*

In the Archdiocese of Baltimore and the Diocese of Los Angeles.

The Beginning of Mass, page 756.

Introit. Phillip. 2, 10, 11

IN THE name of Jesus let every knee bow, of those in heaven, on earth, and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps. 102, 1.* Bless the Lord, O my soul: and all that is within me, bless His holy name. ℣. Glory.

IN NÓMINE Jesu omne genu flectátur, cœléstium, terréstrium et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps. 102, 1.* Bénedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. ℣. Glória Patri.

Prayer

O GOD, Who, when the first martyrs of Japan were put to death, wast pleased that, among them all, blessed Philip, bound to a cross and thrice pierced by a lance, should be the first to receive from Thee the crown of martyrdom: do Thou graciously grant that, supported by his patronage, we may attain to be likewise crowned with him in heaven. Through our Lord.

DEUS, qui inter primos Japóniæ Mártyres beátum Philíppum cruci alligátum, triplicíque láncea confóssum, primum ómnium martyrio coronásti: concéde propítius; ut ejúsdem nos suffúlti patrocínio cum illo páriter coronémur in cœlis. Per Dóminum.

In Lent, a commemoration of the Feria, and in like manner at the Secret and Postcommunion.

Epistle, Brethren, but God forbid, *from the Mass on the feast of the Stigmata of St. Francis, September 17, page 1200.*

Gradual. Ps. 102, 2, 3

Bless the Lord, O my soul, and forget not all He hath done for thee. ℣. He that forgiveth all thine iniquities: that healeth all thine infirmities.

Alleluia, alleluia. ℣. *Jas. 1, 12.* Blessed is the man that endureth temptation: because when he hath been proved, he shall receive the crown of life. Alleluia.

Bénedic, ánima mea, Dómino: et noli oblivísci omnes retributiónes ejus. ℣. Qui propitiátur ómnibus iniquitátibus tuis, qui sanat omnes infirmitátes tuas.

Allelúja, allelúja. ℣. *Jac. 1, 12.* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúja.

After Septuagesima omit the alleluia and verse and say the Tract.

Tract. Ps. 117, 16-18

Déxtera Dómini fecit virtútem: déxtera Dómini exaltávit me, déxtera Dómini fecit virtútem. ℣. Non móriar, sed vivam: et narrábo ópera Dómini. ℣. Castígans castigávit me Dóminus: et morti non trádidit me.

The right hand of the Lord hath wrought might: the right hand of the Lord hath exalted me, the right hand of the Lord hath wrought might. ℣. I shall not die, but live: and declare the works of the Lord. ℣. Chastising, the Lord hath chastised me: but hath not given me over to death.

Munda Cor Meum, page 763.

Gospel, If any man, *from the Mass* Sacerdotes, *page 1307.*

Offertory. Ps. 88, 25

Véritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

Sanctífica, quæsumus Dómine, múnera tibi dicáta: et intercessióne beáti Philíppi Mártyris tui, ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Do thou, O Lord, we beseech Thee, sanctify the gifts which we dedicate unto Thee; and by the intercession of blessed Philip Thy martyr, grant that they may turn to our perpetual support. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matth. 16, 24

Qui vult veníre post me, ábneget semetípsum, et tollat crucem suam, et sequátur me.

He who will come after Me, let him deny himself, and take up his cross, and follow Me.

Postcommunion

Sacro córpore, et pretióso sánguine Jesu Christi Fílii tui, Dómine, satiáti: te súpplices deprecámur; ut intercedénte beáto Philíppo

We, who have been satisfied by the sacred body and the precious blood of Jesus Christ, Thy Son, suppliantly beseech Thee, O Lord, that by

the intercession of blessed Philip, Thy martyr, we may be delivered from every adversity. Through our Lord.

Mártyre tuo ab omni adversitáte liberémur. Per Dóminum.

Concluding Prayers, page 793.

In Lent the Gospel of the Feria is read at the end of Mass.

March 22—St. Catharine Flisca Adorna, Widow

(White)

The Beginning of Mass, page 756.

Introit. Ps. 41, 3

My soul hath thirsted after the strong living God: When shall I come and appear before the face of God? *Ps. 41, 2.* As the hart panteth after the fountains of water, so my soul panteth after Thee, my God. ℣. Glory.

Sitívit ánima mea ad Deum fortem vivum: quando véniam et apparébo ante fáciem Dei? *Ps. 41, 2.* Quemádmodum desíderat cervus ad fontes aquárum: ita desíderat ánima mea ad te, Deus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God Who, in blessed Catharine, contemplating the Passion of Thy Son, didst make fiercely to burn up the fire of Thy love: moved by her prayers, enkindle within us, we beseech Thee, the flame of charity, and grant us a share in the fruit of that same sacred Passion. Through the same.

Deus, qui beátam Catharínam, in contemplánda Fílii tui passióne, divíni amóris igne flagráre fecísti: quǽsumus; ut, ipsa intercedénte, tuæ in nobis flammam caritátis accéndas, et ejúsdem passiónis partícipes dignánter effícias. Per eúmdem Dóminum.

Epistle, Who shall find a valiant woman, *page 1384.*

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever. ℣. Because of truth and meekness and justice; and thy right hand shall conduct thee wonderfully.

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. ℣. Propter veritátem et mansuetúdinem et justítiam, et dedúcet te mirabíliter déxtera tua.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 72, 25, 26.* Quid mihi est in cœlo? Et a te quid vólui super terram? Defécit caro mea et cor meum: Deus cordis mei, et pars mea, Deus, in ætérnum. Allelúja.

Alleluia, alleluia: ℣. *Ps. 72, 25, 26.* What have I in Heaven, and beside Thee, what do I desire on earth? For Thee my flesh and my heart have fainted away. Thou art the God of my heart and the God that is my portion forever. Alleluia.

Tract. Ps. 44, 8, 5

Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum. ℣. *Ps. 44, 8.* Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. ℣. *Ps. 44, 5.* Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

Come, spouse of Christ, receive the crown which the Lord hath prepared for thee forever. ℣. *Ps. 44, 8.* Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. *Ps. 44, 5.* With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Greater Alleluia

Allelúja, allelúja. *Ps. 72, 25, 26.* Quid mihi est in cœlo? Et a te quid vólui super terram? Defécit caro mea et cor meum: Deus cordis mei et pars mea Deus in ætérnum. Allelúja. ℣. *Ps. 38, 4.* Concáluit cor meum intra me: et in meditatióne mea exardéscet ignis. Allelúja.

Alleluia, alleluia. *Ps. 72, 25, 26.* What have I in Heaven, and beside Thee, what do I desire on earth? For Thee my flesh and my heart have fainted away. Thou art the God of my heart and the God that is my portion forever. Alleluia. ℣. *Ps. 38, 4.* My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time, Jesus spoke this parable, *page 1386.*

Offertory. Ps. 107, 2

Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam in glória mea.

My heart is ready, O God, my heart is ready: I will sing and give praise with my glory.

Offertory Prayers, page 767.

Secret

Look down in Thy loving kindness, O Lord, we beseech Thee, on this our sacrifice: and through the intercession of blessed Catharine, enkindle in us the spirit of Thy love. Through our Lord.

His sacrifíciis, quæsumus, omnípotens Deus, propitiátus inténde: et beáta Catharína intercedénte, spíritum in nobis tuæ dilectiónis accénde. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 88, 3

My heart and my flesh have rejoiced in the living God.

Cor meum, et caro mea exsultavérunt in Deum vivum.

Postcommunion

Humbly we beseech Thee, O almighty God, Who hast vouchsafed to comfort us with sacraments, that, moved by the prayers of blessed Catharine, thou wouldst make us to despise the things of earth and ever to rejoice in sharing in those of heaven. Through our Lord.

Súpplices te rogamus, omnípotens Deus: ut, quos tuis refícere dignátus es sacraméntis, intercedénte beáta Catharína, tríbuas pro tui amóre terréna despícere; et cæléstium semper participatióne gaudére. Per Dóminum.

Concluding Prayers, page 793.

April 5—Blessed Juliana of Cornillon, Virgin

(White)

In the Diocese of Portland.

Mass Dilexisti, *page 1370, except:*

Prayer

O God, Who liftest up the lowly, and didst in wondrous wise inspire the holy virgin Juliana to add splendor to the worship of the Most Holy Sacrament: grant unto us, we beseech Thee, so to follow her in her lowly path upon earth as to merit to be exalted with her in heaven. Through our Lord.

Deus humílium celsitúdo, qui beátam Vírginem Juliánam ad promovéndum sanctíssimi Sacraménti cultum mirabíliter inflammásti: tríbue quæsumus; ita nos humilitátis ejus vestígia sectári in terris, ut cum ipsa sublimári mereámur in cœlis. Per Dóminum.

April 26—Our Lady of Good Counsel, *(White)*

Double Major

The Beginning of Mass, page 756.

Introit

GAUDEÁMUS omnes in Dómino, diem festum celebrántes sub honóre beátæ Maríæ Vírginis, Boni Consílii Matris: de cujus solemnitáte gaudent Angeli, et colláudant Fílium Dei, allelúja, allelúja. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. ℣. Glória Patri.

LET us all rejoice in the Lord, celebrating a festival in honor of the blessed Virgin Mary, Mother of Good Counsel; on whose festivity the angels rejoice and join in praising the Son of God. Alleluia, alleluia. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui Genitrícem dilécti Fílii tui matrem nobis dedísti, ejúsque speciósam imáginem mira apparitióne clarificáre dignátus es: concéde quæsumus; ut ejúsdem mónitis júgiter inhæréntes, secúndum cor tuum vívere et ad cœléstem pátriam felíciter perveníre valeámus. Per eúmdem Dóminum.

O GOD, Who hast given u her who bore Thy belo Son to be our mother and vouchsafed to glorify her : image by a wondrous ap - tion, grant, we beseech e, that by always adhering er counsels, we may be able to live after Thine own heart and to arrive happily in our heavenly country. Through the same.

Epistle, As the vine, *page 1106.*

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Prov. 8, 12, 34

Ego sapiéntia hábito in consílio, et erudítis intérsum cogitatiónibus. ℣. Beátus homo qui audit me, et vígilat ad fores meas quótidie, et obsérvat ad postes óstii mei.

I, Wisdom, dwell in counsel and am present in learned thoughts. ℣. Blessed is the man that heareth me and that watcheth daily at my gates and waiteth at the posts of my doors.

Lesser Alleluia

Allelúja, allelúja. ℣. *Prov. 8, 35.* Qui me invénerit, invé-

Alleluia, alleluia. ℣. *Prov. 8, 35.* He that shall find me shall

find life, and shall have salvation from the Lord. Alleluia.

niet vitam, et háuriet salútem a Dómino. Allelúja.

Tract. Prov. 8, 14, 17, 20, 21

Counsel and equity is mine, prudence is mine, strength is mine. ℣. I love them that love me: and they that early in the morning watch for me shall find me. ℣. I walk in the way of justice, in the midst of the paths of judgment. ℣. That I may enrich them that love me, and may fill their treasures.

Meum est consílium et æquitas, mea est prudéntia, mea est fortitúdo. ℣. Ego diligéntes me díligo: et qui mane vígilant ad me invénient me. ℣. In viis justítiæ ámbulo, in médio semitárum judícii. ℣. Ut ditem diligéntes me, et thesáuros eórum répleam.

Greater Alleluia

Alleluia, alleluia. ℣. *Luke 1, 28.* Hail Mary, full of grace, the Lord is with thee, blessed art thou among women. Alleluia. ℣. Through thee, O Mother of God, has the life we had lost been given back to us: for from heaven receiving Him who became thy Son, thou on the world hast bestowed its Savior. Alleluia.

Allelúja, allelúja. ℣. *Luke 1, 28.* Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúja. ℣. Per te Dei Génitrix nobis est vita pérdita data, quæ de cœlo suscepísti prolem, et mundo genuísti Salvatórem. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-33

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangélii secúndum Lucam.

AT THAT time; the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what

IN ILLO témpore: Missus est Angelus Gábriël a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingréssus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne ejus: et cogitábat qualis esset ista salutátio. Et ait Angelus

ei: Ne tímeas María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnábit in domo Jacob in ætérnum, et regni ejus non erit finis.

manner of salutation this should be. And the angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end.

Creed, page 765.

Offertory. Jerem. 18, 20

Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatiónem suam a nobis, allelúja, allelúja.

Remember, O Virgin Mother, that thou speak good things for us in the sight of God, that He may also turn aside His wrath from us. Alleluia, alleluia.

Offertory Prayers, page 767.

Secret

Sanctífica Dómine quæsumus obláta libámina, et beátæ Dei Genitrícis Maríæ, Boni Consílii Matris, salubérrima intercessióne, nobis salutária fore concéde. Per eúmdem Dóminum.

Sanctify, we beseech Thee, O Lord, the libations offered Thee, and by the most salutary intercession of the blessed Mother of God, Mary, Mother of Good Counsel, grant them to be for our salvation. Through the same.

Preface No. 11, page 814.

Communion

Regína mundi digníssima, María Virgo perpétua, intercéde pro nostra pace et salúte, quæ genuísti Christum Dóminum Salvatórem ómnium, allelúja, allelúja.

O queen of the world, most worthy Mary, ever a virgin, intercede for our peace and safety, thou who didst bring forth Christ our Lord, the Savior of all. Alleluia, alleluia.

Postcommunion

Adjuvet nos quæsumus Dómine, gloriósæ tuæ Genitrícis sempérque Vírginis

May the august intercession of Mary, Thy glorious and ever virgin Mother, be our

help, we beseech Thee, O Lord, that it may make those whom it hath overwhelmed with incessant benefits ever to see what should be done and strengthen them to fulfil what they see. Who livest.

Maríæ intercéssio veneránda: ut quos perpétuis cumulávit benefíciis ea quæ agénda sunt júgiter vidére fáciat, et ad adimpléndа quæ víderint convaléscere. Qui vivis.

Concluding Prayers, page 793.

April 27—St. Thuribius of Mogrobejo, Bishop, Confessor *(White)*

In the Archdioceses of Baltimore, San Francisco and Los Angeles.

Mass, Statuit, *page 1302, except:*

Prayer

LET the watchful care of blessed Thuribius, Thy confessor and pontiff, be a continual protection unto Thy Church: that even as his pastoral solicitude brought him glory, so his intercession may ever keep us fervent in Thy love. Through our Lord.

ECCLÉSIAM tuam, Dómine, beáti Thuríbii, Confessóris tui atque Pontíficis, contínua protectióne custódi: ut sicut illum pastorális sollicitúdo gloriósum réddidit, ita nos ejus intercéssio in tuo semper fáciat amóre fervéntes. Per Dóminum.

Lesson. Ecclus. 50, 1-14

Lesson from the Book of Wisdom.

BEHOLD a great confessor, who in his life propped up the house, and in his days fortified the temple. By him also the height of the temple was founded, the double building, and the high walls of the temple. In his days the wells of water flowed out, and they were filled as the sea above measure. He took care of his nation, and delivered it from destruction. He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the

Léctio libri Sapiéntiæ.

ECCE, Conféssor magnus, qui in vita sua suffúlsit domum, et in diébus suis corrоborávit templum. Templi étiam altitúdo ab ipso fundáta est, duplex ædificátio, et excélsi paríetes templi. In diébus ipsíus emanavérunt pútei aquárum, et quasi mare adimpléti sunt supra modum. Qui curávit gentem suam, et liberávit eam a perditióne. Qui præváluit amplificáre civitátem, qui adéptus est glóriam in conversatióne gentis: et ingréssum domus, et átrii

amplificávit. Quasi stella matutína in médio nébulæ, et quasi luna plena in diébus suis lucet. Et quasi sol refúlgens, sic ille effúlsit in templo Dei. Quasi arcus refúlgens inter nébulas glóriæ, et quasi flos rosárum in diébus vernis, et quasi lília, quæ sunt in tránsitu aquæ, et quasi thus rédolens in diébus æstátis. Quasi ignis effúlgens, et thus ardens in igne. Quasi vas auri sólidum ornátum omni lápide pretióso. Quasi olíva púllulans, et quasi cypréssus in altitúdinem se extóllens. Circa illum coróna fratrum: et quasi plantátio cedri in monte Líbano, sic circa illum stetérunt, quasi rami palmæ, et omnes fílii Aaron in glória sua.

entrance of the house and the court. As the morning star in the midst of a cloud, he shone in his days: and as the moon at her full and as the sun when it shineth, so shone he in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer. As a bright fire, and as frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive-tree budding forth, and a cypress-tree rearing itself on high. And about him was the ring of his brethren: as the cedar planted in mount Libanus, and as branches of palm-trees, so stood they round about him, and all the sons of Aaron in their glory.

May 16—St. John Nepomucene, Martyr *(Red)*

Mass, Protexisti, *page 1328, Secret and Postcommunion, from the Mass* In Virtute, *page 1309, with following Prayer:*

Prayer

Deus, qui ob invíctum beáti Joánnis sacramentále siléntium, nova Ecclésiam tuam martyrii coróna decorásti: da nobis, ejus intercessióne et exemplo, línguam caute custodíre: ac ómnia pótius mala, quam ánimæ detriméntum, in hoc sæculo toleráre. Per Dóminum.

O God, Whose Church the unconquerable sacramental silence of blessed John has enriched with yet another martyr's crown: grant that, strengthened by his prayers and example, we may set a guard upon our tongue, and be ready to endure any suffering the world can inflict, rather than risk the loss of our soul. Through our Lord.

May 16—St. Brendan, Abbot *(White)*

Mass, Os justi, *page 1349.*

May 22—St. Rita of Cascia, Widow *(White)*

The Beginning of Mass, page 756.

Introit. Ps. 117, 19-22

OPEN ye to me the gates of justice: I will go in to them, and give praise to the Lord: the stone which the builders rejected, the same is become the head of the corner. *Ps. 117, 1.* Give praise to the Lord, for He is good: for His mercy endureth forever. ℣. Glory.

APERÍTE mihi portas justítiæ, ingréssus in eas confitébor Dómino: lápidem, quem repropavérunt ædificántes, hic factus est in caput ánguli. (Allelúja, allelúja.) *Ps. 117, 1.* Confitémini Dómino quóniam bonus, quóniam in sæculum misericórdia ejus. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst vouchsafe to confer on St. Rita so great grace that she loved her enemies and bore in her heart and on her brow the stigmata of Thy love and passion, grant us, we beseech Thee, by her intercession and merits, so to spare our enemies and to meditate on the pains of Thy passion that we may obtain the rewards promised to the meek and to them that mourn. Who livest.

DEUS, qui sanctæ Ritæ tantam grátiam conférre dignátus es, ut inimícos dilígeret, et in corde ac fronte caritátis et passiónis tuæ signa portáret: da nobis, quæsumus, ejus intercessióne et méritis; inimícis nostris sic párcere, et passiónis tuæ dolóres contemplári, ut promissa mítibus ac lugéntibus præmia consequámur: Qui vivis.

Lesson. Cant. 2, 1-13

Lesson from the Book of Wisdom.

I AM the flower of the field, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under His shadow, Whom I desired: and His fruit was sweet to my palate. He brought me into the cellar of wine, He set in order charity in me. Stay me up with flowers, compass me about with apples: because I languish with love. His left

Léctio libri Sapiéntiæ.

EGO flos campi, et lílium convállium. Sicut lílium inter spinas, sic amíca mea inter fílias. Sicut malus inter ligna silvárum, sic diléctus meus inter fílios. Sub umbra illíus, quem desiderávegram, sedi: et fructus ejus dulcis gútturi meo. Introdúxit me in cellam vináriam, ordinávit in me caritátem. Fulcíte me flóribus, stipáte me malis: quia amóre lángueo. Læva ejus sub cápite meo, et déxtera illíus amplexábitur me.

Adjúro vos, fíliæ Jerúsalem, per cápreas cervósque campórum, ne suscitétis, neque evigiláre faciátis diléctam, quoadúsque ipsa velit. Vox dilécti mei, ecce iste venit sáliens in móntibus, transíliens colles: símilis est diléctus meus cápreæ, hinnulóque cervórum. En ipse stat post paríetem nostrum, respíciens per fenéstras, prospíciens per cancélos. En diléctus meus lóquitur mihi: Surge, próspera, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuérunt in terra nostra, tempus putatiónis advénit: vox túrturis audíta est in terra nostra: ficus prótulit grossos suos: víneæ floréntes dedérunt odórem suum. Surge, amíca mea, speciósa mea, et veni.

hand is under my head, and His right hand shall embrace me. I adjure you, O ye daughters of Jerusalem, by the roses and the harts of the field, that you stir not up, nor make the beloved to awake, till she please. The voice of my beloved: Behold He cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold He standeth behind our wall; looking through the windows, looking through the lattices. Behold my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one; and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one; and come.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 117, 6

Dóminus mihi adjútor: non timébo quid fáciat mihi homo. ℣. *Ps. 115, 16, 17.* Dirupísti víncula mea: tibi sacrificábo hóstiam laudis, et nomen Dómini invocábo.

The Lord is my helper, and I will not fear what man can do unto me. ℣. *Ps. 115, 16, 17.* Thou hast broken my bonds: I will sacrifice to Thee a sacrifice of praise, and I will call upon the name of the Lord.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 115, 18, 19.* Vota mea Dómino reddam, in conspéctu omnis pópuli ejus: in átriis domus Dómini, in médio tui Jerúsalem. Allelúja.

Alleluia, alleluia. ℣. *Ps. 115, 18, 19.* I will pay my vows to the Lord in the sight of all His people: in the courts of the house of the Lord in the midst of thee, O Jerusalem. Alleluia.

Greater Alleluia

Alleluia, alleluia. ℣. *Ecclus. 24, 18.* I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho. Alleluia. ℣. *Ecclus. 24, 20.* I gave a sweet smell like cinnamon and aromatical balm. I yielded sweet odor like the best myrrh. Alleluia.

Allelúja, allelúja. ℣. *Eccli. 24, 18.* Quasi palma exaltáta sum in Cades, et quasi plantátio rosæ in Jéricho. Allelúja. ℣. *Eccli. 24, 20.* Sicut cinnamómum, et bálsamum aromatízans odórem dedi: quasi myrrha elécta dedi: suavitátem odóris. Allelúja.

Munda Cor Meum, page 763.

The Gospel is, The kingdom of heaven, *page 1365.*

Offertory. Gen. 40, 9, 10

I saw before me a vine, on which were three branches which by little and little sent out buds, and after the blossoms brought forth ripe grapes. (*P. T.* Alleluia.)

Vidébam coram me vitem, in qua erant tres propágines, créscere paulátim in gemmas, et post floresuvas maturéscere. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

PIERCE our hearts, we beseech Thee, O Lord, by the merits of St. Rita, with the thorn of that sorrow which is from heaven that, being delivered by Thy grace from all sins, we may be able to offer to Thee the sacrifice of praise with pure hearts. Through our Lord.

CORDA nostra, quæsumus, Dómine, sanctæ Ritæ méritis, supérni dolóris spina confíge: ut, a peccátis ómnibus tua grátia liberáti, sacrificáre tibi hóstiam laudis pura mente valeámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 20, 4

Thou hast prevented her, O Lord, with blessings of sweetness: Thou hast set on her head a crown of precious stones. (*P. T.* Alleluia.)

Prævenísti eam, Dómine, in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretióso. (*T. P.* Allelúja.)

Postcommunion

REGALED with heavenly delights, O Lord, we hum-

CŒLÉSTIBUS, Dómine, pasti delíciis, súpplices te ro-

gámus: ut, intercedénte sancta Rita caritátis et passiónis tuæ in méntibus nostris signa ferámus, et perpétuæ pacis fructu júgiter perfruámur. Per Dóminum.

bly entreat Thee that, by the intercession of St. Rita, we may bear in our souls the marks of Thy love and Thy passion and constantly enjoy the fruit of perpetual peace. Through our Lord.

Concluding Prayers, page 793.

May 23—St. John Baptist de Rossi, Confessor *(White)*

In the Archdiocese of Los Angeles

The Beginning of Mass, page 756.

Introit. Deut. 15, 11

PRÆCÍPIO tibi ut aperias manum fratri tuo egéno et páuperi, qui tecum versátur in terra. *Ps. 40, 2.* Beátus, qui intélligit super egénum et páuperem: in die malla liberábit eum Dóminus. ℣. Glória Patri.

I COMMAND thee to open thy hand to thy needy and poor brother, that liveth with thee in the land (Alleluia, alleluia.) *Ps. 40. 2.* Blessed is he that understandeth concerning the needy and poor: the Lord will deliver him in the evil day. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui sanctum Joánnem Baptístam Confessórem tuum in evangelizándis paupéribus caritáte et patiéntia decorásti: concéde, quæsumus; ut, cujus pia mérita venerámur, virtútum quoque imitémur exempla. Per Dóminum.

O GOD, Who didst adorn blessed John Baptist, Thy confessor, with charity and patience in the preaching of the Gospel to the poor: grant we beseech Thee, that we, who venerate his pious merits, may also imitate the examples of his virtues. Through our Lord.

Lesson. Job 29, 1, 8-18

Léctio libri Job.

IN DIÉBUS illis: Addidit Job, assúmens parábolam suam, et dixit: Vidébant me jú-

Lesson from the Book of Job.

IN THOSE days Job also added taking up his parable and said: The young men saw me

and hid themselves: and the old men rose up and stood. The princes ceased to speak and laid the finger on their mouth. The rulers held their peace, and their tongue cleaved to their throat. The ear that heard me blessed me, and the eye that saw me gave witness to me: because I had delivered the poor man that cried out, and the fatherless that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. I was clad with justice: and I clothed myself with judgment, as with a robe and a diadem. I was an eye to the blind and a foot to the lame. I was the father of the poor; and the cause which I knew not I searched out most diligently. I broke the jaws of the wicked and out of his teeth I took away the prey. And I said: I shall die in my nest, and as a palm tree I shall multiply my days.

venes, et abscondebántur: et senes assurgéntes stabant. Príncipes cessábant loqui, et dígitum superponébant ori suo. Vocem suam cohibébant duces, et lingua eórum gútturi suo adhærébat. Auris áudiens beatificábat me, et óculus vídens testimónium reddébat mihi: eo quod liberássem páuperem vociferántem, et pupíllum, cui non esset adjútor. Benedíctio peritúri super me veniébat, et cor víduæ consolátus sum. Justítia indútus sum: et vestivi me, sicut vestiménto et diadémate, judício meo. Oculus fui cæco, et pes claudo. Pater eram páuperum: et causam quam nesciébam, diligentíssime investigábam. Conterébam molas iníqui, et de diébus illíus auferébam prædam. Dicebámque in nídulo meo móriar, et sicut palma multiplicábo dies.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ecclus. 4, 1

Son, defraud not the poor of alms, and turn not away thine eyes from the poor. ℣. *Eccl. 7, 39.* Be not slow to visit the sick; for by these things thou shalt be confirmed in love.

Fili, eleemósynam páuperis ne defráudes, et óculos tuos ne transvértas a páupere. ℣. *Eccl. 7, 39.* Non te pígeat visitáre infírmum: ex his enim in dilectióne fírmáberis.

Lesser Alleluia

Alleluia, alleluia. ℣. *Is. 58, 7.* Deal thy bread to the hungry and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him; and despise not thine own flesh. Alleluia.

Allelúja, allelúja. ℣. *Is. 58, 7.* Frange esuriénti panem tuum, et egénos vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Allelúja.

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord, in his commandments he hath great delight. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth forever and ever.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 73.* Ne avertatur húmilis factus confúsus: pauper et inops laudábunt nomen tuum. Allelúja. ℣. *Prov. 31, 20.* Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem. Allelúja.

Alleluia, alleluia. ℣. *Ps. 73, 21.* Let not the humble be turned away with confusion: the poor and needy shall praise thy name. Alleluia. ℣. *Prov. 31, 20.* He hath opened his hand to the needy and stretched out his hands to the poor. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 31-46

✠ Sequéntia sancti Evangélii secúndum Matthæum.

In illo témpore: Dixit Jesus discípulis suis: Cum vénerit Fílius hóminis in majestáte sua, et omnes Angeli cum eo, tunc sedébit super sedem majestátis suæ: et congregabúntur ante eam omnes gentes, et separábit eos ab ínvicem, sicut pastor ségregat oves ab hædis: et státuet oves quidem a dextris suis, hædos autem a sinítris. Tunc dicet rex his, qui a dextris ejus erunt: Veníte benedícti Patris mei, possidéte parátum vobis regnum a constitutióne mundi. Esurívi enim, et dedístis mihi manducáre: sitívi, et dedístis mihi bíbere: hospes eram, et

✠ Continuation of the holy Gospel according to St. Matthew.

At that time, Jesus said to His disciples, When the Son of man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty; and all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on His left. Then shall the King say to them that shall be on His right hand, Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was

hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked, and you covered Me; sick, and you visited Me; I was in prison, and you came to Me. Then shall the just answer Him, saying, Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink; and when did we see Thee a stranger, and took Thee in; and naked, and covered Thee: or when did we see Thee sick or in prison, and came to Thee? And the King answering, shall say to them, Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.

collegístis me: nudus, et cooperuístis me: infírmus, et visitástis me: in cárcere eram, et venístis ad me. Tunc respondébunt ei justi, dicéntes: Dómine, quando te vídimus esuriéntem, et pávimus te: sitiéntem, et dédimus tibi potum? quando autem te vídimus hóspitem, et collégimus te: aut nudum, et cooperúimus te? aut quando te vídimus infírmum, aut in cárcere, et vénimus ad te? Et respóndens rex, dicet illis: Amen dico vobis, quámdiu fecístis uni ex his frátribus meis mínimis, mihi fecístis.

Offertory. James 1, 27

Religion, clean and undefiled before God and the Father, is this: To visit the fatherless and widows in their tribulation; and to keep oneself unspotted from this world. (*P. T.* Alleluia.)

Relígio munda et immaculáta apud Deum et Patrem, hæc est: Visitáre pupíllos, et víduas in tribulatióne eórum, et immaculátum se custodíre ab hoc sæculo. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

May our offered gift, we beseech Thee, O Lord, ascend as an odor of sweetness: and blessed John Baptist, Thy confessor, interceding, purify us in mind and body. Through our Lord.

Oblátum tibi munus, quæsumus, Dómine, in odórem suavitátis ascéndat: et, sancto Joánne Baptísta Confessóre tuo intercedénte, nos córpore et mente puríficet. Per Dóminum.

Preface for Weekdays, page 775.

Communion. 2 Tim. 2, 24, 25

The servant of the Lord must not wrangle, but be mild toward all men, apt to teach, pa-

Servum autem Dómini non opórtet litigáre: sed mansuétum esse ad omnes, docí-

bilem, patiéntem, cum modéstia corripiéntem eos, qui resístunt véritati. (*T. P.* Allelúja.)

tient: with modesty admonishing them that resist the truth. (*P. T.* Alleluia.)

Postcommunion

Cœléstis, Dómine, participátio sacraménti, sancti Joánnis Baptístæ Confessóris tui suffragántibus méritis, fidéles tuos mundet et múniat: ac bonis opéribus júgiter præstet esse inténtos. Per Dóminum.

May this partaking of the heavenly sacrament, O Lord, through the helping merits of blessed John Baptist, Thy confessor, cleanse and protect Thy faithful people, and make them to be ever intent upon good works. Through our Lord.

Concluding Prayers, page 793.

May 30—St. Ferdinand, King, Confessor *(White)*

In the Diocese of San Antonio.

Mass, Justus ut palma, *page 1352, except:*

Prayer

Deus, qui beáto Confessóri tuo Ferdinándo præliári prælia tua, et fídei inimícos superáre dedísti: concéde; ut ejus nos intercessióne muníti, ab hóstibus mentis et córporis liberémur. Per Dóminum.

O God, Who wast pleased that blessed Ferdinand should fight Thy battles and overcome the enemies of the Faith: grant that, protected by his intercession, we may be delivered from the enemies of mind and body. Through our Lord.

June 9—St. Columba, Abbot *(White)*

Mass, Os justi, *page 1349.*

June 16—St. John Francis Regis, Confessor

(White)

In the Diocese of Kansas City.

The Beginning of Mass, page 756.

Introit. Luke 4, 18, 19

Spíritus Dómini super me: propter quod unxit me: evangelizáre paupéribus

The Spirit of the Lord is upon me, wherefore He hath anointed me: He hath

sent me to preach the Gospel to the poor, to heal the bruised of heart, to proclaim the accepted year of the Lord, and the day of retribution. (*P. T.* Alleluia, alleluia.) *Ps. 9, 33.* Arise, O Lord God, let Thy hand be exalted: forget not the poor. ℣. Glory.

misit me, sanáre contrítos corde, prædicáre annum Dómini accéptum, et diem retributiónis. (*T. P.* Allelúja, allelúja.) *Ps. 9, 33.* Exsúrge, Dómine Deus, exaltétur manus tua: ne obliviscáris páuperum. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, that blessed John Francis Thy confessor might endure much labor for the salvation of souls, didst adorn him with a wondrous charity and an invincible patience: grant graciously, that we, gaining instruction from his example, and helped by his prayers, may obtain the rewards of everlasting life. Through our Lord.

DEUS, qui ad plúrimos pro salúte animárum perferéndos labóres, beátum Joánnem Franciscum, Confessórem tuum, mirábili caritáte, et invícta patiéntia decorásti: concéde propítius; ut, ejus exémplis instrúcti, et intercessiónibus adjúti, ætérnæ vitæ præmia consequámur. Per Dóminum.

Epistle, Brethren, we had confidence, *page 1029.*

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 91, 13-14

The just man shall flourish like a palm-tree: as a cedar of Libanus shall he be multiplied in the house of the Lord. *Ps. 91, 3.* To show forth Thy mercy in the morning; and Thy truth through the night.

Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. *Ps. 91, 3.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Lesser Alleluia

Alleluia, alleluia. *Ps. 67, 12.* The Lord shall give the word unto them that preach good tidings: with great power. Alleluia.

Allelúja, allelúja. ℣. *Ps. 67, 12.* Dóminus dabit verbum evangelizántibus, virtúte multa. Allelúja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord; in His command-

Beátus vir, qui timet Dóminum: in mandátis ejus

cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

ments he hath great delight. ℣. Mighty on earth shall be his seed; the generation of the upright shall be blessed. ℣. Glory and wealth in his house, and his justice endureth forever and ever.

Greater Alleluia

Allelúja, allelúja. ℣. *Ps. 67, 12.* Dóminus dabit verbum evangelizántibus, virtúte multa. Allelúja. ℣. *Osee, 14, 6.* Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Alleluia, alleluia. ℣. *Ps. 67, 12.* The Lord shall give the word to them that preach good tidings with great power. Alleluia. ℣. *Osee 14, 6.* The just man shall bud forth as the lily; and flourish forever before the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus went about, *page 1455.*

Offertory. Job 29, 13, 15, 16

Benedíctio peritúri super me veniébat, et cor víduæ consolátus sum: óculis fui cæco, et pes claudo: pater eram páuperum. (*T. P.* Allelúja.)

The blessing of Him that was ready to perish came upon me; and I comforted the heart of the widow. I was an eye to the blind, and a foot to the lame. I was the father of the poor. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

Caritátis víctima, quam immolántes offérimus, sit nobis, Dómine, te miserénte propitiábilis: et, beáti Joánnis Francísci précibus et méritis, ad obtinéndum patiéntiæ et caritátis augméntum, éfficax et salutáris. Per eúmdem Dóminum.

May the Victim of love which we offer up in this sacrifice, be a propitiation for us, through Thy mercy, O Lord: and by the prayers and merits of blessed John Francis may it be most efficacious and salutary in obtaining for us greater patience and charity. Through the same.

Preface for Weekdays, page 775.

Communion. Is. 52, 7

Quam pulchri super montes pedes annuntiántis et prædicántis pacem: annunti-

How beautiful upon the mountains are the feet of him that bringeth good tidings, and

preacheth peace: of him that showeth forth good, that preacheth salvation. (*P. T.* Alleluia.)

ántis bonum, prædicántis salútem. (*T. P.* Allelúja.)

Postcommunion

LET Thy loving-kindness, O Lord, ever increase our health; so that we who are refreshed with heavenly food and inspired by the example of the saints, by Thy merciful protection and the intercession of blessed John Francis, may happily win the haven of eternal salvation. Through our Lord.

CRESCAT in nobis, Dómine, pietátis tuæ efféctus salutáris: ut cæléstí pábulo reficti et Sanctórum exémplis accénsi, ad ætérnæ salútis portum, te misericórditer protegénte, et beáto Joánne Francisco intercedénte, felíciter perveníre valeámus. Per Dóminum.

Concluding Prayers, page 793.

June 27—Our Lady of Perpetual Succor, *(White)*

In the Diocese of Concordia.

The Beginning of Mass, page 756.

Introit

LET us all rejoice in the Lord, celebrating a festival in honor of the Blessed Virgin Mary, for whose solemnity the angels rejoice and join in praising the Son of God. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. ℣. Glory.

GAUDEÁMUS omnes in Dómino, diem festum celebrántes sub honóre beátæ Maríæ Vírginis, de cujus solemnitáte gaudent Angeli, et colláudant Fílium Dei. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY and merciful God, Who hast given us a picture of Thy most blessed Mother to venerate under the special title of Perpetual Succor, mercifully grant us to be so fortified, among all the vicissitudes of this wayfaring life, by the protection of the same immaculate, ever virgin Mary, that we may deserve to attain the rewards of Thine everlasting redemption. Who livest.

DÓMINE Jesu Christe, qui Genítricem tuam Maríam, cujus insígnem venerámur imáginem, Matrem nobis dedísti perpétuo succúrrere parátam: concéde, quæsumus; ut nos, matérnam ejus opem assídue implorántes, redemptiónis tuæ fructum perpétuo experíri mereámur: Qui vivis.

Lesson. Ecclus. 24, 23-31

Léctio líbri Sapiéntiæ.

Ego quasi vitis fructificávi suavitátem odóris: et flores mei fructus honóris et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis, in me omnis spes vitæ et virtútis. Transíte ad me omnes qui concupíscitis me, et a generatiónibus meis impléminí: Spíritus enim meus super mel dulcis, et hæréditas mea super mel et favum: memória mea in generatiónes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habebunt.

Lesson from the Book of Wisdom.

As the vine I have brought forth a pleasant odor, and my flowers are the fruit of honor and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Cant. 6, 3, 9

Tota formósa et suávis es, fília Sion, pulchra ut luna, eléeta ut sol, terríbilis ut castrórum ácies ordináta. ℣. *Judith, 13, 22.* Benedíxit te Dóminus in virtúte sua, quia per te ad níhilum redégit inimícos nostros.

Thou art all lovely and sweet, O daughter of Sion, beautiful as the moon, bright as the sun, terrible as an army in battle array. ℣. *Judith 13, 22.* The Lord hath blessed thee by His power, because by thee He hath brought to naught our enemies.

Lesser Alleluia

Allelúja, allelúja. ℣. *Luc. 1, 28.* Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúja.

Alleluia, alleluia. ℣. *Luke 1, 28.* Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women. Alleluia.

Tract. Prov. 8, 17-19

I love them that love me: and they that in the morning early watch for me shall find me. ℣. With me are riches and glory, glorious riches and justice. ℣. For my fruit is better than gold and the precious stone, and my blossoms than choice silver.

Ego diligéntes me díligo: et qui mane vígilant ad me, invénient me. ℣. Mecum sunt divítiæ, et glória, opes supérbæ, et justítia. ℣. Mélior est enim fructus meus auro, et lápide pretióso, et genímina mea argénto eléćto.

Greater Alleluia

Alleluia, alleluia. ℣. *Luke 1, 28.* Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women. Alleluia. ℣. *Prov. 8, 34.* Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. Alleluia.

Allelúja, allelúja. ℣. *Luc. 1, 28.* Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúja. ℣. *Prov. 8, 34.* Beatus homo, qui audit me, et qui vigílat ad foras meas quotídie, et obsérvat ad postes ostii mei. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 19, 25-27

✠ Continuation of the holy Gospel according to St. John.

At that time, there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing, whom He loved, He saith to His mother, Woman, behold thy son. After that He saith to the disciple. Behold thy mother. And from that hour the disciple took her to his own.

✠ Sequéntia sancti Evangélii secúndum Joánnem.

In illo témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus, María Cléophæ, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce fílius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.

Creed, page 765.

Offertory as on the feast of Our Lady of Mt. Carmel, page 1108.

Offertory Prayers, page 767.

Secret

By thy clemency, O Lord, and the intercession of blessed Mary, ever a virgin,

Tua, Dómine, propitiatióne, et beátæ Maríæ semper Vírginis intercessióne,

ad perpétuam atque præséntem hæc oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

may this oblation profit us unto eternal and also present well being and peace. Through our Lord.

Communion and Postcommunion as on the feast of Our Lady of Mt. Carmel, page 1108.

July 3—Commemoration of All Holy Popes

(White)

In the Dioceses of Brooklyn and Los Angeles.

The Beginning of Mass, page 756.

Introit. Ps. 49, 5-7

CONGREGÁTE illi sanctos ejus, qui ordinavérunt testaméntum ejus super sacrifícia. Et annuntiábunt cæli justítiam ejus: quia Deus tuus ego sum. *Ps. 49, 1.* Deus Deórum Dóminus locútus est: et vocávit terram. ℣. Glória Patri.

GATHER ye together His saints to Him, who have set His Covenant before sacrifices. And the heavens shall declare His justice: because I am thy God. *Ps. 49, 1.* The God of gods, the Lord, hath spoken: and hath called the earth. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui pópulis tuis indulgéntia cónsulis, et amóre domináris: da spíritum sapiéntiæ, suffragántibus méritis Antístitum Ecclésiæ tuæ, quibus dedísti régimen disciplínæ; ut de profectu sanctárum óvium fiant gáudia ætérna pastórum. Per Dóminum.

O GOD, Who bountifully providest for Thy people, and lovingly rulest over them: do Thou, through the interceding merits of the Chief Bishops of Thy Church, give the Spirit of Wisdom to those unto whom Thou hast given the control of its discipline: that the good advance of their holy flocks may be to the Shepherds a source of everlasting joy. Through our Lord.

Epistle, Brethren, remember your Prelates, *from the Mass on the feast of St. Nicholas, December 6, page 843.*

Gradual, Tract and Alleluia from Mass, Sacerdotes, *page 1307.*

Munda Cor Meum, page 763.

Gospel, Jesus came into the quarters, *as on the feast of the Chair of St. Peter, January 18, page 871.*

Offertory, I have found David, *from the Mass* Statuit ei, *page 1340.*

Offertory Prayers, page 767.

Secret

MAY the spotless sacrifice of Thine only-begotten Son which we offer unto Thee, O God, the Father Almighty, in honor of the holy Pontiffs, help us to obtain the spiritual remedy. Through the same.

UNIGÉNITI Fílii tui, quam tibi, Deus Pater omnípotens, in honórem sanctórum Pontíficum offérimus, immaculáta hóstia, prosit nobis ad medélam percipiéndam. Per eúmdem Dóminum.

Preface No. 13, page 816.

Communion Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Postcommunion

GRANT, we beseech Thee, O Lord, that Thy faithful people may ever find joy in the veneration of Thy holy Pontiffs: and be protected by their unceasing prayer. Through our Lord.

DA, QUÆSUMUS, Dómine, fidélibus pópulis: sanctórum Pontíficum tuórum semper veneratióne lætári; et eórum pérpétua supplicatióne muníri. Per Dóminum.

Concluding Prayers, page 793.

July 24—St. Francis Solano, Confessor *(White)*

In Archdioceses of Baltimore, San Francisco and Los Angeles.

Mass, Os justi, *page 1349, except:*

Prayer

O GOD, Who by means of blessed Francis didst bring a number of the tribes of America into the bosom of the Church: do Thou, through his merits and prayers, turn away Thine indignation from our sins, and graciously send down the fear of Thy name to the nations that have not known Thee. Through our Lord.

DEUS, qui plúrimas Américæ gentes per beátum Franciscum ad sinum Ecclésiæ perduxísti: ejus méritis et précibus indignatiónem tuam a peccátis nostris avérte; et in gentes, quæ te non cognovérunt, timórem nóminis tui benígnus immítte. Per Dóminum.

Epistle, Brethren, with the heart, *from the Mass on the feast of St. Andrew, November 30, page 835.*

Gospel, Go ye unto the whole world, *from the Mass on the feast of St. Francis Xavier, December 3, page 839.*

Secret

MUNUS, quod tibi offérimus, det nobis, quæsumus, omnípotens Deus, fídei, spei et caritátis augméntum: et, ut mereámur ássequi quod promíttis, interveniénte beáto Francísco Confessóre tuo, fac nos amáre quod præcipis. Per Dóminum.

MAY the gift which we offer unto Thee give unto us, we beseech Thee, almighty God, an increase of faith, hope, and charity; and that we may attain unto that which Thou dost promise, do Thou, through the intercession of blessed Francis Thy confessor, make us to love that which Thou commandest. Through our Lord.

Postcommunion

UT SUMPTIS, Dómine, redámur digni munéribus: intercedénte beáto Francisco Confessóre tuo, fac nos tuis semper obedíre mandátis. Per Dóminum.

DO THOU, O Lord, through the intercession of blessed Francis Thy confessor, make us ever to obey Thy commandments: that so we may become worthy of the gifts of which we have partaken. Through our Lord.

Aug. 11—St. Emigdius, Bishop and Martyr *(Red)*

In the Archdioceses of San Francisco and Los Angeles.

The Beginning of Mass, page 756.

Introit. Ps. 17, 8

COMMÓTA est, et contrémuit terra: fundaménta móntium conturbáta sunt, quóniam irátus est eis. *Ps. 49, 15.* Invoca me in die tribulatiónis: éruam te, et honorificábis me. ℣. Glória Patri.

THE earth was shaken and trembled, the foundations of the mountains were troubled because He was wroth with them. *Ps. 49, 15.* Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify me. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst adorn blessed Emigdius, Thy martyr and pontiff, with victory over idols and the glory of miracles: mercifully grant, through his intercession, that we may deserve to defeat the guiles of evil spirits, and to shine forth with virtues. Through our Lord.

Deus, qui beátum Emígdium Mártyrem tuum atque Pontíficem, idolórum victória et miraculórum glória decorásti: concéde propítius; ut, eo interveniénte, malórum spirítuum fraudes víncere, et coruscáre virtútibus mereámur. Per Dóminum.

Lesson. Apoc. 40, 13-15

Lesson from the Book of the Apocalypse of blessed John the Apostle.

At that hour there was made a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake the names of men seven thousand; and the rest were cast into fear, and gave glory unto the God of heaven. The second woe is past; and behold the third woe will come quickly. And the seventh angel sounded the trumpet, and there were great voices in heaven saying, The kingdom of this world is become our Lord's and His Christ's, and He shall reign forever and ever. Amen. And the four-and-twenty elders who sit on their seats in the sight of God, fell upon their faces, and adored God, saying, We give Thee thanks, Lord God Almighty, Who art, and Who wast, and Who art to come, for that Thou hast taken unto Thee Thy great power and hast reigned.

Léctio libri Apocalypsis beáti Joánnis Apóstoli.

In illa hora factus est terræmótus magnus, et décima pars civitátis cécidit: et occísa sunt in terræmótu nómina hóminum septem míllia: et réliqui in timórem sunt missi, et dedérunt glóriam Deo cœli. Væ secúndum ábiit: et ecce væ tértium véniet cito. Et séptimus ángelus tuba cécinit: et factæ sunt voces magnæ in cœlo dicéntes: Factum est regnum hujus mundi, Dómini nostri et Christi ejus, et regnábit in sæcula sæculórum: Amen. Et vigintiquátuor senióres, qui in conspéctu Dei sedent in sédibus suis, cecidérunt in fácies suas, et adoravérunt Deum, dicéntes: Grátias ágimus tibi, Dómine Deus omnípotens, qui es, et qui eras et qui ventúrus es: quia accepísti virtútem tuam magnam, et regnásti.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 59, 6-7

Dedísti metuéntibus te significatiónem ut fúgiant a fácie arcus. ℣. Ut liberéntur dilécti tui: salvum fac déxtera tua, et exáudi me.

Thou hast given warning unto them that fear Thee, that they may flee from before the bow. ℣. That Thy beloved may be delivered: save me with Thy right hand, and hear me.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 88, 22.* Manus mea auxiliábitur ei, et bráchium meum confortábit eum. Allelúja.

Alleluia, alleluia. ℣. *Ps. 88, 22.* My hand shall help him: and Mine arm shall strengthen him. Alleluia.

Tract. Jerem. 3, 12

Non avértam fáciem meam a vobis: et non iráscar in perpétuum. ℣. *Is. 42, 6.* Dedi te in fœdus pópuli, et in lucem géntium. ℣. *Is. 25, 4.* Factus est fortitúdo páuperi, fortitúdo egéno in tribulatióne sua.

I will not turn My face away from you and I will not be angry forever. ℣. *Is. 42, 6.* I have given thee for a covenant of the people, for a light of the gentiles. ℣. *Is. 25, 4.* Because thou hast been a strength to the poor, a strength to the needy in his distress.

Greater Alleluia

Allelúja, allelúja. ℣. *Jerem. 1, 18.* Dedi te in civitátem munítam, et in colúmnam férream, et in murum æreum. Allelúja. ℣. *Eccli. 39, 20.* Date nómini ejus magnificéntiam, et confitémini illi. Allelúja.

Alleluia, alleluia. ℣. *Jerem. 1, 18.* I have made thee this day a fortified city, and a pillar of iron and a wall of brass. ℣. *Ecclus. 39, 20.* Magnify His name and give glory to Him with the voice of your lips. Alleluia.

Munda Cor Meum, page 763.

Gospel, When you shall hear, *page 1319.*

Offertory. Ps. 49, 4

Commovísti terram, et conturbásti eam: sana contritiónes ejus, quia commóto est.

Thou hast moved the earth and troubled it, heal Thou the breaches thereof, for it has been moved.

Offertory Prayers, page 767.

Secret

DO THOU, O Lord, sanctify the gifts which we offer unto Thee: that by means of them we may, through the intercession of blessed Emigdius, Thy Martyr and Pontiff, be defended from all dangers of soul and body. Through our Lord.

MÚNERA tibi Dómine obláta sanctífica: ut per ea, intercedénte beáto Emígdio Mártyre tuo atque Pontífice, ab ómnibus ánimæ et córporis perículis liberémur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. *Ps. 32, 8*

Let all the earth fear the Lord, and all that dwell in the world stand in awe of Him.

Tímeat Dóminum omnis terra: ab eo autem commoveántur omnes inhabitántes orbem.

Postcommunion

MAY the sacrament which we have received be unto us, O Lord, through the intercession of blessed Emigdius, Thy Martyr and Pontiff, a safeguard to mind and body, and a means of efficaciously obtaining Thy mercy. Through our Lord.

SACRAMÉNTA quæ súmpsimus Dómine, per intercessiónem beáti Emígdii Mártyris tui atque Pontíficis, sint nobis ad tutaméntum mentis et córporis, et ad misericórdiam tuam efficáciter consequéndam. Per Dóminum.

Concluding Prayers, page 793.

Aug. 11—St. Philomena, Virgin, Martyr *(Red)*

Mass, Loquebar, *page 1359.*

Aug. 18—St. Helena, Empress, Widow *(White)*

In Diocese of Helena.

The Beginning of Mass, page 756.

Introit. *Gal. 6, 14*

GOD forbid that I should glory, save in the Cross of our Lord Jesus Christ: by Whom the world is crucified unto me, and I unto the world.

MIHI autem absit gloriári, nisi in Cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. (*T. P.* Allelúja,

allelúja.) *Ps. 22, 4.* Virga tua et báculus tuus: ipsa me consoláta sunt. ℣. Glória Patri.

(*P. T.* Alleluia, alleluia.) *Ps. 22, 4.* Thy rod and Thy staff: they have comforted me. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DÓMINE Jesu Christe, qui locum, ubi Crux tua latébat, beátæ Hélenæ revelásti, ut, per eam, Ecclésiam tuam hoc pretióso thesáuro ditáres: ejus nobis intercessióne concéde; ut vitális ligni prétio, ætérnæ vitæ præmia consequámur: Qui vivis.

O LORD Jesus Christ, Who unto blessed Helena didst reveal the place where Thy Cross lay hid: thus choosing her as the means to enrich Thy Church with that precious treasure: do Thou at her intercession, grant that by the price of the Tree of Life, we may attain the rewards of everlasting life. Who livest.

Epistle, Who shall find a valiant woman, *page 1384.*

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 10, 15, 16

Vultum tuum deprecabúntur omnes dívites plebis: fíliæ regum in honóre tuo. ℣. Adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi. Afferéntur in lætítia, et exsultatióne: adducéntur in templum Regis.

Thy countenance shall all the rich among the people entreat: the daughters of kings are in thine honor. ℣. After her shall virgins be brought to the King, her neighbors shall be brought to thee: they shall be brought with joy and gladness, they shall be brought into the temple of the King.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 111, 9.* Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi. Allelúja.

Alleluia, alleluia. ℣. *Ps. 111, 9.* She hath dispersed, she hath given to the poor: her justice abideth forever and ever. Alleluia.

Tract

Veni sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum; pro cujus amóre sánguinem tu-

Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee forever. ℣. *Ps. 44, 8.* Thou hast loved

justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. With thy beauty and thy comeliness: set out proceed prosperously, and reign.

um fudísti. ℣. *Ps. 44, 8.* Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis. ℣. Spécie tua, et pulchritúdine, tua, inténde, próspere procéde, et regna.

Greater Alleluia

Alleluia, alleluia. ℣. *Ps. 111, 9.* She hath distributed, she hath given to the poor: her justice shall remain forever. Alleluia. ℣. *Ps. 44, 5.* With thy beauty and comeliness: set out, proceed prosperously, and reign. Alleluia.

Allelúja, allelúja. ℣. *Ps. 111, 9.* Dispérsit, dedit paupéribus: justitia ejus manet in sæculum sæculi. Allelúja. ℣. *Ps. 44, 5.* Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. Allelúja.

Munda Cor Meum, page 763.

Gospel, At that time Jesus spoke this parable, *page 1386.*

Offertory. 1 Cor. 2, 2

For I judged not myself to know anything: save Jesus Christ, and Him crucified. (*P. T.* Alleluia.)

Non enim judicávi me scire áliud, nisi Jesum Christum, et hunc crucifíxum. (*T. P.* Allelúja.)

Offertory Prayers, page 767.

Secret

Do thou, O Lord, by these sacred mysteries, grant us the grace which Thou didst mercifully vouchsafe unto blessed Helena: namely, always to bear Thy crucified Son in our hearts: Who with Thee.

Per hæc sacra mystéria concéde nobis, Dómine: ut, sicut beátæ Hélenæ misericórditer tribuísti ut Fílium tuum crucifíxum in corde semper gestáret; ita et nos eum in córdibus nostris perpétuo deferámus: Qui tecum.

Preface for Weekdays, page 775.

Communion. Cant. 7, 8

I will go up into the palm-tree: and lay hold of the fruits thereof. (*P. T.* Alleluia.)

Ascéndam in palmam, et apprehéndam fructus ejus. (*T. P.* Allelúja.)

Postcommunion

Concéde nobis, misericors Deus: ut, qui salutíferæ Crucis tuæ fructu in terra sumus recreáti; per intercessiónem beátæ Hélenæ, eódem jugíter pérfrui mereámur in cælis: Qui vivis.

Grant, O merciful God, that we who on earth have been refreshed by the fruit of Thy salvation-bringing Cross, may, by the intercession of blessed Helena, deserve to enjoy that fruit forever in heaven. Who livest.

Concluding Prayers, page 793.

Sept. 1—St. Bibiana, Virgin, Martyr *(Red)*

In the Archdiocese of Los Angeles.

Mass, Loquebar, *page 1359.*

Sept. 7—St. Cloud, Confessor *(White)*

In the Diocese of St. Cloud.

Mass, Os justi, *page 1349, except:*

Prayer

Deus, qui beátum Clodoáldum, propter te humiliátum in sæculo, et sacerdótii múnere et virtútum splendóre sublimásti: tríbue nos, ejus exémplo, tibi digne ministráre, et per ejus intercessiónem grátia semper et mérito profícere. Per Dóminum.

O God, Who, by the gift of the priesthood and the splendor of his virtues, didst glorify blessed Cloud humbling himself for Thy sake upon earth: grant us by his example to minister worthily unto Thee, and by his intercession ever to advance in merit and grace. Through our Lord.

Secret

Te, Dómine, fídei nostræ salutísque auctórem cum sancto Sacerdóte Clodoáldo confiténtes: quæsumus; ut hanc de mánibus nostris hóstiam laudis cleménter suscípias, et, qua religióne ipse vota sua réddidit, eádem nobis tríbuas nostras persólvere. Per Dóminum.

We beseech Thee, O Lord, Whom with the holy priest Cloud we confess to be the author of our faith and our salvation, to receive in Thy mercy this sacrifice from our hands, and to grant that we may render our vows with the same devotion wherewith he rendered his unto Thee. Through our Lord.



THESE ARE THEY WHO ARE COME OUT OF GREAT TRIBULATION, AND HAVE WASHED THEIR ROBES, AND HAVE MADE THEM WHITE IN THE BLOOD OF THE LAMB. *(Ps. 116, 1.)* O PRAISE THE LORD, ALL YE NATIONS: PRAISE HIM, ALL YE PEOPLE. *(Apoc. 7, 14.)*

Postcommunion

SUMÉNTES, Dómine, in festivitáte sancti Clodoáldi Sacerdótis divína mystéria: te súpplices deprecámur, ut, eréctis ad cæléstia méntibus, ómnia detriméntum fácere valeámus propter eum, qui semetípsum nobis dedit, Jesum Christum. Fílium tuum, Dóminum nostrum qui tecum vivit.

WE WHO receive the divine mysteries on the festival of holy Cloud the Priest, beseech Thee, O Lord, that, our hearts being lifted up to heavenly things, we may appraise all things as loss, for the sake of Him Who gave Himself for us, Jesus Christ Thy Son our Lord. Who with Thee liveth.

September 26—Sts. Isaac Jogues, John de Brebeuf and Companions, Martyrs *(Red)*

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Apoc. 7, 14

HI SUNT qui venérunt de tribulatióne magna, et lavérunt stolas suas, et dealbavérunt eas in sánguine Agni. *Ps. 11, 1.* Laudáte Dóminum, omnes gentes; laudáte eum omnes pópuli. ℣. Glória Patri.

THESE are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. *Ps. 11, 1.* O praise the Lord, all ye nations; praise Him, all ye people. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui primítias fídei in amplíssimis Boreális Américæ regiónibus sanctórum Mártyrum tuórum Joánnis, Isaáci eorúmque Sociórum prædicatióne et sánguine consecrásti: concéde propítius: ut, eórum intercessióne, flórida christianórum seges ubíque in dies augeátur. Per Dóminum.

O GOD, Who didst consecrate the first-fruits of the faith in the northern regions of America by the preaching and blood of Thy blessed Martyrs Isaac, John, and their Companions: vouchsafe unto us, we beseech Thee, that through their intercession the fruitful harvest of Christians may everywhere daily receive an increase. Through our Lord.

Commemoration of Sts. Cyprian and Justina.

BEATÓRUM Mártyrum Cypriáni et Justínæ nos, Dómine, fóveant continuáta

MAY the continual protection of the blessed martyrs, Cyprian and Justina, com-

fort us, O Lord; for Thou dost not cease to behold with favor those whom Thou hast granted the grace of such assistance. Through our Lord.

præsídia: quia non désinis propítius intuéri, quos tálibus auxíliis concésseris adjuvári. Per Dóminum.

Epistle. 2 Cor. 12, 11-15

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

BRETHREN; I ought to have been commended by you: for I have no way come short of them that are above measure apostles, although I be nothing. Yet the signs of my apostleship have been wrought on you, in all patience, in signs, in wonders, and mighty deeds. For what is there that you have had less than the other churches, but that I myself was not burdensome to you? Pardon me this injury. Behold now the third time I am ready to come to you; and I will not be burdensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. But I most gladly will spend and be spent myself for your souls; although loving you more, I be loved less.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.

FRATRES: Ego a vobis débui commendári: nihil enim minus fui ab iis qui sunt supra modum Apóstoli, tamétsi nihil sum. Signa tamen apostolátus mei facta sunt super vos, in omni patiéntia, in signis et prodígiis et virtútibus. Quid est enim quod minus habuístis præ céteris ecclésiis, nisi quod ipse non graváví vos? Donáte mihi hanc injúriam. Ecce tértio hoc parátus sum veníre ad vos; et non ero gravis vobis. Non enim quæro quæ vestra sunt, sed vos; nec enim debent fílii paréntibus thesaurizáre, sed paréntes fíliis. Ego autem libénter impéndam et superimpéndar ipse pro animábus vestris: licet plus vos díligens, minus díligar.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 123, 7, 8

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. ℣. The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Anima nostra sicut passer erépta est de láqueo venántium. ℣. Láqueus contrítus est et nos liberáti sumus: adjutórium nostrum in nómine Dómine, qui fecit cælum et terram.

Lesser Alleluia

Allelúja, allelúja. ℣. *2 Cor. 1, 5.* Sicut abúndant passiónes Christi in nobis, ita et per Christum abúndat consolátio nostra, allelúja.

Alleluia, alleluia. ℣. *2 Cor. 1, 5.* As the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Greater Alleluia

Allelúja, allelúja. ℣. *2 Cor. 1, 5.* Sicut abúndant passiónes Christi in nobis, ita et per Christum abúndat consolátio nostra, allelúja. ℣. *Ex. 15, 11.* Gloriósus Deus in Sanctis suis: mirábilis in majestáte, fáciens prodígia, allelúja.

Alleluia, alleluia. ℣. *2 Cor. 1, 5.* As the sufferings of Christ abound in us, so also by Christ doth our comfort abound, alleluia. ℣. *Ex. 15, 11.* Glorious is God in His saints: marvelous in majesty, doing wonderful things. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 6, 17-23

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Descéndens Jesus de monte, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judǽa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exíbat, et sanábat omnes. Et ipse, elevátis óculis in discípulos suos, dice-

✠ Continuation of the holy Gospel according to St. Luke.

At that time, Jesus coming down from the mountain stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the seacoast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all. And He, lifting up

his eyes on His disciples, said, Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake: be glad in that day and rejoice, for behold, your reward is great in heaven.

bat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esurítis: quia saturabímini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et ejécerint nomen vestrum tamquam malum, propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cælo.

Offertory. Wis. 3, 6

As gold in the furnace He hath proved them, and as a victim of a holocaust He hath received them.

Tamquam aurum in fornáce probávit illos Dóminus, et quasi holocáusti hóstiam accépit illos.

Offertory Prayers, page 767.

Secret

O Lord, grant that we may offer to Thee with pure minds the immaculate Host which a spotless purity of life and continual desire for mortification rendered to Thy blessed Martyrs a most delightful banquet. Through our Lord.

Immaculátam Hóstiam fac nos, Dómine, méntibus tibi puris offérre, quam sanctis Martyribus tuis illibátus vitæ candor et juge mortificatiónis stúdium dapem suavíssimam efficiébant. Per Dóminum.

Commemoration of Sts. Cyprian and Justina.

We offer Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord.

Múnera tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Philip. 1, 20, 21

Christ shall be magnified in my body, whether it be by life

Magnificábitur Christus in córpore meo, sive per vitam

sive per mortem: mihi enim vívere Christus est et mori lucrum.

or by death: for to me, to live is Christ, and to die is gain.

Postcommunion

Fórtium pane reféctis tríbue nobis, omnípotens Deus: ut, sicut sancti Mártyres tui Joánnes, Isaácus eorúmque Sócii, eódem roboráti, ánimam suam pro frátribus pónere non dubitárunt; ita nos, alter altérius ónera portántes, próximos nostros ópere et veritáte diligámus. Per Dóminum.

Refreshed by the Bread of the strong, grant unto us, O almighty God, that as Thy blessed martyrs Isaac, John, and their Companions, strengthened by it, did not hesitate to give their lives for their brethren; so may we also, bearing one another's burdens, love our neighbors in deed and in truth. Through our Lord.

Commemoration of Sts. Cyprian and Justina.

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martyribus tuis Cypriáno et Justína; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Grant us, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, Cyprian and Justina that what we touch with our lips we may receive with a pure heart. Through our Lord.

Concluding Prayers, page 793.

Oct. 21—St. Ursula and Companions,

Virgins and Martyrs *(Red)*

In the Diocese of Portland.

Prayer

Da nobis, quæsumus, Dómine, Deus noster, sanctárum Vírginum et Mártyrum tuárum Ursulæ et Sociarum ejus palmas incessábili devotióne venerári: ut, quas digna mente non póssumus celebráre, humílibus saltem frequentémus obséquiis. Per Dóminum.

Grant us, we beseech Thee, O Lord our God, to reverence with unceasing devotion the victories of Thy holy Virgins and Martyrs Ursula and Companions; that those whom we cannot fittingly celebrate, we may at least approach with lowly homage. Through our Lord.

Secret

Inténde, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Vírginum

Regard, we beseech Thee, O Lord, the gifts offered upon Thine altars on this festi-

val of Thy holy Virgins and Martyrs Ursula and Companions; that, as by these blessed Mysteries Thou hast conferred glory upon them, so Thou wouldst vouchsafe us Thy pardon. Through our Lord.

et Mártyrum tuárum Ursulæ et Sociarum ejus festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. Per Dóminum.

Postcommunion

GRANT us, we beseech Thee, O Lord, by the intercession of Thy holy Virgins and Martyrs Ursula and Companions, that what we take with the mouth we may receive with a pure mind. Through our Lord.

PRÆSTA nobis, quæsumus, Dómine, intercediéntibus sanctis Virgínibus et Martyribus tuis Ursula et Sociabus ejus: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Nov. 5—Feast of the Holy Relics. *(Red)*

The Beginning of Mass, page 756.

Introit. Ps. 33, 20, 21.

MANY are the afflictions of the just, and out of all these the Lord hath delivered them: the Lord keepeth all their bones; not one of them shall be broken. *Ps. 33, 2.* I will bless the Lord at all times: His praise shall be always in my mouth. ℣. Glory.

MULTÆ tribulatiónes justórum, et de his ómnibus liberávit eos Dóminus: Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. *Ps. 33, 2.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

DO THOU, O Lord, increase our faith in the Resurrection, Thou that workest wonders in the relics of Thy saints: and make us partakers of that immortal glory, a pledge of which we venerate in their ashes. Through our Lord.

AUGE in nobis, Dómine, resurrectiónis fidem, qui in Sanctórum tuórum relíquiis mirabília operáris: et fac nos immortális glóriæ partícipes, cujus in eórum cinéribus pígnora venerámur. Per Dóminum.

Lesson, These men are men of mercy, *page 1097.*

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 149, 5, 1.

The saints shall rejoice in

Exsultábant Sancti in

glória: lætabúntur in cubílibus suis. ℣. Cantáte Dómino cánticum novum: laus ejus in Ecclésia Sanctórum.

glory: they shall be joyful in their beds. ℣. Sing unto the Lord a new song: let His praise be in the Church of the Saints.

Lesser Alleluia

Allelúja, allelúja. ℣. *Ps. 67, 4.* Justi epuléntur, et exúltent in conspéctu Dei: et delecténtur in lætítia. Allelúja.

Alleluia, alleluia. ℣. *Ps. 67, 4.* And let the just feast, and rejoice before God: and be delighted with gladness. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrymis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Greater Alleluia

Allelúja, allelúja. ℣. Sancti tui, Dómine, florébunt sicut lílium, et sicut odor bálsami erunt ante te. Allelúja. ℣. *Ps. 115, 15.* Pretiósa in conspéctu Dómini mors sanctórum ejus. Allelúja.

Alleluia, alleluia. ℣. Thy saints shall flourish like the lily, O Lord, and be as the odor of balsam before Thee. Alleluia. ℣. *Ps. 115, 15.* Precious in the sight of the Lord is the death of His saints. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus coming down, *page 1323.*

Offertory. Ps. 67, 36

Mirábilis Deus in sanctis suis: Deus Israël, ipse dabit virtútem et fortitúdinem plebi suæ: benedíctus Deus. Allelúja.

God is wonderful in His saints: the God of Israel is He Who will give power and strength to His people: blessed be God. Alleluia.

Offertory Prayers, page 767.

Secret

Implorámus, Dómine, cleméntiam tuam: ut Sanctórum tuórum, quorum relíquias venerámur, suffragántibus méritis, hóstia quam

We implore Thy clemency, O Lord: that by the interceding merits of Thy saints whose relics we venerate, this sacrifice which we offer may

be an expiation of our sins. Through our Lord.

offérimus, nostrórum sit expiáto delictórum. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 32, 1

Rejoice in the Lord, ye just: praise becometh the upright.

Gaudéte, justi, in Dómino: rectos decet collaudátio.

Postcommunion

MULTIPLY upon us Thy mercy, we beseech Thee, O Lord, through the sacraments which we have received: that even as with a pious devotion we rejoice in the solemnity of Thy saints whose relics we venerate, so also by Thy bountiful goodness we may enjoy their everlasting fellowship. Through our Lord.

MULTIPLICA super nos, quæsumus Dómine, per hæc sancta quæ súmpsimus, misericórdiam tuam: ut sicut in tuórum sollemnitáte Sanctórum, quorum relíquias cólimus, pia devotióne lætámur, ita eórum perpétua societáte, te largiénte, fruámur. Per Dóminum.

Concluding Prayers, page 793.

Nov. 7—St. Leonard, Abbot *(White)*

Mass, Os justi, *page 1349, except:*

Prayer

MAY the kindly prayers of Thy most holy Confessor, Leonard, avail us, O almighty God, before Thy Divine Majesty. Dutifully we venerate him: may we be helped by his intercession. Through our Lord.

MAJESTÁTI tuæ, quæsumus, omnípotens Deus, nos sanctíssimi Confessóris tui Leonárdi pia commendet orátio; ut, quem venerámur offício, ipsíus suffrágiis sublevémur. Per Dóminum.

Nov. 27—Our Lady of the Miraculous Medal

(White)

In the Diocese of Brooklyn.

The Beginning of Mass, page 756.

Introit. Exod. 13, 9

IT SHALL be as a sign in thy hand, and as a memorial

ERIT quasi signum in manu tua, et quasi

monuméntum ante óculos tuos, et ut lex Dómini semper sit in ore tuo. *Ps. 104, 1.* Confitémini Dómino, et invocáte nomen ejus; annuntiáte inter gentes ópera ejus. ℣. Glória Patri.

before thine eyes, and that the law of the Lord be always in thy mouth. *Ps. 104, 1.* O give thanks unto the Lord, and call upon His name: tell forth His deeds among the nations. ℣. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DOMINE Jesu Christe, qui beatíssimam Vírginem Maríam Matrem tuam ab orígine immaculátam innúmeris miráculis claréscere voluísti: concéde; ut ejúsdem patrocínium semper implorántes, gáudia consequámur ætérna. Qui vivis.

O LORD Jesus Christ, Who hast willed that the most blessed Virgin Mary, Thy mother, sinless from the first moment of her conception, should be glorified by countless miracles: grant that we, who never cease from imploring her patronage, may attain in the end to eternal happiness. Who livest.

Lesson. Apoc. 12, 1, 5, 14-16

Léctio líbri Apocalýpsis beáti Joánnis Apóstoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

SIGNUM magnum appáruit in cœlo. Múlier amícta sole et luna sub pédibus ejus, et in cápite ejus coróna stellárum duódecim. Et péperit fílium másculum, qui rectúrus erat omnes gentes in virga férrea: et raptus est fílius ejus ad Deum et ad thronum ejus. Et datæ sunt mulíeri alæ duæ áquilæ magnæ ut voláret in desértum in locum suum. Et misit serpens de ore suo post mulíerem aquam tamquam flumen, ut eam fáceret trahi a flúmine. Et adjúvit terra mulíerem, et apéruit terra os suum, et absórbuit flumen, quod misit draco de ore suo.

A GREAT sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And she brought forth a Man-Child, Who was to rule all nations with an iron rod: and her Son was taken up to God, and to His throne. And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place. And the serpent cast out of his mouth after the woman, water as it were a river: that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 104, 5, 27

Remember the marvelous works which He hath done: His wonders, and the judgments of His mouth. ℣. He placed in them the words of His signs: and of His wonders in the land.

Mementóte mirabílium ejus, quæ fecit; prodígia ejus, et júdícia oris ejus. ℣. Pósuit in ea verba signórum suórum, et prodigiórum suórum in terra.

Lesser Alleluia

Alleluia, alleluia. ℣. *Ps. 18, 7.* His going forth is from the topmost heaven: nor is there any that can hide from His heat. Alleluia.

Allelúja, allelúja. ℣. *Ps. 18, 7.* A summo cœlo egréssio ejus, nec est qui se abscóndat a calóre ejus. Allélúja.

Tract. Ps. 86, 1, 2

The foundations thereof are in the holy mountains. The Lord loveth the gates of Sion, above all the tabernacles of Jacob. ℣. *Ps. 86, 3.* Glorious things are said of thee, O city of God. ℣. This man and that man is born in her and the Highest Himself hath founded her.

Fundaménta ejus in móntibus sanctis: díligit Dóminus portas Sion super omnia tabernácula Jacob. ℣. *Ps. 86, 3.* Gloriósa dicta sunt de te, cívitas Dei. ℣. Homo natus, est in ea, et ipse fundávit eam altíssimus.

Greater Alleluia

Alleluia, alleluia. ℣. *Judith 15, 10.* Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. ℣. *Cant. 4, 7.* Thou art all fair, O my love, and there is not a spot in thee. Alleluia.

Allelúja, allelúja. ℣. *Judith 15, 10.* Tu gloria Jerúsalem, tu lætítia Israël tu honorificéntia pópuli nostri. Allelúja. ℣. *Cant. 4, 7.* Tota pulchra es, Maria: et mácula originális non est in te. Allelúja.

Munda Cor Meum, page 763.

Gospel, At that time there was a marriage, *page 187.*

Creed, page 765.

Offertory. John 19, 27

Jesus said to the disciple, Behold thy Mother. And from that hour the disciple took her for his own.

Dixit Jesus discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.

Offertory Prayers, page 767.

Secret

Beáta Vírgine María intercedénte, cujus précibus exorátus Jesus Christus Fílius tuus fecit inítium signórum; da nobis, Dómine Deus, sacraméntum Córporis et Sánguinis ejúsdem Fílii tui pura mente confícere, ut ætérni convívii mereámur esse partícipes. Per eúmdem Dóminum.

Moved by the pleading of the blessed Virgin Mary, in answer to whose prayers Jesus Christ Thy Son wrought the first of His miracles: vouchsafe unto us, O Lord God, to minister in cleanness of heart unto the sacrament of the body and blood of the same Thy Son, so as to deserve to sit down to the everlasting banquet of eternity. Through the same.

Preface No. 11, page 814.

Communion. Ecclus. 36, 6, 7, 10

Innova signa et immúta mirabília. Glorífica manum tuam et bráchium déxterum. Festína tempus et meménto finis et enárrent mirabília tua.

Renew the signs, and work fresh marvels; glorify Thy hand and Thy right arm; hasten the time, and remember the end, and let them declare Thy wondrous works.

Postcommunion

Dómine Deus omnípotens, qui per Immaculátam Genitrícem Fílii tui ómnia nos habére voluísti: do nobis tantæ Matris auxílio, præséntis témporis perícula devitáre; ut vitam consequámur ætérnam. Per eúmdem Dóminum.

O Lord God almighty, Who hast willed that all things should be given to us through the Immaculate Mother of Thy Son: grant that under the protection of this mighty Mother, we may escape all the dangers of these our times, and in the end may come to life everlasting. Through the same.

Concluding Prayers, page 793.

Nov. 27—St. Virgilius, Bishop, Confessor

(White)

Mass Statuit ei, *page 1337.*

The Ecclesiastical Year and the Sacred Liturgy

The Divisions of the Ecclesiastical Year

THE ecclesiastical year begins on the first Sunday of Advent, that is, on the Sunday next, whether before or after, the feast of St. Andrew the Apostle, November 30.

Following this are the four weeks of Advent and the Christmas festivals, ending with the Epiphany, January 6.

The Sundays that follow are called the first, the second, and so forth, after the Epiphany. They are never more than six in number, and their series is, as a rule, interrupted by the coming of Septuagesima Sunday, which is the ninth before Easter and the first of those on which the liturgy is of a penitential character.

Septuagesima is followed by Sexagesima and Quinquagesima; this last is the Sunday next before Ash Wednesday, on which Lent begins. Lent has six Sundays: the two last of these are, respectively, Passion Sunday and Palm Sunday. The week beginning with Palm Sunday, that in which Our Lord was betrayed and crucified, is known as Holy Week. Easter Sunday, the feast of the Resurrection of Our Lord, upon the date of which the foregoing celebrations depend, is the Sunday next following the full moon first occurring after the twentieth day of the month of March. The earliest possible date for Easter is March 22, and the latest April 25.

The weeks between Easter and Trinity Sunday are known as Paschal Time. Forty days after Easter is the feast of the Ascension of Our Lord, which always falls on a Thursday; and ten days later, that is on the seventh Sunday and fiftieth day after Easter, is the feast of the Descent of the Holy Ghost, called Pentecost or Whit-Sunday. Trinity Sunday is the Sunday next following; on the Thursday after this Holy Church celebrates Corpus Christi, the festival of the Most Holy Sacrament, and after its octave day the feast of the Most Sacred Heart of Jesus, with which her cycle of movable feasts ends.

The remaining Sundays of the year, which cannot number more than twenty-eight nor less than twenty-three, are described as the third, fourth, etc., after Pentecost.

The Movable Feasts Around Which the Ecclesiastical Year Is Arranged.

The Sundays after Epiphany and Pentecost.—Easter may occur as early as March 22, and as late as April 25. This movable feast determines the date of other movable feasts, such as the Ascension, Pentecost, Trinity, and so forth. When Easter is exceedingly *early* there is not sufficient time between Epiphany and Septuagesima Sunday for the *six* Sundays, as

found in the liturgy, after Epiphany, whereas after Pentecost more than the twenty-four prescribed Sundays will be needed to complete the ecclesiastical year. It may happen, too, when Easter is *late* that there are not twenty-four Sundays after Pentecost.

The Sundays omitted after Epiphany are employed, as far as necessary, to make up the number required after Pentecost, that is, the liturgical parts with some slight changes are transferred. When one Sunday only is required, the sixth Sunday after Epiphany is taken; if two are necessary to fill out the ecclesiastical year, the fifth and sixth Sundays after Epiphany are transferred, or, if necessary, the third, fourth, fifth, and sixth.

Because of the special liturgical features of the twenty-fourth Sunday after Pentecost, this Sunday comes last, though it be the twenty-fifth, twenty-sixth, and so forth. The Sundays transferred as above are placed after the twenty-third Sunday after Pentecost. Septuagesima Sunday can not be earlier than January 18 or later than February 22. There may be as few as twenty-three Sundays after Pentecost, and as many as twenty-eight. When there are only twenty-three Sundays after Pentecost, the *twenty-fourth* will retain *Sunday,* while the *twenty-third* will be observed, rubrics permitting, on the day before (Saturday). The office of one of the Sundays after Epiphany, namely, the third, fourth, fifth, or sixth (there are special rubrics for the second), when it would otherwise be omitted, is said on the Saturday which immediately precedes Septuagesima Sunday.

Besides the above celebrations, there is the calendar of festivals fixed to particular days of the month. This varies according to the country and the diocese. The calendar (see list of contents) shows all festivals that are of obligatory observance throughout the Christian world.

Those festivals that are special to the United States, and certain others kept in various Religious Orders, have been placed in several special Supplements and will be found immediately after the Masses for the Dead (page 1546). To find a certain feast, consult the Alphabetical Index at the back of the book as every Mass and Feast in this missal is given therein. The calendar suffices for general needs to show what Mass is to be said on any particular day, but to ensure accuracy in every detail the directory or Ordo annually published in the locality should be consulted. This is the more necessary because of the overlapping of movable and fixed feasts, which often involves the transfer, or putting off, to another day of the one or the other. As a rule a feast of lesser always yields to one of higher liturgical rank.

Note: The reader is again advised to study the section in the front part of the book entitled, *Read Mass with the Priest,* which will enable him to use this book readily and appreciate its relation to the character of the Ecclesiastical Year as explained in this portion.

The Sacred Liturgy

The Yearly Liturgical Cycle

Liturgy in its full meaning is a vast and intelligent putting together of the affections toward the Supreme and Infinite Good by means of which the Church carries on forever that perfect worship in spirit and in truth which Christ came to render unceasingly to His divine Father. It includes all the sacrifices, rites, and chants, as well as the artistic inspirations in the mind of the painters, the sculptors, and the architects, who unite their talents and their prayers so that there may evolve therefrom the sacred edifice of the Catholic Church.

The Liturgy is not only the rule of prayer; it is the rule of faith. "The law of praying, is the law of believing." It not only comprises the relations or aspirations of the Church to Christ and to God, but also contains and transmits to us who have faith the divine word of the most Holy Trinity. It puts to the proof the efficacy of its prayers on the divine heart, and exerts a powerful influence on the "naturally Christian soul" of man, and in a special manner on the religious education of the masses. It has an immense influence on the catechetical training of the faithful; in former days the collective participation in the Liturgy with the fervor and spirit desired by our Mother the Church would be a great source of knowledge as well as of devotion. The Liturgy, as the true mouthpiece of God, aims at being eminently for the people, because it treats man according to his nature, that is, as a being formed of both spirit and matter, who, consequently, infers and abstracts that which is conceivable from that which is perceptible, and which, by reason of its external qualities, is manifest to the senses. So in order to be sure of reaching the intellect, it first conquers and subjugates the senses and the heart, and by means of all the attractions of art, painting, sculpture, and architecture, of music, poetry, and literature, binds the imagination and compels it to act as the handmaid of faith, at the very moment in which it transmits to the intellect the message of God.

Despite the many associations and celebrations in our day the knowledge of God makes but little headway even amongst Christians. Even those who are Catholics in name and in intention often know very little of the Catechism, and even if, for the most part, they are not ignorant of the actual words of the Acts of faith, hope, and charity, yet one cannot therefore say that the Gospel is in truth the standard and rule of life of all those who inscribe their names in the various Catholic societies.

A fatal error of the Reformation was that of individualizing religion through the principle of private judgment, and of presenting before God the Father, not one great family united by faith, but isolated individuals. The spirit of the Catholic Liturgy, on the other hand, is essentially social, in its character public, tangible, and dramatic. In this lies the secret of its early popularity.

The Church, says St. Ambrose, presents the most perfect form of admirable community and social life. As it has been redeemed collectively, and as it is collective in its constitution, so it believes, hopes, and loves collectively, combats collectively, is persecuted collectively, prays and triumphs collectively. The Church lives through Christ; not through Christ the Head separated from His mystical body, but through Christ, Head and Body, which is the Church.

The sacred Liturgy contains a spiritual teaching which is the most complete in itself, because it does not dwell almost conclusively, as so many personal devotions do, on one particular mystery, but in the course of the entire year it unfolds before the faithful and explains to them in a marvellous order the whole series of the dogmas concerning our holy redemption.

The Liturgy is best put into practice, in the hearing of Mass and receiving of Holy Communion, by keeping in touch with the various cycles of the sacred Liturgy, all of which lead to Jesus Christ in the Eucharist, and demonstrate in the sacrifice of the cross and the altar the realization and continuation of all that they offer to our faith, our hope, and our love.

From the late middle ages we distinguish in the Missal and the Breviary two parts—the Proper of the time *(Proprium de Tempore)* and the Proper of the Saints *(Proprium Sanctorum)*. The Proper of the Saints is intended not to weaken nor replace the temporal cycle, but to adorn it and give it greater variety and grace, in the manner in which an artist would surround the figure of Christ in the apse of a Christian basilica with a circle of martyrs. The Proper of the Time occupies the entire year, so that the faithful may not simply glance at the mysteries, but by continuous acts of piety and practices of devotion assimilate them and be transformed in them. The true liturgical cycle of the Church is represented by the *Proprium de Tempore,* which, beginning with Advent, passes through the four weeks of expectation before Christmas, through the Epiphany, the forty days of Christ's fasting in the desert, the two weeks of His Passion, the fifty days of the Paschal feasts, and on to the Ascension and Pentecost, completing in this way our catechetical instruction on the mystery of Christ.

To this long cycle of fifty-two weeks, which contains the vivid and dramatic unfolding of the whole Christian catechism, it is as well to add that other short cycle, which, during the course of each week, celebrates the divine masterpiece of the six days of the Creation and draws a parallel between them and the acts of grace in the regeneration of the world through the blood of the Saviour.

There remains lastly a daily cycle, which, divided into seven periods, or, as the Breviary calls them, canonical hours, especially commemorates each day the mysteries of the Passion and death of our Saviour. This last daily cycle, which is the basis of the other two cycles, forms in its turn the setting, as it were, of the Eucharistic sacrifice which is daily offered up to God as the act of perfect worship in spirit and in truth which redeemed humanity offers to the ever-blessed Trinity.

One only God, one only Church, one only form of Catholic

piety, one complete whole, but with many sides; like a complex but closely connected organism, or rather, like a harmony produced by an infinity of sounds; we know only one devotion which fulfils all these conditions and blends in one harmony theology, art, architecture, music, all that is most true, most beautiful, and most worthy in this poor world: in a word, that which we have from the first called in the fullest significance of the word—"Catholic Liturgy."

The Sacred Liturgy from Advent to Septuagesima

First Part of the Ecclesiastical Year: **1. First Sunday of Advent to Christmas Eve. 2. Christmas to the Octave of the Epiphany. 3. Epiphany Octave to Septuagesima Sunday.**

The essential object of the Liturgy's yearly cycle is to adore in spirit and in truth, to praise, to propitiate and to offer thanksgiving to the triune God for His great glory and goodness. This glory and this goodness are especially manifest in the twofold work of cosmic creation and human redemption; hence in early times these two *theophanies* (divine manifestations) of the divine magnificence, while they afforded the central theme of the Eucharistic prayer and sacrifice, likewise gave inspiration to the liturgical cycle, as well for the week as for the year.

In the ancient Roman Liturgy, as well as that of other churches, there were two distinct cycles, the weekly and the yearly. The days of the week commemorate the six days of creation, while the annual cycle celebrated the work of our redemption. The Vesper hymns of St. Ambrose celebrate in beautiful words the work of each day of creation. The mysteries fulfilled by Our Saviour in traversing the way of redemption are honored, on the other hand, by a succession of feasts, which, beginning with Advent, and going on tc Christmas, Lent, Easter and the twenty-four Sundays after Pentecost, embraces the whole year, and always maintains a wonderful harmony between the logical order of ideas and the chronological sequence of events. The weekly cycle recalls the work of God the Father, God the Son, and God the Holy Ghost; that of the year deals rather with our salvation and our last end, but both the one and the other have as their permanent objective the glorifying of God in His manifestations of power and of love.

1. Advent

From the stem of Jesse, according to the prophecy of Isaias, there came forth a most fair flower, and that flower was Christ. It is therefore only natural that there should be a continuity between the liturgy of the synagogue and that of the Christian faith. The authority of Imperial Rome even confused the Christians with the Jews; during the transitional period the Christian family, presenting the outward and legal appearance of a Jewish community, borrowed therefrom likewise various liturgical usages which still form part of her sacred patrimony,

and, like her faith, are, so to speak, of the seed of Abraham and of Israel by origin and descent.

The Roman Advent bore a joyful character; now we regard this season as a penitential time, or at least, a time in which the absence of Christ is stressed in the Liturgy. Until recent years it was customary in the United States to fast on the Fridays of Advent, but this is no longer done. It is a season of preparation, because during all the years before the birth of Our Saviour, the events of human history led up to this central fact.

The chants of the Mass, the responsories, the antiphons of the divine Office, all contain Alleluias. The *Gloria in excelsis* is omitted from the ferial Masses until Christmas. It would seem that the whole of nature, looking forward, as the Apostle describes it, to the last judgment, awaiting the revelation of the Son of God, feels herself uplifted by the Incarnation of the Word of God, Who after so many ages of waiting, comes at length into this world to bring His greatest handiwork to its final perfection. The Sacred Liturgy, during this time, gathers from the Scriptures all those passages which are most forcible and best adapted to express the intense and joyful longing with which the holy patriarchs, the prophets and the just men of the Old Testament hastened by their prayers the coming of the Son of God. We cannot do better than associate ourselves with their pious feelings, and pray the Word made Flesh that He will deign to be born in the hearts of all men and spread His kingdom likewise throughout those many lands where His holy Name has not hitherto been made known, and whose inhabitants still sleep in darkness and the shadow of death.

2. *Christmas Season*

The period from Christmas to the Octave of the Epiphany is filled with first of all the festal days commemorating the birth of Our Saviour and His manifestation of Himself to the world, and secondly, with the feasts of saints associated with Our Saviour's birth, or by tradition occupying these places in the Cycle of the Saints. From all eternity the Son of God lived with the Father and the Holy Ghost; on Christmas we celebrate the Word made Flesh, Christ born for us.

The exact day of Our Lord's birth on earth has never been revealed to us; but the Roman Church has, from early ages, set apart for its solemn celebration the twenty-fifth day of December. In the East, however, the birthday of Our Lord is kept on the sixth of January, and for that reason the one and the other festival has been continued, that of December 25 as the Nativity of Our Lord, that of January 6 as His Epiphany, or manifestation to the Gentiles.

Only on two days of the year may the priest celebrate three Masses, on the day of the commemoration of All Souls, and on Christmas. In the last instance, when sung, the first Mass is appointed for midnight, the second for daybreak, the third for the customary hour of high Mass. In the second Mass a commemoration is made of St. Anastasia, a holy Roman

matron, who suffered martyrdom under Diocletian (A. D. 304), and whose feast is kept on December 25.

3. Epiphany Octave to Septuagesima Sunday

The Sundays of the year are now counted after the Epiphany and after Pentecost. The number after the Epiphany before Septuagesima changes according to the earlier or later date of Easter.

Generally speaking the Sundays throughout the year had no fixed Station, or Church at which the Pope said Mass. This is true outside of Advent, Lent and Eastertime, except in a few cases such as the Second Sunday after the Epiphany. The Chants (Introit and other Propers) of the Third Sunday after Epiphany are repeated on the Fourth, Fifth and Sixth when such Sundays occur. The Epistles are taken from St. Paul, a rule which continues until the Easter Cycle.

The Church goes back to the regular or usual order in the Office and Mass. The green vestments are used for the Sunday and ferial Masses. On such days a commemoration is made of Our Blessed Lady and the prayer said is for the Church or Pope.

The Sacred Liturgy from Septuagesima to Easter

***Second Part of the Ecclesiastical Year:* 1. Septuagesima to Passion Sunday. 2. Passion Time and Holy Week.**

In the Church of the Apostolic time the custom existed of keeping a vigil each Saturday in expectation of the coming of the Lord. Wednesday and Friday were fast days, the basis of the liturgical week. This primitive fast and vigil was known by the military term *statio;* as kept by the Christians it was of a wholly voluntary character.

The very spirit and supernatural character of Christianity must, even before the canons of the Councils existed, have given rise to special observances in preparation for Easter. Otherwise it would be difficult to explain the different rules of the various churches in this matter. Thus, whilst originally the fast lasted a week at Alexandria, at Rome, and in Gaul, other churches kept as a fast only the last two days of Holy Week, from the Lord's Supper on Maundy Thursday until Easter morning, precisely as was done, we are told by the Apostle St. James the Just.

The Council of Nicæa, fixed the duration of the fast at forty days. St. Gregory introduced a three weeks' preparation for Lent. At Jerusalem the Holy Sacrifice was not offered up on week-days during Lent, but at Rome Mass was omitted only on the last two days. A trace of this custom remains in the omission of Mass on Good Friday.

At the stational Masses the Kyrie and Litany were not said; the Litany was recited on the way from the place of the gathering *(Collecta)* to the stational church. The Introit was,

however, repeated and the other ceremonies carried out. Lent was also the preparatory period for the catechumens who were baptized on Holy Saturday.

Nowadays the changed conditions of social life have caused the Church herself to introduce some minor alterations into her rites. The preparatory ritual for catechumens has long fallen into disuse, but this does not mean that the Lenten liturgy has lost its living force, for even in these latter times many souls outside the fold of the Catholic Church await the touch of heavenly grace, and it is the duty of the Church to hasten by her prayers the hour of their conversion—*Oremus et pro catechumenis nostris*—as we are taught to say in the Office for Good Friday.

Lent, moreover, is the season of penitence, of amendment of life, of preparation for Easter, and these conditions of the spiritual pilgrimage transcend the ages and still continue the common duty of all the faithful.

The holy joys of Easter will shine more radiantly and will touch the heart of the Christian more intimately if, purified by penance, he shall have rendered himself worthy to live a supernatural life given entirely to God, after the likeness of the risen Christ, of Whom St. Paul writes: "He dies once; but in that He liveth, He liveth unto God."

The Sacred Liturgy During the Easter Cycle

***Third Part of the Ecclesiastical Year:* 1. Easter to Pentecost. 2. Time after Pentecost.**

Following the death of Christ on the Cross, which paid the penalty for our sins, the Church knowing that this death was for our redemption, remembers even the crown of thorns as a crown of glory. After contemplating Christ upon the cross we now eagerly await His rising from the dead. When two days have passed the time comes at last for this poor weakened humanity, torn and bruised in the divine person of the Crucified, having now made fitting satisfaction to God for its sins, to be restored to its former honorable state. Jesus on the cross yields himself up into the hands of the Father. The Father accepts the offering—a lifeless body covered with wounds and bruises—and pressing it to His heart, warms it with the fire of His very being, and communicates to it His own divine life. Jesus rises again from death at the dawn of the third day, and as He had associated the entire human race with Himself in His atonement, so now He shares His triumph with His whole mystical body on Whom He, as head, sheds the glory of His resurrection.

The Eastertime proper extends from Easter Saturday to Pentecost Sunday. In the United States the period allowed for fulfilling the precept of Easter Communion extends from the first Sunday of Lent to Trinity Sunday. The prayers and masses of this season are all joyful; the Allelula is restored to the Liturgy and repeated many times. Instead of the *Asperges*, the *Vidi aquam* recalling the baptism of the neophytes is sung before the principal mass on Sundays. The paschal candle

is given an honored place for it symbolizes the presence of Christ on earth; it is extinguished on Ascension Day. The feasts of Eastertime are chiefly those of martyrs who straightway after death are admitted into Heaven.

The Sacred Liturgy During the Time After Pentecost

After Pentecost, the work of the regeneration of the human race has reached its highest point. Christ and the Paraclete live and dwell within the hearts of the faithful, who are thus able to render to the august Triad that perfect adoration in spirit and in truth which alone the Father desires. This is the profound significance of the feast of the most holy Trinity which closes the Octave of Pentecost, and begins the cycle of the twenty-four weeks or so which elapse between Trinity Sunday and Advent. This long cycle, which comprises nearly half the liturgical year, represents the daily history of the Church throughout the ages, a history which begins with the first Christian Pentecost, celebrated by the Apostles in the Upper Room, and which comes to a close with the coming of Christ as Judge, in His second Advent at the end of the world. This is the inner meaning of the two Gospel passages concerning the end of the world and the appearance of the divine Judge which the Liturgy causes to be read on the last Sunday after Pentecost and on the first Sunday in Advent.

During the cycle of the Sundays after Pentecost the marks of the Church, one, holy, catholic and apostolic in her being and in her life, are magnificently expressed in her Liturgy. Through the reading of the Epistles of the Princes of the Apostles, Peter and Paul, we experience over again their preaching and realize that the edifice of our faith rests on that one prophetic and apostolic foundation upon which Christ has built His Church. The history of the early Church contains also the forecast of that which the life of Christ's flock was to be in the ages to come.

Explanation of the Liturgy of the Proper of Time

FIRST SUNDAY OF ADVENT

Station *at St. Mary Major*[1]

The Roman Missal to-day begins the liturgical cycle. The Incarnation is the true central point which divides the course of the ages. By the period of preparation called Advent, the ages before Christ and leading us to His birth are recalled;

[1]Indulgences can be gained on those days on which in the Roman Missal the Mass is noted for a station. These indulgences can be gained outside of Rome by the members of certain confraternities; thus all members of the Confraternity of Christian Doctrine who on these days teach, or superintend the teaching of Christian Doctrine can gain these indulgences; they can also be gained by any of the faithful who assist at the explanation of the Catechism.

following the feast of Christmas the great events in the life of Christ and the ages that lead toward the final judgment are kept in mind. The Missal, therefore, is logical and corresponds closely to this lofty concept of history, by which the Incarnation is made the true central event in the world's drama. The early Christians began their liturgical cycle with the festival of Christmas; the present arrangement came into use towards the middle of the fifth century.

The spirit of the sacred Liturgy during Advent, full of the joyful announcement of approaching freedom, is one of holy enthusiasm, tender gratitude, and an intense longing for the coming of the Word of God in the hearts of all the children of Adam.

The Introit gives eloquent expression to the feelings of humanity, cast down, yet full of hope, and begs the Saviour to bring it back into the path which leads to Bethlehem, along the way of truth and justice. The Epistle calls upon us after our period of slackness and spiritual lethargy to rouse from sleep. The Church in the Gospel connects the second coming of Our Lord at the end of the world with his first appearance at Bethlehem as Our Redeemer. At one time the *Dies iræ, dies illa,* now used in masses for the dead, was sung on this day before the Gospel.

Man is made up of spirit and flesh, and whilst the former is desirous of being drawn towards truth and love, the latter understands only such good or evil as can be perceived by the senses, and must therefore be held in check by penance and by a salutary fear of the judgments of almighty God.

The indulgences of the Roman Stations are:

Plenary Indulgence (under the usual conditions).

1. To those who on the day of a Station devoutly visit the Church and assist at functions morning or evening, according to the local custom or the instruction of the Pope.
2. If there be no public services in the Church, by saying before the Blessed Sacrament the Our Father, Hail Mary and Glory be to the Father, five times; adding the Our Father, Hail Mary and Glory be to the Father, three times before any relics set out for veneration, and the Our Father, Hail Mary and Glory be to the Father, at least once for the intention of the Pope.

Partial Indulgence of ten years to all members who make a visit to the Church and recite the prayers above. (Pius XI, April 12, 1932; cfr. Sacr. Pœnit., Feb. 25, 1933.)

THE SECOND SUNDAY OF ADVENT

Station *at Holy Cross in Jerusalem*

After Bethlehem and the manger comes Golgotha with the cross already shining far off over the peaceful country of Ephrata, where the Incarnate Word first appeared upon earth. The station is therefore at the Sessorian Basilica—the Roman counterpart of the *Martyrdom* at Jerusalem. Here was kept

the holy cross which the Empress Helena had presented to the Church in Rome. Many allusions are made to-day to Jerusalem in the Liturgy.

The Prayer is inspired by the famous cry of the Baptist, "Prepare ye the way of the Lord;" so we pray to God to pour His grace into our hearts. This preparation consists in the spirit of contrition purifying the soul and in the sincere purpose of obedience to the divine precepts.

In the Epistle St. Paul in a few touches sketches the mission of the Redeemer to establish all mankind in one single family, the Church. The Gospel testifies to the divinity of Christ by deeds rather than by words.

The Eucharistic grace for which we beg in the Post-Communion is that the holy bread, the memorial of the death of Our Lord, may destroy in us the germs of evil and may nourish us unto everlasting life.

THE THIRD SUNDAY OF ADVENT

Station *at St. Peter's*

In Rome on the fourth Sunday of Advent there was no station—because of the great ordinations of priests and deacons, *mense Decembri,* which took place on the preceding night—hence this third station preparatory to Christmas was celebrated at St. Peter's with great splendor.

The stational Mass for this day, as it immediately precedes the Christmas season, had originally a strikingly festive character. We know the novenas and triduums in preparation for the greater feasts are of later origin, and in the golden age of the Liturgy these weeks before Easter and Christmas, with their vigiliary Masses and stational synaxes at the most famous basilicas of the Eternal City, were intended to prepare the souls of the faithful and to obtain for them from heaven the grace to profit by the various solemnities of the liturgical cycle.

The note of joy has diminished somewhat in modern times; however, at the Mass the sacred ministers are clothed in rose-colored vestments in place of the customary ones of violet, and the organ once again fills the aisles with its strains.

To dispose our souls for the worthy reception of divine grace demands suitable preparation before approaching the sacraments, by giving due care to prayer and meditation. Wholly immersed in vain and worldly desires Jerusalem was indeed ill-prepared to see the King of Glory in the Man of Sorrows. Ritual and external practices of worship are praiseworthy and necessary, but preparation for the right use of grace is something far more searching and needful.

WEDNESDAY IN EMBER WEEK

Collecta *at the Title of Eudoxia.* Station *at St. Mary Major*

The solemn fast of the three days in Ember Week originally peculiar to the Roman Church, was afterwards borrowed by the other Latin dioceses. St. Leo I explains the Ember Days saying that especially at the end of the year it is fitting

that we dedicate the first fruits to the Divine Providence. An ancient tradition reserved the ordinations of priests and deacons to the month of December, and the faithful—following a custom introduced by the Apostles themselves—felt constrained to unite with the bishop in prayer and fasting, in order to call down from God an abundance of priestly gifts upon the heads of those newly chosen to minister at the altar.

Formerly, after assembling, the procession of clergy and people, chanting the Litany, went from St. Peter *in Vinculis* to St. Mary Major by way of the Suburra, the Viminal and the Esquiline. To-day's station—following the custom for Ember Wednesdays—is at St. Mary Major, in order that the new Levites may be placed under the heavenly patronage of her whom the Fathers of the Church sometimes call the "virgin-priest," in whose temple the Incarnate Word Himself was anointed priest by the divine Paraclete.

Originally, on the days of the stational processions, when the great Litany was sung on the way, the Introit was omitted, and the Pope, on reaching the church, recited the Prayer after the last Kyrie. The deacon first invited the faithful to prostrate themselves so that they might pray for a while in secret—*Flectamus genua;* then, after a few moments spent in prayer, he gave the signal to get up again, and the Pontiff summed up the petitions of the assembly in a brief formula—*collecta*—and presented them to God.

In the Post-Communion we pray Our Lord that he will [illegible] us not to rest satisfied with that pleasure in outward devotion which is sometimes kindled by partaking of the heavenly food, but to aim at laying a firm foundation of virtue.

FRIDAY IN EMBER WEEK

Collecta *at St. Mark's.* Station *at the Twelve Holy Apostles*

The *collecta,* or place of assembly, whence the stational procession used on this day to start on its way to the *Apostoleion,* must have been in the ancient titular Church of St. Mark *in Pallacinis,* which is quite near by.

The station preceding the solemn ordinations in Rome is always at the Church of the Twelve Holy Apostles, partly in homage to the holy Apostles whose mission to evangelize the world is to be carried on by the Levites of to-morrow, and partly on account of the great celebrity to which this venerable basilica attained under Julius I and John III.

The Mass is once again an impassioned longing of the soul for the coming Emmanuel. Isaias speaks in the Epistle, and describes for us in glowing colors the future emancipator of Israel. The Gospel narrates the visitation when Mary begins her works as the dispenser of grace. She visits the house of Elizabeth and Jesus sanctifies John in his mother's womb. Thus is John the first among the saints to owe all his gifts of grace to Mary, and there, under the humble roof of Zacharias, is sung for the first time that sublime canticle, the Magnificat, which shall form the dedication hymn of the first

church of Our Lady, and shall be the daily prayer of the Church through all the ages.

The coming of the Incarnate Word inaugurates a new era. We are brought into this new kingdom by the Sacrament of Redemption. We pray Our Lord that the sacred outpouring of the chalice of salvation, while it cleanses us from old stains, may renew our interior life and make us partakers of the mystery of salvation.

SATURDAY IN EMBER WEEK

Station *at St. Peter's*

In the first ages ordinations took place in Rome only in the month of December, usually at the tomb of St. Peter. The Pope alone inherits the plenitude of St. Peter's primacy, and in the Twelfth Century it came to be the rule that the papal consecration alone was carried out at the altar over the tomb of the Apostle.

The long Mass contains the traces of the fast which began after supper on Friday and lasted until the dawn of Sunday; in that period there was no Mass on Saturday. St. Gregory shortened the primitive vigil and the Mass assumed the form in which we have it to-day. The Mass includes the great canticle of the Blessings which, in the earlier rite, formed the morning doxology. According to the Pontifical now in use, Tonsure is conferred after the Kyrie Eleison; the ordination of Porters follows the first lesson; of Readers, the second; of Exorcists, the third; of Acolytes, the fourth; of sub-deacons, the fifth. Deaconship is conferred at the end of the Epistle; the priesthood is conferred after the first versicle of the Tract.

Christianity came into a world in which events were carefully noted; the oriental religions arose in a primitive world lost in the haze of primitive barbarism. It is for this reason that St. Luke begins the narrative of the Gospel of Jesus with chronological notes concerning the rulers who were then controlling the destinies of Palestine.

The Messias assumes the consoling name of Emmanuel, God with us. The Word Himself will soon come to make His dwelling-place amongst us and to redeem us, and, in order to show by His very name all this merciful plan of salvation, He will be called Emmanuel and Jesus—that is, Saviour.

FOURTH SUNDAY OF ADVENT

Station *at the Twelve Holy Apostles*

When the vigils were kept there was no station because the Mass of this Sunday concluded the night vigil at St. Peter's. When this vigil was shortened the second Mass was introduced at the basilica of the Holy Apostles. This accounts for the use of the same Gospel as in the Mass of Saturday.

A Roman tradition attributed the compilation of the Gregorian Antiphonary to the inspiration of the Holy Ghost. Consequently this work was deemed to be intangible, so no alterations nor additions could be permitted. Hence the chants of to-day's Mass were borrowed from other preceding Masses, so

that the fourth Sunday of Advent possesses nothing peculiar to itself save the Offertory, the Epistle and the three Prayers.

The Offertory is from St. Luke and repeats the gracious salutation of the Angel to Mary, interwoven with the blessings addressed to her by Elizabeth. The history of the prayer *Ave Maria*, so dear to the piety of the faithful, and grown so familiar to us especially through the rosary, begins with this splendid Gregorian Offertory which gives us the text of the *Ave* in its original form as it was used throughout the Middle Ages. The Holy Mary has been added at a later time out of that Christian piety of the time of the first Franciscans distinguished by its tender love for the Blessed Virgin.

During Advent the Church surrounds the Immaculate Mother of God with special devotion, because she, during the nine months in which she bore Our Lord in her womb, made it her first thought to sanctify by her love, her humility, her entire consecration to Jesus, this period of glad expectancy and of preparation for the birth of the Son of God.

DECEMBER 24—CHRISTMAS EVE

Station *at St. Mary Major*

It was only when Our Lord's nativity was celebrated with increasing solemnity that a special Mass was said on this vigil. The actual solemnity of December 25, instead of consisting of two Masses, one of the vigil and the other of the feast, with a third inserted in commemoration of St. Anastasia, ended by allowing four Masses, all of them in honor of the Christian mystery—*viz.*, one in the evening of December 24 at the beginning of the night Office, one at midnight at the first cock-crowing, one in the early morning, and one, finally, at the hour of Terce.

Unlike the other vigils, in which the penitential character and a sense of sadness predominate, that of Christmas, is full of vivacity and holy joy. This is fully in accordance with the nature of the heart of man. After so long a period of anxious and painful expectation the sudden news of our approaching deliverance lightens the heart, while a common joy unites us and makes us forget for a moment the hard conditions of our life here below.

DECEMBER 25—CHRISTMAS DAY

The First Mass—at Midnight. Station *at St. Mary at the Crib*

The feast of Christmas was from the first a feast of the Apostolic See. The fixation of the date resulted from the separation by the Roman Church of the celebration of Our Savior's birth from that of His other great manifestation now placed on the Epiphany.

The characteristic feature of the feast of Christmas in the Roman rite is the custom of the three Masses, one at the first cock-crowing—*ad galli cantum*—the next at dawn, the third in broad daylight. St. Gregory bears witness to the

custom, but it is certainly older than his time, for the biographer of Pope Telesphorus, in the *Liber Pontificalis,* claims that it was this latter Pontiff who first introduced the singing of the *Gloria in excelsis* into the midnight Mass at Christmas. The Mass at midnight recalls the circumstance that Christ was born in Bethlehem at midnight.

The midnight Mass commemorates the eternal birth of the Word of God amid the magnificence of His Father's glory; the Mass at dawn celebrates His appearance in time in the humility of the flesh, and lastly, the third Mass, at St. Peter's, symbolizes His final coming on the day of judgment, to judge both the living and the dead.

In order to reproduce in liturgical form at Rome, as at Jerusalem, the scene of the Savior's birth, Pope Sixtus III (432-40) had erected in St. Mary Major a sumptuous oratory at the crib, and one which was considered by the Romans to be a copy of the original at Bethlehem.

At the foot of the crib we say to the Christ Child in the words of St. Alphonsus "Ah, how much it has cost Thee to love us!"

The Second Mass—at Dawn. Station *at St. Anastasia*

Originally, the stational Mass at St. Anastasia was wholly in honor of the martyr of that name, but later on, as the feast of Christmas gradually gained in importance, that of St. Anastasia dwindled down to a commemorative Collect. Under the Diocletian persecution this holy martyr was burnt alive on this day. The mystical meaning attached by mediæval liturgists to the hour of dawn had no foundation in the Roman custom.

This Mass draws its chief inspiration from the thought of the sun, whose rising already begins to dispel the shades of night and leads us to the contemplation of Him who was begotten, *Light of Light,* from the bosom of the divine Father before the rising of the day-star.

Generosity, magnificence and light, these are always the marks of God's handiwork. Sin is generally committed in darkness and in secret, for the wicked hate the light, but the Redemption is wrought upon Calvary in sight of the whole world, so that all people, through the light of faith, may recognize and adore the crucified Savior.

The Third Mass—in Daylight. Station *at St. Mary Major (at one time at St. Peter's)*

The shortness of the winter days and the difficulty of going in procession to the Vatican lead to the substitution of St. Mary Major as the stational Church instead of St. Peter's. In the Middle Ages the Pope celebrated Mass in the great hall of Sicininus with unusual ceremony and great solemnity.

The Introit is from Isaias: "Behold a child is born to us, and a son is given to us," Who, notwithstanding the infinite nothingness to which He stoops, is God eternal, the creator of the universe, Who rules and governs all things in the power of His Word, and upon Whose shoulder rests the divine and

universal monarchy. He, as the brightness and express image of the Father, will reveal Him to men, and will be to them the envoy of the Most Holy Trinity, the angel or messenger of the glad tidings of redemption.

The Gospel, from St. John contains, perhaps, the most sublime page to be found in the whole of the Scriptures. It speaks of the twofold begetting of the Word in His divine and in His human nature. As the image of the supreme artificer, the Word is at once the prototype and the pattern of all that is created; but in Him this image is identical with His own substance, so that all things live in Him.

Jesus is born of woman in order that we may one day cease to be the children of woman and may be raised to the dignity of sonship to almighty God. The Word joins our human nature to His person, to make us sharers in the divine grace.

DECEMBER 26—ST. STEPHEN, PROTO-MARTYR

Station *at St. Stephen's on the Cœlian Hill*

The feast of St. Stephen is one of the oldest in the Liturgy. The greatest saints, that would appear, wish to gather around the cradles of the Christ-Child as if to give additional grandeur. The Church of St. Stephen on the Cœlian Hill was finished only under John I (523-26).

In the Prayer we pray to God that we may imitate the example of Stephen,, not only by forgiving our enemies, but by even loving them and asking for them the grace of conversion.

The Lesson or Reading in the Mass contains the trial of Stephen as preserved in the Acts of the Apostles, along with the account of his martyrdom.

Stephen is not only a martyr; he is one of the most striking personages of the apostolic age; so much so that the Greeks give him the title of Apostle, so the Roman Liturgy places him in the category of the prophets, doctors and masters, whose cruel fate is described to us in the Gospel for to-day.

On this day, then, let us beg, through the intercession of St. Stephen, the grace of fortitude, which is one of the seven gifts of the Holy Ghost.

DECEMBER 27—ST. JOHN, APOSTLE AND EVANGELIST

Station *at St. Mary Major*

The feast of St. John is the only feast of an apostle now remaining in the Christmas cycle. The station is at St. Mary Major, dedicated to the Savior; this basilica seemed the most suitable place for the celebration of the Christmas station in honor of St. John to whom the Blessed Virgin had been entrusted, both on account of the Savior's crib there preserved, and of the mosaics of Sixtus III commemorating the Council of Ephesus, held near the tomb of the Evangelist.

The Gradual is drawn from that passage of St. John's Gospel in which reference is made to the popular belief

current in the first generation of Christians in Asia that the beloved disciple should not die before the *parousia* or last coming of Christ. The advanced age of the Apostle, on the other hand, seemed to lend credit to this opinion. So St. John, in the very last chapter of his Gospel, desired—as a sort of final postscript—to rectify this erroneous interpretation of the Savior's words. "So I will have him to remain till I come, what is it to thee?" The words were uttered by Our Lord merely as an hypothesis. "So (if) I will"; but in the several oral versions of the episode the conditional and hypothetical particle "if" was easily passed over; hence St. John felt the necessity of explaining the misunderstanding and setting the matter right.

DECEMBER 28—THE HOLY INNOCENTS

Station *at St. Paul's*

The relics of the Holy Innocents are said to have been preserved in the splendid church of St. Paul's; the station of to-day, however, was determined by the delicate feeling of the ancient liturgy that the great solemnities of the year should always be celebrated by a station at the tombs of SS. Peter and Paul.

At a very early date the feast of the Holy Innocents massacred by Herod out of fear of Him who was born King of the Jews, was placed near the feast of Christmas; hence in Rome this day was observed as a day of mourning and penance. Purple vestments were used and the faithful abstained from flesh meat and foods cooked in fats. The fast, however, is no longer observed.

The Gospel describes the flight of the Holy Family into Egypt and the massacre of the Innocents. How short-sighted is human scheming! At the very time that it tries to thwart the designs of almighty God, it is just then that it merely serves them the better. Herod is desirous of slaying the new-born Messias; this he fails to do, but sends instead a number of innocent babes into Limbo, there to proclaim His coming, while the Savior goes forth to enlighten and to bless the land of Egypt.

DECEMBER 31—ST. SYLVESTER, POPE AND CONFESSOR

Station *at the Cemetery of Priscilla*

To-day's station was celebrated in the *Via Salaria,* at the Basilica of St. Sylvester in the cemetery of Priscilla, where the great Pontiff of the Church's triumphant peace lay resting beside the martyrs Felix and Philip, two of the sons of St. Felicitas, and at a short distance from Pope Marcellus and the martyr Crescentian. St. Gregory the Great delivered one of his forty homilies there; indeed, for many centuries that spot was the goal of pious pilgrims when visiting the holy places of the Eternal City.

St. Sylvester was one of the very earliest saints to receive public veneration, even though he was not a martyr, but only

a confessor crowned by the Lord, by reason of his exile in the caves of Soracte. This title *prope martyribus,* joined to his extraordinary personal virtues and to the circumstance of his having inaugurated a new era of splendor and prosperity for the Church, availed to surround the brow of Sylvester with the aureole of the blessed and make his name famous even in the far-off East. Legendary fancy did not fail to take advantage of the popularity of the great Pontiff: thus he became the destroyer of the famous dragon which used to poison the air with its breath, a curious but very impressive figure of the Church's victory over idolatry.

JANUARY 1—OCTAVE OF CHRISTMAS: FEAST OF THE CIRCUMCISION

Station *at St. Mary in Trastevere*

The Roman Calendars originally made no mention of the Circumcision which came in through the influence of the Gallican Liturgies. Rome preferred to solemnize the eighth day after the Nativity of Our Lord.

The Mass and Office for to-day's feast show a mixed character. At first it was merely a question of the Octave of Our Lord; then, in connection with the Basilica of Our Lady, where the station was held, a special commemoration of the virginal motherhood of Mary Most Holy was inserted, the Circumcision and Presentation in the Temple being afterwards added, although this last, doubtless through Byzantine influence, was afterwards expunged from the office of January 1, so that it should be celebrated on February 2.

The grand Post-Communion, terse and forcible, yet perfectly balanced and rhythmical, implores through the prayers of Mary our purification from sin and our attainment of celestial bliss.

Jesus in heaven, in the essential brightness of His glory, is seated at the right hand of the Father, but here below his more fitting throne of mercy and grace is in the bosom of the Virgin who holds Him a little babe in her arms.

JANUARY 5—VIGIL OF THE EPIPHANY

Station *at St. Peter's*

The festive character which originally pervaded the whole fortnight after Christmas Day necessarily forbade the keeping of this vigil, which, however elaborate, must always bear a penitential character. When, about the Eighth Century, the stational afternoon Mass was introduced, it was assigned to the Vatical Basilica, whither the Pope was accustomed to repair from the Lateran on that afternoon with his Court for the celebration of Vespers and of the Night Office. This explains why the station is noted in the Missal as being at the Basilica of St. Peter on two days in succession.

In the Holy Family of Nazareth authority and personal dignity are seen in inverse order. Jesus is the last in the house and is obedient to all. Mary, indeed, commands her

divine Son, but yields obedience to Joseph; and he, out of obedience to the eternal Father who so ordains it, serves both Jesus and Mary, giving them commands, thus setting an example of the manner in which all prelates and superiors should act in the Church of God.

JANUARY 6—THE EPIPHANY OF OUR LORD

Station *at St. Peter's*

Epiphany means "appearance" or "manifestation," and among the Eastern Christian had originally the same significance as Christmas in Rome. It was the festival of the eternal Word, clothed in the flesh, revealing Himself to mankind. Three different phases of this historical manifestion were especially venerated—*viz.*, the adoration of the Magi at Bethlehem, the changing of the water into wine at Cana, and the baptism of Jesus in the Jordan.

The station at St. Peter's is inspired by the same thought as that of Christmas Day. In Rome the greater festivals are celebrated at the *Pastor Ecclesiæ* whose basilica is the sheepfold of the Roman flock.

The interior life of a Christian is the reproduction of the life of Jesus; thus the object of the Church in placing before us the annual cycle of feasts is not merely to commemorate the great historical epochs in the history of our redemption, but also to reproduce in our souls their spiritual teaching. Hence in the Night Office of this feast of the Epiphany we do not so much adore the Christ who showed Himself twenty centuries ago to the Magi, but rather the Christ who has revealed Himself to us, too, who are now living.

SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

Station *at the Title of Pammachius*

On the day following the Epiphany the station was on the Cœlian Hill where once the martyrs John and Paul were beheaded and buried; about the Eighth Century it was transferred to the Sunday. The Octave of the Epiphany, repeating the same mass each day, is of comparatively late origin.

The Prayer is one of the most beautiful in the Missal. In this true theological gem we pray God of His heavenly mercy to grant the prayers of His suppliant people that they may not only see by the divine light that which they ought to do, but may also have strength to carry it out.

SECOND SUNDAY AFTER THE EPIPHANY

Station *at St. Eusebius*

The ordinary Sundays of the year are never characterized by any stational solemnity. This Sunday, counted either from Christmas or from the Epiphany in ancient Lectionaries, is an exception. Why this day was chosen for a station we do not know. Possibly on one of the days following the Epiphany there was a procession at St. Eusebius and when this procession was abandoned the station was transferred to the Sunday.

The Communion tells of the miraculous changing of the water into wine and of the surprise of the ruler of the feast, and brings out fully the meaning of the miracle by connecting it with the Holy Eucharist. Our Lord has kept the good wine until now because only in this last age of the world, the Messianic age, as St. John calls it, has He given to men the good wine of His Blood in the Blessed Sacrament. Furthermore, the sweetness of the holy love of God is an inebriating draught which He keeps until the last for those who serve Him faithfully.

SEPTUAGESIMA SUNDAY

Station *at St. Lawrence-without-the-Walls*

The Eastern usage regarded Saturday and Sunday as festival days, and therefore as exempt from the Lenten fast; so, in order to complete the forty days of Lent, the Greeks anticipated the penitential season by some weeks, and from this Sunday onward abstained from the use of meat. Among the Latins four days had to be supplied making Lent begin on Ash Wednesday; the piety of the more devout wished for something more. St. Gregory therefore instituted, or at least gave definite form to, a cycle of three weeks' preparation for Lent, with three solemn stations at the patriarchal Basilicas of St. Lawrence, St. Paul, and St. Peter, as though to begin the Easter fast under the auspices of the three great patrons of the Eternal City.

From this Sunday until Maundy Thursday the *Gloria in excelsis* is omitted in masses of the season. The Collect, which immediately follows the litany (at present the *Kyrie*) on days of fasting and penance, truly represents, therefore, the ordinary and normal form of the litany as used in the ancient liturgy of the Mass and of the Divine Office.

The fruit of to-day's meditation on the Epistle of St. Paul and on the parable of the vineyard is the uncertainty of eternal salvation. It is not enough for us to have been baptized or called to a holy state; it is necessary to labor diligently and imitate the chosen few, that is, the saints and martyrs.

SEXAGESIMA SUNDAY

Station *at St. Paul*

To-day's Mass at the Basilica of St. Paul combines a melancholy strain of penitence with notes of rejoicing in honor of the Apostle of the Gentlies.

The Epistle describes vividly the incredible trial endured by St. Paul in his apostolate among the Gentiles. The parable of the sower related in the Gospel, is aptly chosen by the Church for this feast of the Apostle Paul, who scattered the seed of the good tidings from Damascus and Arabia in the east even unto the Pillars of Hercules in the west.

Many are the evils that threaten our eternal salvation in the midst of the world; the good seed falls on the highway, but its growth is prevented in many ways. Each one of us

should resolve at the foot of the altar to make use, as St. Paul would have us do, of every means to ensure our final salvation. What shall it profit us to gain the whole world, if by so doing, we imperil our own soul?

QUINQUAGESIMA SUNDAY

Station *at St. Peter*

Having assured ourselves by the stations at St. Lawrence and St. Paul on the two preceding Sundays of the patronage of these saints we go to-day to the Basilica of St. Peter and on next Sunday to that of the Holy Savior in order to commence with full confidence the holy cycle of penance. On Wednesday of this week the Church begins the Lenten fast.

In the Epistle, St. Paul attempts to raise a corner of the veil which hides the Eternal Love from the eyes of mortals. God is the primary and immediate object of the precept of charity, as He is the final end to which the creature tends. Nevertheless, the Apostle dwells rather upon His illuminative intercourse with men, in so far as they are created in His likeness and are the mystical members of Christ.

The Gospel gives us the definite announcement of the approaching Passion of Our Lord. The miracle of the blind man confirms the wavering faith of the disciples. Even the Apostles did not yet understand the mystery of the cross; how necessary, then, is it for us to meditate upon Christ crucified, lest we should fail in a matter of the highest moment, towards which the whole of our spiritual life should be directed—that is, the mystery of expiation through suffering.

THE LENTEN LITURGY AT ROME[1]

From the time of the Apostles two weekly fasts, Wednesday and Friday, were regarded as the principal foundation of the liturgical week. In the third century in Rome the fast was prolonged for three weeks. It was the example of Our Lord's forty days' fast in the desert which impelled the Fathers at the Council of Nicæa to fix the duration of the fast ordained by them at exactly forty days. Through many centuries almost down to our time, Lent was regarded as the support of Christian training, the "truce of God," during which period even the law-courts and the places of amusement were closed, the whole body of the faithful put aside all other concerns, and endeavored by practices of penance and by liturgical instruction to renew their spiritual energy in order to rise to a holier life with Christ risen and triumphant over death.

At Jerusalem, Lent began eight weeks before Easter, a custom which was imitated to a certain degree by the Latins, when they, too, began the fast on the Wednesday of Quinquagesima—afterwards known as Ash Wednesday—in order to make up the four days lacking to their Lenten fast of

[1]From *The Sacramentary* by Ildefonso Schuster, Cardinal Archbishop of Milan.

thirty-six days. The very first idea of a penitential period in preparation for Easter seems to have arisen with regard to the catechumens, who prepared themselves by prayer and fasting to receive holy baptism on the night before Easter.

Ash Wednesday has now for many centuries marked the beginning of the venerable solemnities of the fast, but in the Roman Liturgy it is still possible to discern through subsequent changes different formulas for the beginning of Lent, which at various times superseded one another. Three weeks before Easter the Pope wearing his crown *(regnum)*, as on all great festivals, passed from the Lateran to the stational basilica of Santa Croce in Gerusalemme, carrying in his hand a golden rose sprinkled with balsam, which he afterwards presented to the prefect of the city.

In the time of St. Gregory the Great the paschal fast began on the first Monday of Lent, so in reality only thirty-six days were devoted to rigorous penance. This Pope also reorganized the stational functions in Rome. The people were accustomed to assemble at a certain church and await the arrival of the Pope; a prayer *(collecta)* was said, and then the procession moved to the stational church where Mass was said. This was usually late in the day, for it was the custom not to take either food of drink until sunset. The season of Lent was also the time in which the catechumens were prepared for baptism; at the beginning of Lent their names were given to the bishop and later the great scrutiny was held.

ASH WEDNESDAY

Privileged Major Feria

Collecta *at St. Anastasia.* Station *at St. Sabina*

Since the time of St. Gregory this day has inaugurated at Rome the forty holy days of Lent, and was called *in capite jejunii.* The canonical penance imposed on public penitents began on this day. In the rite of the blessing of the ashes, a last trace remains of the ceremony of the imposition of canonical penance on public penitents. Towards the Eleventh Century the disciplinary rule of public penance being done away with, instead of the penitents of former days, the Pope, the clergy, and the Roman people took part indiscriminately in this function, and began to walk barefoot, with ashes sprinkled on their heads, to the Basilica of St. Sabina.

The collecta or assembly of the people was at the church of St. Anastasia, where the ashes were imposed on the heads of the clergy and people. They then proceeded up the Aventine Hill to the little church founded or rebuilt under Celestine I (423-32) by an Illyrian priest by the name of Peter and called by the name Sabina even before the relics of the martyred St. Sabina were brought thither from the *area Vindiciani.*

The rubric prescribes that the ashes blessed on this day be obtained by the burning of the palms, or green branches, blessed on the Palm Sunday of the preceding year.

THURSDAY AFTER ASH WEDNESDAY

Collecta *at St. Nicholas in Carcere.* Station *at St. George in Velabro*

The Basilica of St. Nicholas stands in the ancient *forum olitorium* near the theatre of Marcellus; during the Middle Ages it was raised to the status of a deaconry.

The station at St. George's was instituted by St. Gregory II (715-31), when the *cultus* of the great Cappadocian martyr had become exceedingly popular in Rome. A titular church already existed here in 482, as an inscription of that date mentions an *Augustus lector de Belabru,* but the dedication to St. George was certainly of later date.

To-day's Gospel, telling of the centurion of Capharnaum, alludes to the military character ascribed by tradition to St. George, which caused him to be specially invoked during the Middle Ages as the armed champion of the Christian family.

The Mass is a call to penance. The Lesson from Isaias recalls the warning given to Ezechias of his approaching death; the thought of death is a powerful inducement to us to change our mode of life. If we would only realize that the moment of our passing from this world to eternity may come unawares, we would implore earnestly a space of time in which to do penance, and resolve to lead a good life.

FRIDAY AFTER ASH WEDNESDAY

Collecta *at Santa Lucia in Septizonio.* Station *at Sts. John and Paul*

Santa Lucia in Septizonio is an ancient deaconry which stood at the southern corner of the Palatine, near the *Septizonium* of Septimius Severus.

The stational Mass was on the Cœlian Hill, in the Basilica of Bizante, erected by that senator and his son Pammachius within the house of SS. John and Paul. The two martyrs had suffered death on this spot for the faith, and had been secretly buried in a crypt. They were thus the only Roman martyrs buried in the very heart of the Eternal City.

The Mass sets forth the emptiness of external ceremonies where these are not accompanied by an internal spirit of true repentance. The Gospel sets forth the Christian law of love and good-will toward our neighbor. To return the courtesy of others with equal grace is a rule of good manners that even pagans may practice, but in order to be able to pardon injuries, to do good without hope of return, we need the example, the command, and the grace of Jesus Christ.

SATURDAY AFTER ASH WEDNESDAY

Collecta *at St. Lawrence in Lucina.* Station *at St. Trypho*

St. Lawrence *in Lucina* stands on the *Via Lata* in the *Campus Martius.* The tile of Lucina still stands first in hierarchical rank among the presbyteral titles, and besides many other relics of early martyrs, a large portion of the gridiron on which St. Lawrence was burnt is preserved in the spacious basilica, consecrated by Pope Celestine III in 1196.

The title of St. Trypho is of mediæval origin, and appears to have been built by the famous Crescenzi family. Under Clement VIII the building being in a ruinous condition, both the station and the relics of Sts. Trypho, Respicius, and Nympha were transferred to the neighboring Church of St. Augustine.

The Lesson of the Mass teaches that in order to receive the divine graces, we must break the bond of sin, perform outward works of mercy, and render God inward and spiritual worship. The choice of the Gospel has reference to the numerous miracles obtained by the faithful at the tomb of St. Lawrence. The Sabbath is symbolical of the peace of God, and of the repose of the soul after the tempests of this life. Many desire it but few attain it. He who would rest with Christ must first climb the mount of Calvary and die upon the cross before he can find peace in the tomb of Joseph of Arimathea.

FIRST SUNDAY IN LENT

Station *at St. John Lateran*

As to-day is not a day of fasting, there is no *collecta* previous to the stational procession, this procession being a rite of a distinctly penitential character, and therefore not in keeping with the Sunday festival.

St. Peter's is the ancient liturgical cathedral of the Roman Pontiffs, who repair there to officiate on all the great festivals, but the habitual seat, the normal residence of the Popes, is the Lateran, and for this reason the *Basilica Salvatoris* (St. John Lateran) can claim the title of Mother and Head of all the churches of the city and of the world.

In the Mass for this Sunday great prominence is given to Psalm 90 that psalm which was quoted by Satan when tempting Our Lord. The faithful should contemplate with special devotion the mystery of Christ tempted in the desert, for there is no other which shows more clearly how the divine Providence makes even the wiles of the devil serve to our sanctification.

Although the faithful have already been fasting for four days, it is only to-day that the Liturgy celebrates the beginning of Lent, for until this Sunday nothing has been changed either in the divine Office or in the Mass. The proper Preface and other prayers are now used and the Lenten forms are followed in the divine Office.

MONDAY AFTER THE FIRST SUNDAY IN LENT

Collecta *at Sts. Cosmas and Damian.* Station *at St. Peter's Chains*

Pope Felix IV (526-30) constructed the basilica where the *collecta* in honor of the two celebrated Eastern doctors takes place. During the Byzantine period it was held in very great veneration, and crowds flocked to the sanctuary of the two martyred physicians as to a sure source of health.

The chains of St. Peter are preserved at the Basilica in *exsquiliis*, dedicated by Sixtus III to the Apostles Peter and Paul; the relics of the seven martyred Machabees are preserved under the altar. The Chains of St. Peter are kept there; those of St. Paul are at the Ostian basilica.

The Prayer begs almighty God to illuminate our minds with His heavenly light, so that the Lenten fast may not only discipline our bodies, but may render our souls both contrite and earnest. The Lesson from Ezechiel describes a scene frequently reproduced in the *cubicula* of the ancient cemeteries. It teaches the docility with which the soul entrusts itself to the care of the divine Shepherd, keeps it from all danger, and renders it the object of his heart's tenderest solicitude.

TUESDAY AFTER THE FIRST SUNDAY IN LENT

Collecta *at St. Nicholas in Carcere.* Station *at St. Anastasia*

In the Middle Ages the church of St. Nicholas was one of the most central and important of the Roman churches. The funeral ceremony of Urban II was held here; the name *in carcere* (in prison) also goes back to the Middle Ages.

St. Anastasia is commemorated in the second Mass of Christmas; her feast at Rome is perhaps older than the feast of Christmas itself. The church is said to mark the spot of the martyr's dwelling; she was a holy widow martyred under Diocletian.

The *Lucernare (Psalm 140)* of the Gradual is noteworthy. In oriental liturgies it belongs to the Night Office. We must bear in mind that for many centuries Rome did not use the canonical Office of Vespers, its place being taken by the stational Mass celebrated either during Lent or on the eve of some solemn feast, at the very hour of sunset, when the Eastern Church was reciting the Office of the *Lucernare*. We learn from the Mass the importance of prayer and meditation, and how careful should be our preparation to approach the sacraments.

EMBER WEDNESDAY AFTER THE FIRST SUNDAY IN LENT

Collecta *at St. Peter ad Vincula.* Station *at St. Mary Major*

The ancient Roman sources speak of three ember fasts, not four. Perhaps the actual fixing of the spring ember days in the sixth week before Easter dates from a time when the paschal fast began only three weeks before the great festival.

It was customary at Rome on the Wednesday preceding the ordinations of the month of March to hold the scrutinies of the candidates for the priesthood in the Liberian Basilica (St. Mary Major) under patronage of her whom Proculus of Constantinople invoked in the words: "O temple, in which God was made a priest."

The first Prayer and Lesson, in this time of fast and on this ancient catechetical day, evoked the remembrance of Mount Horeb where Moses dwelt for forty days, fasting and conversing with God in order to receive from him the Tables of the Law. The second Lesson tells of the wonder-working bread which fortified the prophet Elias: a type of the Eucharist, the true unleavened bread of mortification which, as the Scripture says, purifies the soul and leads it to the height of Calvary.

THURSDAY AFTER THE FIRST SUNDAY IN LENT

Collecta *at St. Agatha in Monasterio.* Station *at St. Lawrence in Panisperna*

The titular church of the famous deaconry of the Suburra was dedicated to the Sicilian martyr Agatha; in the eighth century a monastery was attached to it.

St. Lawrence *in Panisperna* on the Viminal marks the spot of his martyrdom. Gregory II who instituted this station with a graceful allusion to the splendor of the sepulchral Basilica, called the *Speciosa,* (St. Lawrence-outside-the-Walls) in the Introit celebrates the sanctity of the great archdeacon, to whose prayers the early Fathers especially attributed the final triumph at Rome of the cross over paganism.

The Mass dwells on fasting and prayer; the Gospel recalls the woman of Chanaan who, by humility and perseverance in prayer, obtained the cure of her daughter. Our Lord at first appeared to refuse to perform a miracle in favor of a Gentile woman; the cure of her daughter showed the mercy of God calling to penance the Chanaanite and the publican.

EMBER FRIDAY AFTER THE FIRST SUNDAY IN LENT

Collecta *at St. Mark.* Station *at the Twelve Holy Apostles*

The church built by Pope Mark (337-40) is reckoned among the first erected in Rome. It is possible that the dedication to the Evangelist of Alexandria is of later date. Under the altar of the Basilica of the Holy Apostles dedicated by John III (560-73) are preserved the relics of St. Philip and St. James. In the Middle Ages, many bodies of saints were brought hither from the Apronian Cemetery on the *Via Latina,* amongst them that of the martyr Eugenia, in whose honor the station of the Fourth Sunday in Advent was celebrated in this church.

The Liturgy insists on the necessity of a reformation of life; when baptism was administered to adults, it was expected that the sacrament should effect in the catechumen a complete change of heart. The Pool of Bethsaida, of which the Gospel *(John 5, 1-15)* speaks, symbolizes the baptismal font of the catechumens, and is, to all the faithful, a figure of the adorable Heart of Jesus, through Whose wounded side they pass into an ocean of love and compassion.

EMBER SATURDAY OF THE TWELVE LESSONS AFTER THE FIRST SUNDAY IN LENT

Collecta *at St. Mary in Transpontina.* Station *at St. Peter*

St. Mary *in Transpontina* stood between the Ælian Bridge and the colonnade which led to St. Peter's. The present church is not an ancient building nor does it stand on the original site, but about three hundred yards nearer the Vatican.

The station is at St. Peter because of the ordinations; according to the Roman idea every transmission of ecclesiastical power through sacred orders, was derived from the supreme power of Peter. Therefore ordinations in Rome must take place at the Vatican, with this distinction, that whereas it was the prerogative of the Pope to receive consecration at the altar which was over the tomb of the Prince of the Apostles, in other cases the ceremony took place in one of the adjoining oratories.

In former days there was no Mass on this morning; the day was spent in strict fasting, the whole of the night in prayer, singing psalms, and listening to the reading, both in Greek and in Latin, of twelve lessons from Holy Scripture. The five lessons which now precede the Epistle are the last relics of this ancient solemnity; the conferring of holy orders, minor and major were joined with them.

The Gospel of to-day shows us how deeply imbedded was the thought of the cross in the heart of Jesus. Even amid the glory of Mount Thabor He spoke with Moses and Elias of His approaching death, in order to make known the force of the love which impelled Him to sacrifice Himself for us.

SECOND SUNDAY IN LENT

Station *at St. Mary in Dominica*

In early days there was no stational Mass, nor proper Mass for this Sunday; there was only the Mass following the long fast of Saturday. The name given to the Basilica of St. Mary on the Cœlian Hill, *in Dominica,* is of very ancient origin—of the Fourth Century, at least—when the Lord's house was generally called the *Dominicum.*

The Mass is made up chiefly of parts of the Mass of Saturday. In the Prayer we ask God to behold our poverty, our weakness and our need, and implore His help that our bodies may not succumb to outward evils, and our souls to sin. The use of the Gospel of the Transfiguration for the second time emphasizes this festival. The early Roman Liturgy did not, it is true, devote many festivals to celebrating even the most important mysteries of the life and Passion of Our Savior, but in its annual cycle it offered to the faithful full opportunity of meditating, at the proper season, on all the solemn mysteries of the Redemption. The spirit of the liturgy is strongly opposed to the novelty so dear to the secular mind.

MONDAY AFTER THE SECOND SUNDAY IN LENT

Collecta *at Sts. Cosmas and Damian.* Station *at St. Clement*

The basilica of the two holy physicians stands in the Forum, having been adapted from the ancient *templum Romuli* and the *templum sacræ urbis.*

The Basilica of St. Clement (whose name is mentioned in the Canon of the Mass) rises on the site of an ancient Roman *domus,* which tradition connects with his name. During the final persecution, there was a deliberate attempt to profane that sanctified spot, by erecting here an altar to Mithras, which, however, under Constantine, gave place once more to the cross of Christ. In the Introit *(Ps. 25)* the martyr himself speaks in the person of the Psalmist: "In the churches will I bless the Lord"—that is, in those assemblies which were brought together by Clement in his own house, and which were the forerunners of the stational gatherings.

TUESDAY AFTER THE SECOND SUNDAY IN LENT

Station *at St. Balbina*

There was no *collecta* on this day, perhaps because the Basilica of St. Balbina stood alone, far away on the Aventine, there being no other church in its vicinity from which the stational procession could set out.

The foundress of the *titulus Balbinæ*—dedicated at first to the divine Redeemer, before it took the name of the martyr Balbina, who was buried in the cemetery of Prætextatus—was perhaps the matron—Balbina, after whom a portion of the Catacomb of St. Calixtus was called.

The Mass recalls our needs and places them before God. In the final Benediction of the people, we pray that the divine mercy may favorably accept our supplications, and heal the diseases of our souls, so that having obtained the forgiveness of our sins, we may truly rejoice in the blessing of God.

WEDNESDAY AFTER THE SECOND SUNDAY IN LENT

Collecta *at St. George.* Station *at St. Cecilia*

The Basilica of St. George still stands on the further side of the *pons Senatorum,* in the *regio* of the Velabrum.

The *titulus Cæciliæ* is in Trastevere, in the actual house of the martyr. In 1595, the sarcophagus under the altar containing her relics was opened, and the body of the holy virgin was found in the same position as it had assumed after the fatal blow of the executioner, lying on one side, with the knees slightly bent and her arms stretched along the side.

The privelege which Jesus concedes to His chosen friends is that of drinking His chalice. The draught is bitter, but it gives strength to the soul. Love is nourished on sacrifice and pain. The more we love Jesus, the more we shall suffer for Him.

THURSDAY AFTER THE SECOND SUNDAY IN LENT

Collecta *at St. Chrysogonus.* Station *at St. Mary in Trastevere*

The Basilica of St. Chrysogonus, in Trastevere, built under

Constantine stands on the same spot as the former house of the martyr.

An ancient tradition says that on the site of the Basilica of St. Mary in Trastevere Pope Callixtus (219-24) died for the faith, being thrown into a well. The Christians obtained from the Emperor Alexander Severus the right to have a meeting-place in Trastevere; the present church is near this ancient site; a tavern was near-by, the remembrance of which may have suggested the choice of the parable of the rich reveller in the Gospel.

The rich man dies and is buried in hell. This is a fearful warning for those who allow themselves to be carried away by the lure of earthly pleasures.

FRIDAY AFTER THE SECOND SUNDAY IN LENT

Collecta *at St. Agatha in Monasterio.* Station *at St. Vitalis*

The meeting-place to-day is in the deaconry of St. Agatha "of the Goths" in the Suburra, which was restored to Catholic worship by Gregory the Great.

From there the procession went to the neighboring Church of Vestian, dedicated under Innocent 1 (402-17) to the martyr Vitalis. The martyrology of Ado confused this Vitalis with the saint of the same name at Ravenna. In the Mass, the choice of the lesson of Joseph let down by his brothers into an empty well, and the Gospel of the wicked husbandmen who stoned their master's son, was suggested by the *Acta* of St. Vitalis, which tell us how the martyr was first buried up to the waist in a pit and then stoned to death.

The Church, as though she feared that the very splendor of her liturgy might lead simple folk into thinking that Christianity consisted merely in holding functions and receiving the sacraments, insists continually in her Lenten formulas that we should by our good works, give reality to what is so sublimely expressed in the liturgy.

SATURDAY AFTER THE SECOND SUNDAY IN LENT

Collecta *at St. Clement.* Station *at Sts. Peter and Marcellinus*

The church of SS. Peter and Marcellinus is about three hundred yards distant from St. Clement's. Pope Damasus as a boy learnt the circumstances of the martyrdom of these two saints from the lips of the executioner himself.

As the liturgy of this day lays great stress on the contrast between the two brothers, Esau and Jacob, and between the faithful son and the prodigal, it is possible that underneath there lies an allusion to that executioner, who expiated his crime by baptism and penitence.

We ourselves were once a long way off, like the prodigal son, and if we now belong to the household of the faith it is because the Good Shepherd has brought us back to the fold.

We must try to smooth away difficulties, to help on conversions, and to imitate the angels of God, who rejoice with Jesus in heaven over one repentant sinner.

THIRD SUNDAY IN LENT

Station *at St. Lawrence-without-the-Walls*

Pope Pelagius II (578-90) added a large upper *aula* to the original Laurentian Basilica and dedicated it to the Blessed Virgin. For this reason Leo IV (847-55) decreed that the station of the Octave of the Assumption should be held there, and the Gospel of to-day alludes to this dedication by praising the great Mother of God.

In the Epistle to the Ephesians read as the Lesson for to-day, St. Paul speaks very appropriately of the divine light and its fruits, which are first described in their negative aspect, when he warns his hearers against sensual pleasures, evil-speaking, and covetousness, and then in their positive aspect, goodness and justice and truth.

The Church celebrates her solemn stations in the sanctuaries of the martyrs in order to remind us that we are the heirs of their spiritual patrimony. Their blood cemented the first Christian edifice, and we, as children of the martyrs, possess their sepulchres and the places sanctified by their confession, inasmuch as we succeed them in the profession of the same faith.

MONDAY AFTER THE THIRD SUNDAY IN LENT

Collecta *at St. Adrian.* Station *at St. Mark*

The church of St. Adrian was dedicated by Pope Honorius I (625-38) to the memory of this famous martyr of Nicomedia, who, during the Byzantine era, was the object of much devotion in Rome.

The stational Basilica *de Pallacine,* dedicated later on to St. Mark the Evangelist, was erected by the Pope of that name (337-40), and is the only church in Rome sacred to the memory of this devoted disciple of St. Paul, and faithful interpreter of St. Peter, who wrote his Gospel after St. Peter's death, at the request of the faithful in Rome.

The scriptural passages read to-day have in mind the Eastern origin of the titular patrons of the Basilica, and tell us, therefore, of the Syrian Naaman, who, rejecting the grander rivers of Damascus, was cleansed from his leprosy in the lesser waters of the Jordan.

Catechumens desiring to be healed from the leprosy of infidelity and original sin, must humble themselves, and, abandoning the rivers of Damascus—that is, the attractions of their former worldly life—must wash themselves clean in the pure waters of holy baptism.

TUESDAY AFTER THE THIRD SUNDAY IN LENT

Collecta *at Sts. Sergius and Bacchus.* Station *at Pudentiana*

The Byzantines built at least five churches in Rome to the

honor of the martyrs Sergius and Bacchus. The one where the people collected for the procession to the Basilica of Pudens, was called the *Canelicum*, and stood in the *regio* of the *Montes*. The *titulus sancti Pudentis* was one of the oldest of the urban titular churches; ancient ecclesiastical tradition asserts that it was sanctified by the sojourn of Peter in the house of the senator Pudens, mentioned by St. Paul in his epistles. The memories of Pope St. Pius I (158-67), of his brother Hermas, the mystic author of the *Pastor*, those of Priscilla, Pudentiana, Praxedes, Justin the Philosopher, Hippolytus the Doctor are all connected with the history of this house; it was really the papal residence in the second century.

The Lessons and prayers may have reference to St. Peter, whose presence in the house of Pudens was the cause of all manner of prosperity and abundance. Charity and hospitality never impoverished anyone, and when the needy are given shelter for the love of God it draws down upon that roof the blessings of divine Providence.

WEDNESDAY AFTER THE THIRD SUNDAY IN LENT

Collecta *at St. Balbina*. Station *at St. Sixtus*

The distance from the Church of St. Balbina on the Aventine to that of St. Sixtus on the *Via Appia* is not great. St. Sixtus (Xystus) was the first Pope martyred in the Catacombs; his name is in the Canon of the Mass.

In ancient times the scrutiny of the catechumens who wished to be admitted to holy baptism on Easter Eve began to-day; the Mass, therefore, has a distinctly catechetical character, especially in the Lessons.

The Communion speaks of the ways of life; the way of the cross, of the sepulchre, and of the descent into Limbo, by which Christ passed to the glory of the resurrection.

THURSDAY AFTER THE THIRD SUNDAY IN LENT

Collecta *at St. Mark*. Station *at Sts. Cosmas and Damian*

Under the high altar of St. Mark's rest the bodies of the martyrs Abdon, Sennen, and Hermes, transferred thither by Gregory IV (827-44).

The stational Basilica we have already noticed as the place of the *collecta* on the second Monday in Lent. The Mass refers chiefly to the anniversary of the martyrdom, and the frequent mention of health, sickness, and healing recalls the great popularity of the veneration paid to the holy *Anargyri* (moneyless) in those early days.

FRIDAY AFTER THE THIRD SUNDAY IN LENT

Collecta *at St. Mary ad Martyres*. Station *at St. Lawrence in Lucina*

St. Mary *ad Martyres* is the name given to the beautiful Pantheon of Agrippa when it was turned into a Christian Church by Boniface IV (608-15). The Romans of the Middle

Ages loved this majestic sanctuary, where among other relics was preserved in a casket locked with thirteen keys the image of the Holy Face.

Lucina was a matron living in the time of Pope Marcellus (304-9) who placed her houses in the *Via Lata* at the disposal of the ecclesiastical authorities; these erected there the *titulus Marcelli*, and, when the church was confiscated, built another not far off, *in Lucina.* Pope Celestine III placed under the altar a large piece of the gridiron on which St. Lawrence was martyred.

The Liturgy now becomes permeated with the thought of Baptism. After hearing of the water gushing from the rock in the desert, we now read in the Gospel (John 4, 5-42) of the living water which Our Lord promised to the Samaritan woman. This second scriptural scene was also familiar to the faithful as a type of the sacrament of Baptism, and we see it represented as early as the second century in the cemetery of Prætextatus.

SATURDAY AFTER THE THIRD SUNDAY IN LENT

Collecta *at St. Vitalis "ad duas domos."* Station *at St. Susanna*

St. Vitalis was dedicated by Innocent I (412-17) to the martyrs Vitalis, Gervase, and Protase. The Basilica of St. Susanna is the ancient *titulus Gaii,* called also after the saints Gabinius and Susanna, the brother and the niece of the Pontiff who performed the dedication; it rises on the ruins of an ancient Roman building (the two houses, *ad duas domos)* and was a parish church in the time of Pope Symmachus (498-514).

The story of Susanna, so familiar to the early Church, and so often reproduced in the paintings of the Catacombs, should fill our souls with loving confidence. Susanna prefers to fall a victim to the vengeance of her accusers rather than sin against God. She places all her trust in the Lord, and her prayer becomes her salvation.

The holy Gospel describing the scene where the woman taken in adultery is brought before Christ, is a great consolation to sinners who can never hope to regain the esteem of their fellow men but who hear the voice of God within them saying: "Neither will I condemn thee."

FOURTH SUNDAY IN LENT

Station *at Holy Cross in Jerusalem*

Ever since the time of St. Helen, a large portion of the true cross has been preserved in the basilica *in ædibus sessoriis,* and for this reason the station is held there to-day. Its earliest designation was *Basilica Heleniana,* or more commonly *Sancta Hierusalem,* whence we have those frequent allusions to Jerusalem in to-day's Mass.

Sending the golden rose blessed by the Pope as a gift to one of the Catholic princes is a ceremony which at Rome gives a special distinction to the Fourth Sunday in Lent.

The Introit sounds the note of joy *(Lætare)* in the triumph of the holy cross; to-day is the feast of holy Jerusalem. The church invites us, as it were, to take a little rest in order to recruit our strength before proceeding with renewed fervor on the road of penance.

The Liturgy, therefore, reminds us of how Our Lord multiplied the loaves and the fishes in the desert, and fed therewith five thousand persons *(John 6, 1-15)*. That food represents the Word of God, which is the food of the soul; it also represents the material blessings with which divine Providence unfailingly sustains our human nature.

MONDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta *at St. Stephen on the Cœlian Hill.* Station *at the Four Holy Crowned Martyrs*

The circular church of the Proto-martyr Stephen is situated less than three hundred yards from the Basilica of the Four Holy Crowned Martyrs, which rises fortress-like on the hill-side.

The relics of the titular saints (there are three groups of four martyrs in Roman History: Clement, Simpronianus, Claudius, and Nicostratus, buried *ad duas lauros* on the *Via Labicana;* a group of stone-cutters from Pannonia drowned in the river Save, and a group of four other martyrs from Albano), are preserved in the crypt under the high altar.

The story of the judgment of Solomon, of which we find a representation even in the paintings at Pompeii, teaches that the Church herself, rather than the Synagogue, is the Mother of souls: the true Mother loves her children.

TUESDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta *at the Monastery of "Santa Maria Domnæ Rosæ."* Station *at St. Lawrence in Damaso*

The church of the *collecta* corresponds to the present *Sta. Caterina dei Funari;* at one time *Sancta Maria domnæ rosæ* was the residence of the Dean of the Lateran Schola, and in 1536 Paul III granted it to St. Ignatius Loyola, who founded there an institution for poor girls.

St. Lawrence *in Damaso* is built on a spot full of memories connected with the family of Pope Damasus (366-84). His relics rest under the high-altar.

The Lesson *(Exod. 32, 7-14)* contains the beautiful prayer of Moses for his people, who had fallen into the sin of idolatry. This is perfect love—to be willing that one's name be struck off from the book of life rather than let one's own brethren perish beneath the justice of God.

In going up to the feast of Tabernacles only when the festival was well begun, Jesus wishes to teach us to love and reverence the sacred Liturgy and the rites of religion, and shows us that He Himself is the center of creation and of all history.

WEDNESDAY *IN MEDIANA* AFTER THE FOURTH SUNDAY IN LENT

Collecta *at St. Mennas.* Station *at St. Paul "in aperitione aurium"*

The Church of St. Mennas stood on the left bank of the Tiber at the first milestone on the Via Ostiensis. The Alexandrians in Rome had such devotion to this Egyptian saint that his *natalis* on November 11 was still honored in the Seventh Century by the celebration of the station at his sanctuary.

St. Paul is the prototype and model of catechumens, on account of his conversion on the way to Damascus. The miracle which Christ worked upon the blind man was renewed in a spiritual sense upon the candidates for baptism, to whom the Pontiff explained for the first time with solemn rites the Creed, the Lord's Prayer and the beginning of the four Gospels.

The entire Mass is inspired by the thought of the sacrament of Baptism. Holiness is the common vocation of all; one often speaks nowadays of a vocation to the priesthood or to the religious life, but too little is said of the call to the Christian life, which is bestowed on us through the grace of holy Baptism. Yet the religious vocation itself does but develop in us the call to a Christian life, by means of the counsels of perfection. These are not two separate forms of Christianity; the Christianity of the Gospel and that of the monastic rule are but one and the same Christian profession.

THURSDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta *at St. Quiricus.* Station *at St. Martin "ad montes"*

The Church of St. Quiricus (at one time St. Quiricus and Julitta, Oriental martyrs) is at the foot of the Quirinal hill.

Through the zeal of Pope Symmachus, two oratories were erected beside the ancient *titulus equitii,* dedicated to the first two confessors to whom after the martyrs liturgical *cultus* was paid, Sts. Martin and Sylvester. It is located on the Esquiline hill.

The Mass dates only from the time of Gregory II: the sung parts are from other feasts. Both the Epistle and the Gospel recount a miracle of raising the dead to life; St. Martin of Tours was celebrated as the resuscitator of three dead persons. The story of Elisæus is an example of the discretion needed by superiors in dealing with those under their care.

FRIDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta *at St. Vitus in "Macello Liviæ."* Station *at St. Eusebius*

The assembly of the faithful was appointed for to-day at a church once called *ad Lunam.* During the Seventh Century, when St. Vitus was a popular Italian saint, this church received his name.

Eusebius, whose house occupied the site of the stational church was martyred under the Arian Emperor Constantius II (353-361). The nearness of an ancient burying-ground may have influenced the choice of the Epistle and Gospel of the Mass.

The resurrection of Lazarus may be regarded as a type of the sacrament of Penance. Jesus alone has power to convert the heart, but He delegates to his apostles and ministers the office of freeing Lazarus from the bands and the winding-sheet which envelope him.

SATURDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta *at St. Angelius "in piscibus."* Station *at St. Nicholas in Carcere*

The gathering of the faithful to-day was near the fish-market; the church was in existence before the Eighth Century. The seven martyred sons of St. Symphorosa repose here.

Over sixty churches were dedicated to St. Nicholas: this one stands near the ancient site of a public prison, and is built on the ruins of a pagan temple of Piety.

This Saturday is called *sitientes* from the opening words of the Introit. Since the time of Pope Gelasius it has been a day for conferring Holy Orders, and was therefore once a day of great fast, extending through the night.

The Gospel teaches us that if the house of God on earth is not to be turned into a house of traffickers—still less can we purchase our entrance into heaven. We are to drink with joy from the fountains of grace which flow from the blessed Eucharist.

PASSION SUNDAY, OR SUNDAY *IN MEDIANA*

Station *at St. Peter*

The liturgical cycle of the Passion begins with the Mass at the Vatican, where Nero crucified the first Vicar of Christ and where Symmachus had built an oratory named *Sancta Hierusalem,* as the Sessorian Basilica was originally called, in honor of the triumphant Standard of Redemption.

The Mass of this Sunday is entirely dominated by the memory of the Sacrifice on Golgotha, and is one of the most beautiful and pathetic in the whole Roman Antiphonary. During the fortnight, the early *Ordines Romani* forbid the final doxology. In to-day's Mass the *Judica me* is sung at the Introit, and is therefore omitted previous to the Confession before the priest goes up to the altar.

The communion verse (1 Cor. 11 24-25) expresses the union of the daily sacrifice with the Passion of our Lord. The liturgical celebration of the Passion begins today; the words of St. Paul (as adapted by the Church) emphasize the commemoration of the sufferings and death of Christ in every reception of Holy Communion. The whole Christian life (as

St. Ambrose remarked) is linked through its sufferings, austerities, self-denials and sacrifices, with the one only sacrifice of Jesus Christ. The whole work of salvation is the continuation and completion of the mystery of our Saviour's death and resurrection. His sacrifice sanctifies and consecrates all our sacrifices and makes of them one offering before God.

MONDAY AFTER PASSION SUNDAY

Collecta *at St. Mark.* Station *at St. Marcellus*

The Church of St. George *de Balabru* is at the foot of the Palatine, where the four-sided arch of Janus stands, and where, from remote antiquity, the pagan populace used to seek divinations.

The Basilica of St. Chrysogonus in Trastevere, near the classical guard-house of the *Vigiles,* still preserves under the sanctuary the remains of the dwelling-place of the martyr of that name, which dates back to the time of Constantine.

In the Prayer we ask two things of God: firstly, that He would so sanctify our lenten fast that our interior dispositions may harmonize with our bodily abstinence; and, secondly, that our penitence and contrition of heart may obtain for us the pardon of our past shortcomings.

In the Gospel, grace is compared to water, because, like water, it extinguishes the fire of the passions, refreshes the spirit, quenches the thirst of immoderate desires, and gives life and growth to the beauteous flowers of virtue.

TUESDAY AFTER PASSION SUNDAY

Station *at St. Cyriacus at the Baths of Dioceletian*

A very ancient regulation prohibited the procession and the stational Mass on Mondays, Tuesdays and Thursdays throughout the year, except on the feasts of the martyrs. Hence the *Ordines Romani* observe that no station was held on this day.

St. Cyriacus was long venerated at the Basilica of St. Mary *in Via Lata;* his body was brought there during the middle ages.

The story of Daniel in the lion's den read in this Mass was widely known in the early days of Christianity, for it is reproduced in many of the catacombs. St. Cyriacus is said to have first exercised, like Daniel, his apostolate at the Persian Court, that of King Sapor.

In the Post-Communion we beseech God that our frequency in drawing near to the holy table may be for us both a token and a pledge of our approaching each day nearer to the celestial altar and the eternal prize.

WEDNESDAY AFTER PASSION SUNDAY

Collecta *at St. Mark.* Station *at St. Marcellus*

The *Collecta* is at the church built by Pope Marcus, where the station is held on Monday after the third Sunday in Lent.

The title of Marcellus stands on the *Via Lata*, on the site once occupied by the house of a matron named Lucina. Recent excavations have corroborated the data furnished by the *Acta of St. Marcellus*, so that we may hold for a certainty that the church was erected during the pontificate of the martyr who was afterwards buried there.

The Lenten fast is now drawing to its close, wherefore we pray in the Collect that the abstinence which we have practiced, being sanctified by the mortification of all our evil passions, may serve to enlighten the hearts of the faithful. God himself has placed this desire in our hearts, so we trust that he will graciously accept it and will grant it abundant fruit.

THURSDAY AFTER PASSION SUNDAY

Collecta *at Sta. Maria "in Via Lata."* Station *at St. Apollinaris in Archipresbyteratu*

Under the high altar of Sta. Maria is preserved with all veneration the body of Agapitus, the famous martyr of Præneste (Palestrina), together with some relics of St. Cyriacus, the martyr of the *Via Ostiensis*.

On the feast of St. Apollinaris (July 23) the Lesson from the Epistle is read dealing with the Prince of Pastors, and with humility and faith, because the archbishops of Ravenna began to arrogate to themselves papal honors. St. Apollinaris, who came to Rome with St. Peter, was martyred in Ravenna in A.D. 79; many churches and chapels were built in Rome in his honor during the period of the greatness of Ravenna.

Rome replied to the usurpations of the Patriarchs of Ravenna in the Middle Ages with lessons on humility drawn from the Gospels. This is the law ordained by God: the papal blessing consolidates and gives increase to the position of her sons, but if one of these rises up against the See of Peter, he will infallibly be crushed by the majesty of Rome. From the Gospel we learn that Jesus desires all humanity to behold the Magdalen and repent for their sins. We are not all able to fast, nor can we all be apostles, but everyone of us has a heart to consecrate to the love of God alone.

FRIDAY AFTER PASSION SUNDAY

(For the Feast of the Seven Dolors of the B.V. Mary, kept on this day, see p. 966

Collecta *at Sts. John and Paul.* Station *at St. Stephen on the Cœlian*

The Basilica of SS. John and Paul was built by Bizante and Pammachius over the very house where the two martyrs suffered death for the Faith.

The circular church of St. Stephen was called *in Cœlio monte* in order to distinguish it from the many churches dedicated to him in the city itself. Primus and Felician, the first

martyrs whose bodies were brought from extra-mural cemeteries into the city were placed by Pope Theodore I in a small chapel of this church.

Caiphas the high priest spoke, saying that Jesus should die for the nation. Christ is to die in order to bring together all the children of God dispersed throughout the world in one great family, which shall be neither Jew nor Greek nor Gentile, but only one holy Catholic Church. Stephen receives this last wish of his divine Master, and boldly announces it to the Hellenist Synagogues of Jerusalem.

God holds the souls of all men in his hands, and we should welcome with open arms those whom he has brought back from a long way off, remembering how we, too, had once strayed far away, but are now converted to the Shepherd of our souls.

SATURDAY AFTER PASSION SUNDAY

Collecta *at St. Peter "when the Pope gives the paschal alms to the poor."* Station *at St. John before the Latin Gate*

To signify their close connection with the Apostolic See, a host consecrated by the Pope was sent to the titular priests. When they said their own Mass they placed in the chalice a particle of the host sent to them on this Saturday; abundant alms were distributed to the poor.

In course of time both these ceremonies became obsolete and in their place a new station was instituted at the Church of St. John before the Latin Gate. The tradition which relates that St. John was miraculously preserved from death when plunged into a caldron of boiling oil is very ancient, as it is vouched for by Tertullian; the first to connect this scene with the place before the Latin Gate where the Church of St. John now stands is Ado in his *Martyrology*.

In the Prayer we beseech God that the people who are dedicated to Him may increase in the affections of pious devotion and may develop by good works that seed of holiness which was sown in their haerts at holy Baptism. The school in which they must learn this lesson of perfection is the Church herself with her Sacraments and her Liturgy; so that the Christian life may become one long chain of graces connected one with another, each grace serving to prepare and dispose us to receive another. During our present lives every chastisement sent by God is for our correction; in the final prayer the Church asks for the special help of God that will enable the soul to make the acts of contrition and love which must precede its reconciliation and forgiveness; then comes the purification from sin by the infusion of sanctifying grace. In a few days Christ will be lifted up on the cross, whence He will draw all men unto Himself.

PALM SUNDAY

Collecta *at St. Sylvester in the Lateran.* Station *at St. John Lateran*

The great ceremonies of Holy Week took place in the ancient pontifical residence in the Lateran Palace. After the palms

were blessed, they were carried to the chapel of St. Sylvester and distributed. The Mass was sung in the Basilica of the Savior.

In the blessing of the palms we have an ancient type of the liturgical synaxes or gatherings for the recitation of the Divine Office, the instruction of the faithful and prayer, which were not followed by the celebration of Mass. This type of synaxis, taken from the Jewish rite used in the synagogues of the Dispersion, formed part of the Christian ritual from the time of the Apostles.

In our present rite, not all parts are equally ancient; the Collects or prayers which follow the Preface in the blessing of the palms are of ancient origin and sublime conception; in them the Church seems to wish to pour out all her love for her Redeemer about to sacrifice Himself for her.

The Mass begins upon the return of the procession; it dwells chiefly upon the sufferings of the Redeemer, His humiliations and sorrows, though not unmindful of His glorious resurrection. This week was called "paschal" week because the sacred Liturgy in these last days of Lent does not separate the remembrance of the Saviour's Passion from that of His triumphant resurrection. The Collect expresses this in beautiful words.

The remembrance of the sufferings endured for our sakes by Jesus Christ should be constantly revived in our hearts, that it may awaken in them those feelings of love and gratitude of which St. Paul speaks: "Christ has loved me, and has given Himself for me. I live, but it is no more I who live, it is Christ who liveth in me. I live in His faith." The reading of the whole narrative of the Passion of Our Lord is a very ancient Roman tradition; the *Ordines* of the ninth century attest it.

MONDAY IN HOLY WEEK

Collecta *at St. Balbina.* Station *at St. Praxedes*

A little way off from the titular Church of Balbina stands the Basilica *de fasciola* (of the bandage), the ancient station for this day. Tradition says that St. Peter, when he sought to leave Rome to escape persecution, stopped to replace the bandage which covered the wound in his leg caused by the chains he had worn in prison. At that moment Christ appeared to him. St. Peter inquired: "Domine, quo vadis?" (Lord, whither goest Thou?), and Our Lord made answer: "I go to Rome to be crucified again." The vision passed and Peter understood from these words that it was in the person of his first Vicar that Christ was to be put to death in Rome, and in obedience to the implied command, he returned in all haste to the city.

The title of Praxedes has been the station since the end of the Middle Ages; an ancient mosaic representing the Blessed Virgin and SS. Praxedes and Pudentiana is venerated here. A column of reddish jasper brought to Rome from Jerusalem in

1223 is affirmed by tradition to be the one to which Our Redeemer was bound for the scourging at the pillar.

In the Mass, Christ calls upon His Father, protesting His own innocence and imploring him to curb the attacks of Satan upon the human race.

The Gospel, recounting the anointing of the feet of Jesus with the spikenard of great price, and the remarks of Judas Iscariot, are reminders of the coming betrayal, Passion and death. The sweet perfume is the symbol of the perfection of the contemplative life, which the worldlings look upon as wasted, but which fills the Church of Christ with sweetness.

TUESDAY IN HOLY WEEK

Collecta *at Sta. Maria in Portico.* Station *at St. Prisca*

In the porch of the palace of Galla, the daughter of the consul Symmachus, a mediæval church existed. Galla, on entering a convent, turned her own house into a hospital and refuge for the poor, in the time of Pope John I (523-26). A new church now exists, a little distant from the ancient site.

The Basilica of St. Prisca on the Aventine is rightly associated with the Roman domestic church of Aquila and Priscilla, saluted by St. Paul *(Romans 16, 3, 5)*. It is one of the most ancient sanctuaries in Rome, hallowed by the presence and ministry of St. Peter and St. Paul. Under the high altar lies the body of Prisca, a virgin and martyr (not the wife of Aquila and disciple of St. Paul).

The Mass is a celebration of the mysteries of the Passion of the Redeemer, that we may derive therefrom the fruit which the Church offers us in the holy Liturgy. We are not simply commemorating an historic event. The works of Christ bear fruit when they are recalled, and have the same divine power when the Church expounds them to the Christian world to-day as they had when they were first done or spoken before the Jews.

Only in the Middle Ages was St. Mark's account of the Passion introduced as the Gospel for this Mass. The Psalm of the Introit (*Ps. 66*) is the most beautiful prayer that we can, in union with the Church, lift up to Christ crucified; may the light of His countenance shine upon us; may God have mercy on us and bless us. His dying eyes are fixed on us in love, and that glance is a living and shining ray which enlightens the whole world.

WEDNESDAY IN HOLY WEEK

Morning synaxis *at the Latern.* Collecta *at St. Peter in Chains.* Station *at St. Mary Major*

In the early Roman church, there was no Liturgy for this day; it was kept as we now keep Good Friday; the Mass was omitted and only the Litany solemnly recited. The Mass was reserved for the evening, in St. Mary Major. By the time of St. Leo the Great, this day already had its Mass. It was the rule that it be celebrated in St. Mary Major, to entrust

as it were the aspirants for Baptism to her loving care who on Good Friday will be named the Mother of Mercy and the Advocate of the human race.

The Introit announces the triumph of the Cross; the Church desires to confirm our faith in Him whose Passion is read in the Gospel according to St. Luke, Whom to-morrow we shall see crucified between two thieves. The crucifixion is the summary of Catholic belief. The Cross is the crown of all the works of God, and the masterpiece of His love. God is well pleased with it; He cannot hear it commemorated nor behold its image without being moved with pity towards us.

MAUNDY THURSDAY

Station *at the Lateran*

The Basilica of the Savior, or the Church of St. John Lateran, is the scene of the solemn rites with which the Church commences on this day the celebration of the paschal feast. Originally there were three Masses, one in the morning for the reconciliation of public penitents, another for the consecration of the holy oils destined for Extreme Unction and Baptism, and a third at the close of the day in commemoration of the Last Supper and for the Easter Communion. These rites have now been simplified, and the holy oils are blessed in the Mass of the Easter Communion. After the Mass of to-day, Holy Communion is not distributed until the Resurrection has been celebrated in the liturgy. For detailed description of the ceremonies of Maundy Thursday, see note in proper part of the Missal for this day.

GOOD FRIDAY

Collecta *at the Lateran.* Station *at the Holy Cross in Jerusalem*

The Roman Basilica, Holy Cross in Jerusalem, is to-day's station, for Christ had said, "It cannot be that a prophet perish out of Jerusalem." Formerly, the Pope walked barefoot from St. John Lateran, swinging a censer filled with precious perfumes before the wood of the true Cross, carried by a deacon.

Originally, there was not even the Mass of the Presanctified on this day, as a sign of deep mourning. Our present rite does not go back beyond the Middle Ages, and represents the order used in the titular churches of Rome, in which the Pope was never present. For detailed description of the ceremonies of Good Friday see note in proper part of the Missal for this day.

HOLY SATURDAY

Collecta *at St. John Lateran, for the catechumens*

In olden days the paschal fast was very strict, extending from the evening of Good Friday until the dawn of Easter Sunday. In Rome, not even children were dispensed from this fast; this was also the rule in the Celtic Church. Mass was

not celebrated on this day, as the whole Church was watching in devout expectation until the night should come in which the mystery of Christ's Resurrection should be celebrated. The night between Holy Saturday and Easter Sunday was spent in prayer; Tertullian speaks of this custom as a law. It was only in the later Middle Ages that the ceremony was definitely anticipated in the afternoon, and eventually, as now, in the morning of Holy Saturday.

The first ceremony is that of the Lights, or Easter fire (*Eucharistia lucernaris*). It seems to have a twofold origin: the Easter fire of the Celtic Churches and the sacred rite of lighting the evening candle, to burn throughout the long vigil; it was not among the primitive rites in Rome, but was adopted during the Carlovingian period.

Next follows the vigil, with its primitive form of the Divine Office, with the ancient prophecies whose reading filled the night. Then came the blessing of the font and the Baptism of the catechumens, followed by the Mass. For detailed description of the ceremonies for Holy Saturday see note in proper part of the Missal for this day.

EASTER SUNDAY

Station *at St. Mary Major*

Throughout this paschal week the Roman Liturgy is entirely absorbed by two great thoughts, that of the Resurrection of Our Lord and that of the Baptism of the neophytes. These are, as it were, two mysteries which mutually complete and explain each other. Each is a symbol of the other; the one is the prototype, the other the antitype; but neither can be understood if considered by itself, for the regeneration of souls to the life of grace through the sacrament of Baptism, after a spiritual manner which yet is full of reality, is a new Resurrection of Christ in His Mystical Body.

There is no longer any mention of fasts and corporal penances, but instead, visits are paid to the great Roman Basilicas, the white-clad band of neophytes being conducted thither as in a triumphal procession.

After the paschal vigil of Holy Saturday at the Lateran the first basilica to be visited is that of the Mother of God on the Esquiline, for it is fitting that to her, before any other, the joys of the Resurrection should be announced, to her who more intimately than any other shared in the Passion of Jesus.

The Introit is derived from Psalm 138, which extols the knowledge and the presence of God that pervade the innermost part of our being. The antiphon has, however, been adapted to the paschal solemnity. Truly Christ fell asleep upon the cross, having yielded up His spirit to His Father, and now He awakens in the loving arms of the Almighty, who has accepted the spotless victim spontaneously offered to Him, and, pressing Him to His bosom, has revived within Him the spark of His own divine life. Christ has indeed arisen from the dead.

In the Postcommunion we are reminded that the Holy Eucharist is a pledge of the Communion of Saints, uniting the hearts of all the faithful in the spirit of love. This is why, in olden days, the faithful, at the moment of receiving Holy Communion from the hands of their bishop, gave him the kiss of peace, of which we find a last trace in our present custom of kissing the ring of a bishop.

The Holy Eucharist is not only for the commemoration of the death of Our Lord, it is also a representation of Him in His glory. Therefore, whilst it sows in us the seeds of death, that we may learn to die with Christ, it gives us at the same time a part and share in His Resurrection.

EASTER MONDAY

Station *at St. Peter*

Among the early Christians the Easter festivities were prolonged for the entire week; to no other feast was so much solemnity given. During this week Rome kept continuous festival; business transactions were suspended; every morning the stational Mass was celebrated at one of the chief basilicas. The station at St. Peter's brings to his tomb the newly baptized and bears witness in the Mass to the lively faith of the Apostle in whose house to-day the Roman Church is desirous of renewing, as it were, the paschal feast.

In the Epistle St. Peter lifts up his voice and proclaims the glory of Christ's Resurrection. In the Gospel mention is made of the apparition of Our Lord to Peter on the evening of Easter Sunday. The disciples on the way to Emmaus knew the Lord in the breaking of the bread. It is probable that this was the eucharistic bread; as the Savior at the Last Supper received the Eucharist first Himself, in all likelihood He did so again after His Resurrection.

The Prayer speaks of the paschal Sacrament as being closely bound up with the redemption of the world. The spiritual Israel has come forth from the slavery of Egypt. May the Lord then protect this newly won liberty.

EASTER TUESDAY

Station *at St. Paul*

After visiting St. Peter's, it was fitting that the neophytes should at once be brought to the Doctor of the Gentiles, beside whose tomb they had learnt the first rudiments of the new law of the Gospel. Therefore in the Lesson from the Acts of the Apostles chosen for to-day, it is Paul who announces to the faithful the Resurrection of the Savior as Peter did on Easter Monday.

The Gospel from St. Luke describes the first appearance of Jesus to the Apostles. As the Resurrection of Our Lord is the central tenet of the Christian faith, so the Divine Wisdom, in order to take away all excuse for the unbelief of the synagogue, willed that the miracle should be proved beyond all possibility of doubt.

In the Prayer with solemn simple words a rule of life is set orth to-day surpassing the heights to which any mere human nind could rise. The Church prays that God may grant to he baptized realization of all which Baptism means inasmuch as it communicates the very life of Jesus Christ Himself. In the Postcommunion the Church teaches that there re two kinds of Communion, the sacramental and the spiritual. By the first we partake actually of the body and blood f Christ; by the second we live by the spirit of the Eucharist. s the sacramental Communion can be received only at certain times and in certain places, Our Lord unites the soul so ntimately to Himself in the Holy Eucharist that it lives by His spirit and breathes in unison with His heart. Such, in s highest sense, is spiritual Communion.

WEDNESDAY IN EASTER WEEK

Station *at St. Lawrence-without-the-Walls*

To-day we honor St. Lawrence, the Cross-bearer of the Roman Church, to express our gratitude for the favor shown y him to the catechumens in bringing them to holy Baptism.

The Gospel gives the account of the third appearance of the isen Savior to the Apostles. On the shores of Lake Tiberias t. John, the virgin soul among the Apostles, sees him first, ut Peter, the most ardent and the most impetuous, in the igor of his faith throws himself into the water and is the rst to reach the divine Master, whilst the others slowly follow in the boat. The fishes brought by St. Peter at the command of Jesus are interpreted to represent the neophytes aptized on Holy Saturday.

Throughout the paschal season the Church displays a great eneration for the martyrs, of which the first evidence is seen day at the tomb of St. Lawrence. The reason of this devo- is that the martyrs have a special claim to the glory of the rrection, since they have participated more closely than s in the ignominy of the Cross.

THURSDAY IN EASTER WEEK

Station *at the Twelve Holy Apostles*

er the high altar of the Church of the Twelve Apostles preserved the relics of the Apostles Philip and James only; he stational feast is celebrated in honor of all the Apostles ogether. The Lesson from the Acts of the Apostles deals ith the conversion of the treasurer of Candace, Queen of the thiopians by Philip the deacon, not the Apostle.

The Gospel gives the account of the appearance of the risen avior to Mary Magdalen; this occurred before He showed Himself to the Apostles, but in the Liturgy it is put back until o-day on account of the respect for them.

The words of Jesus to the Magdalen are very consoling; by he Resurrection Our Lord has linked humanity to Himself y an intimate bond. Jesus is truly our Brother, God is in ery deed our Father. By the death of Christ we have gained ar more than we had lost by sin, and it is in this sense that he deacon sings in the Easter *prœconium*: "O happy fault, hat was worthy of so great a Redeemer."

FRIDAY IN EASTER WEEK

Station *at St. Mary ad Martyres*

In the Seventh Century the Roman Pantheon was dedi cated to St. Mary and the heroic sons of the Roman Church who had suffered martyrdom. The martyrs indeed seem t have a particular right to the glory of the Resurrection o account of their perfect resemblance to Christ crucified; an many ancient liturgies kept a special feast in their honor i the very midst of the Easter festival. To-day's station *a Martyres* remains as a last record of this early liturgical tra dition, for, later on, the collective feast of the martyrs wa transferred, even in Rome, to the middle of the month of May and still later to the first day of November.

The Introit contains an allusion to the paschal feast of th neophytes, who, like the Israelites of old, have escaped fron the slavery of Egypt across the Red Sea, which is a symbol o holy Baptism. The enemy who was overwhelmed by th waves is Satan, or sin.

The doctrine taught in the lesson taken from 1 Peter i that contained in the article of the creed: "He descended int hell." Among the souls in Limbo were patriarchs an prophets and some who had paid no heed to the warnings o Noe when he predicted the destruction of the world in th flood.

The words must not be taken to mean that Christ preache in hell in order to convert the souls who had already bee condemned for their sin of unbelief; for the state of the sou cannot change after death. Christ descended into the abode o the dead to announce both to the good and to the wicked th redemption now accomplished; to the good for their suprem consolation, to the wicked as a further reason for their co demnation.

In the Communion the mission of the Church to teac nations and baptize is proclaimed.

SATURDAY IN EASTER WEEK

Station *at St. John Lateran*

The conclusion to-day of the baptismal celebrations the neophytes together again in the Lateran Basilica besi the font in which on Easter Eve they were born to newnes of life. To-day's stational liturgy seems to be influenced mor than ever by the thought of purity and innocence, like a lovin mother carried away by the beauty of her newborn child.

On this day in the early Roman Liturgy the Pope used t distribute to the people the *Agnus Dei* of the blessed wa mixed with sacred chrism, on which was impressed the imag of the Lamb of God. This custom, one of great antiquity, too place during the Mass, whilst the *schola* of the cantors chante the invocation *Agnus Dei* before the Kiss of Peace precedin the Communion.

The Epistle explains the teaching of St. Peter to the firs Christian converts about the sublime dignity to which the have been raised by Baptism. The Gospel befits the retur

of the newly baptized to the Lateran Basilica; Peter is the pastor whose words have taught the neophytes; John is the co-titular patron of the Lateran baptistry, so that it is in his house, as it were, that the station is celebrated to-day.

After eight days Jesus showed Himself to His Apostles saying: "Peace be to you." When time is drawing to an end and the last day is at hand, He will appear once more to His Church, and by the gift of His peace will strengthen her against the final persecutions of Antichrist.

LOW SUNDAY (OR *DOMINICA IN ALBIS*)

In the morning, Station *at St. Pancras; in the afternoon, at Sts. Cosmas and Damian*

Low Sunday, so-called in English, by contrast with Easter or High Sunday, is known in the Liturgy as *Dominica in Albis,* the Sunday of the laying aside of the white robes; for in early ages it was on the evening before this Sunday that the neophytes, or converts, baptized together on Holy Saturday and then solemnly robed in white, the color symbolical of the innocence recovered by them through the grace of the sacrament, returned to the use of the ordinary habiliments of civil life.

From the time of St. Gregory the Great, the Basilica of the martyrs outside the walls were never chosen as the object of the stational processions on account of their distance. On the Octave of Easter, when everything is eloquent of spiritual youth, an exception is made in honor of the tomb of a young martyr, the fourteen-year-old Pancras or Pancratius.

According to the ancient Roman tradition Easter Week ended with the Vespers of the Saturday after Easter; hence to-day the neophytes lay aside their white garments as a sign that the festival is over, and resume their ordinary dress, and the Church in the Collect at the Mass speaks of Easter as of a festival which has already taken place.

The Gospel recalls the institution of the Sacrament of Penance. It was fitting that the Lord should on the very day of the Resurrection institute that sacrament which takes away sorrow and mourning in this world and calls sinners to a new life of sanctity. In memory of that fact Catholic tradition still imposes on the faithful the duty of receiving absolution from a priest before receiving their Easter Communion.

When the veneration of the martyrs Sts. Cosmas and Damian became general in Rome, the Easter stations had been for a long time already settled; however, under Felix IV a station was assigned to the Basilica of Sts. Cosmas and Damian, on the second Sunday after Easter. As this conflicted with the station at St. Peter, it was put back until the afternoon of Low Sunday.

SECOND SUNDAY AFTER EASTER

Station *at St. Peter*

On this Sunday St. Gregory the Great delivered his magnificent homily on the Gospel of the Good Shepherd, near the

tomb of the first universal pastor. Christ founded the papal primacy on the unshakable faith and intense love of Peter; and he, following in his Savior's steps, did not hesitate to give his life for the flock entrusted to him.

The devotion to Jesus the Redeemer under the figure of the Good Shepherd was dear to the faithful from very early times; in the catacombs Christ is frequently represented as a shepherd. The liturgical and traditional use of the Gospel of the Good Shepherd on the second Sunday after Easter is very old. Jesus, therefore, presents Himself to us to-day as the "Good Shepherd" and tells us what will henceforth be His relationship with His flock. Of those outside the fold Our Lord speaks gently; not a word of reproach but merely a statement of facts.

In the Postcommunion we beseech almighty God that, having participated in the sacrament which causes us to live through his own life, he will grant us the enjoyment in eternity of the grace we have to-day received. How wonderful is the thought that the best preparation for a Holy Communion is that Communion which precedes it!

For the remaining Sundays of Eastertide no stational Church is assigned.

APRIL 25—ST. MARK

The Greater Litanies

Collecta *at the Title of Lucina.* Station *at St. Peter*

The Litanies and the Mass of Rogation for this day are of ancient origin, except the Introit, which in early days was replaced by the Litany in processions. The feast of St. Mark is of much later origin.

The pagan festival, *Robigalia,* occurred on April 25th; young people used to go across the Milvian bridge to sacrifice to Robigus who preserved grain from blight. The Christian procession formed at St. Lawrence in Lucina and went by the Flaminian Way over the same bridge, where the sign *In hoc singo vinces* appeared to Constantine. Then going along the Tiber, passing in back of Castel Sant Angelo entered St. Peter's. The people were thus taught that it was not the favor of the heathen god, but a devout life, humble prayer, and the intercession of the saints, especially that of St. Peter, the *Pastor ovium,* which would disarm the justice of God offended by our sins. This rite is called the Greater Litanies, because it was of a much more solemn nature than the ordinary stational litanies.

The procession is a survival of classical tradition incorporated into religious customs; the Church preferred to give a spiritual significance to observances implanted in the hearts of the people, rather than suppress them partially.

The Litany still preserves the very ancient type of prayer which ended the night vigil and served as a transition between the vigil Office and the offering of the Holy Sacrifice. The oldest part of the Litany is that which begins with the words "Through the mystery of thy holy incarnation" which belongs to primitive Christianity.

The whole Mass shows us how highly we should value prayer. Even in the middle of the night, and even to the extent of seeming importunate, our prayers should rise to God, because our miseries and our weaknesses are so numerous, and because God has decreed that His grace shall be granted to us only on the wings of prayer.

St. Mark, who was by birth a Jew, was converted to the Faith by St. Peter, whom he afterward accompanied to Rome, as secretary or interpreter. St. Peter sent him to Alexandria in Egypt, and he was first bishop of that city. He governed his See for about twenty years and in the end was martyred, A.D. 70, by the heathen. His symbol is a lion, for his Gospel begins with the mission of John the Baptist in the desert and the voice of the lion resounds in desert places.

MONDAY AFTER THE FIFTH SUNDAY AFTER EASTER

Station *at St. Mary Major. The Rogations*

In Rome, the Litanies on St. Mark's day had a festal character. The triduum of penitential litanies before the feast of the Ascension was first instituted at Vienne by St. Mamertus about the year 470, and was accompanied by fasting and abstention from servile work. When Rome adopted this custom the fast was abolished, and the three days' prayer retained. The procession and Mass followed the same order as on April 25.

TUESDAY AFTER THE FIFTH SUNDAY AFTER EASTER

Station *at St. John Lateran. The Rogations*

This station is a proof of the late introduction of the Rogations into the Roman Liturgy. The Lateran Basilica is no longer called the Basilica of the Savior, but of St. John the Baptist, to whom is thus given the place immediately after the Blessed Virgin and before the Apostle Peter. St. John the Baptist is the type of that penitence which disposes us to ask for and to obtain grace. The procession and Mass followed the same order as on April 25.

WEDNESDAY BEFORE THE ASCENSION

Station *at St. Peter. The Rogations*

This station at the Vatican Basilica on the last day of the Rogations was instituted out of veneration for the tomb of the Apostle, and in order to assimilate as far as possible the lesser litanies to the greater ones of April 25 which ended at the Basilica of St. Peter. The Litany of the Saints is a jewel of ancient prayer; in its present form it dates from the Tenth Century. The names of the saints are the glory of the Church; the thought of them fills us with hope. The procession and Mass followed the same order as an April 25.

ASCENSION DAY

Station *at St. Peter*

The liturgical festival of the Ascension, whilst less ancient than that of Pentecost, is one of the oldest of the cycle, was

already so universally observed that St. Augustine was able to attribute its institution to the Apostles themselves. At Rome, the Pope, after the night Office was concluded, and after Mass had been celebrated at the altar of St. Peter, was crowned by the cardinals, and towards the sixth hour was accompanied by bishops and clergy to the Lateran.

On this day Jesus was taken up into heaven; His faithful disciples continued to gaze heavenward. The contemplative vision of Paradise is reserved, however, for those who have already passed into the Church Triumphant.

The supreme glorification of the Head who is this day enthroned at the right hand of the Father in heaven affects the members also, like the precious balsam which, as the psalmist tells us, descended from the head of Aaron on to his flowing beard and on to his gorgeous pontifical vestments. This spiritual unction is the gift of the Holy Ghost, which Christ obtains to-day from heaven for his Church. Hence the connection between the Ascension and Pentecost is very close, nor can we understand the one without the other.

SUNDAY AFTER THE ASCENSION

Station *at St. Mary "ad Martyres"*

On this day when the Pope celebrated Mass at *Sancta Maria rotunda,* formerly in the *Pantheon,* he preached about the coming of the Holy Ghost; to illustrate his words a shower of roses *in figura ejusdem Spiritus Sancti* (as a figure of the same Holy Spirit) was scattered from the central opening in the roof upon the people as he preached.

THE NIGHT VIGIL OF PENTECOST

Station *at St. John Lateran*

In ancient times Baptism was administered on this night in the Lateran exactly as on Easter Eve; but in the Twelfth Century, when the ceremony had already been anticipated on the afternoon of Holy Saturday, the Pope went at sunset to celebrate solemnly Vespers and Matins at St. Peter's. In private Masses the Lessons, the Litany, etc., are omitted, and the Introit is recited as on the Wednesday after the Fourth Sunday in Lent on the occasion of the great baptismal scrutinies.

Throughout the Mass there are references to Baptism and Confirmation. Although Baptism is distinct from Confirmation, yet the latter takes its name of *Confirmatio* from the fact that the coming down of the Holy Ghost into the soul of the neophyte completes the work of his supernatural regeneration. Through its sacramental character it confers on him a more perfect likeness to Jesus Christ, impressing on his soul the final seal or ratification of his union with the divine Redeemer.

PENTECOST SUNDAY

Station *at St. Peter*

Peter is the leader around whom gathers the little flock of Sion on this first Christian Pentecost, and he inaugurates

to-day his pontifical primacy when he announces for the first time the Gospel message to the representatives of the various nations, without distinction of race or nationality, of country or State.

On this day Christ, risen from the grave and seated at the right hand of the Father, communicates His own divine life to the members of His Mystical Body through the outpouring of the Holy Ghost. So the Church having attained its full development, now first appears before the world.

To appreciate the Introit it should be heard with the majestic and joyful melody which the ancient Gregorian music has allotted to it.

The Sequence, *Veni, Sancte Spiritus,* attributed to Innocent III, replaced under Pius V an older one of great beauty. This Sequence is repeated daily throughout the Octave.

The Holy Ghost descends in power to vindicate the innocence of Jesus by filling the Church with such surpassing sanctity that it becomes, as it were, a fire prefiguring the final judgment on the enemies of God. The faithful kneel at the invocation of the Holy Spirit, Who at the last day requires the restoration of the Christian soul to the body which has been His mystical temple.

MONDAY IN PENTECOST WEEK

Station *at the Apostles, at the Eudoxian Title ad Vincula*

Originally the feast of Pentecost brought to an end in Rome the fifty days of the Easter celebrations and introduced the fast of the Ember Days of the summer quarter. Afterwards it became customary to continue the festivity for two more days, the Monday and the Tuesday, and, finally, after the time of St. Leo the Great it was extended like the Octave of Easter through the entire week.

The station was at St. Peter in Chains to avoid having two successive stations at the Vatican.

To-day's Gospel shows the immense contrast between God and man. God so loves the world that, in order to save it, He sacrifices His only-begotten Son, whilst mankind repays this supreme love with utter ingratitude and obstinately chooses darkness rather than light.

TUESDAY IN PENTECOST WEEK

Station *at St. Anastasia*

The titular church of St. Anastasia, once the Court church during the Byzantine period, is chosen for to-day's station instead of the Basilica of St. Paul, as the latter is too far out for a procession at this season of the year when the weather is too warm.

During the Octave of Pentecost the Church celebrates more especially the glories of the grace of the Holy Ghost and His secret work of sanctification in the Mystical Body of Christ. Thus to-day she repeats in the verse for the Communion the words of Our Lord: "The Spirit who proceedeth from the

Father, he shall glorify me," and this glorification consists chiefly in our sanctification and in the growth of the Kingdom of God in our souls.

EMBER WEDNESDAY IN PENTECOST WEEK

Station *at St. Mary Major*

The station is at St. Mary Major, as is the rule in Rome whenever the scrutinies of the candidates for Holy Orders are to take place. The Mass bears a festival character; at one time the Ember fast was postponed for a few weeks. Gregory VII re-established the Ember Days in their proper place, but the festal tone of the Office was retained.

The contrast between to-day's fast and the Gospel lesson in which Jesus offers Himself as the bread of eternal life is very opportune. Man does not live by bread alone, but has an absolute need of the Word of God, without Whom this earthly existence is as a day without light, an empty pretence of life, a gloomy image of death.

THURSDAY IN PENTECOST WEEK

Station *at St. Lawrence-without-the-Walls*

The station is now at St. Lawrence, although the Mass would indicate that at one time it was at the Church of the Twelve Apostles.

The Lesson from the *Acts* describes the joy which filled the people of Samaria when the deacon Philip preached the Gospel and worked miracles among them. This joy is a gift of the Holy Ghost. If the world nowadays is more than ever before restless and eager for amusements, it shows that it has none of the joy and consolation of the divine Paraclete, of which it has become unworthy by its resistance to His grace.

EMBER FRIDAY IN PENTECOST WEEK

Station *at the Twelve Holy Apostles*

The stational Mass was at one time placed at Sts. John and Paul, but in the earlier days was held where the Roman Missal now assigns it.

The spirit in which the Church solemnizes her feasts is one of intense spiritual joy. The Introit to-day contains, as it were, the summary of a great ascetic treatise on Christian joy: "My lips shall rejoice when I shall sing to thee, alleluia, alleluia"; this is the inward consequence of this prayer of love.

In the Postcommunion we pray that the sacred mysteries of the altar, which we have just celebrated in obedience to Our Lord's command, may become a remedy which shall strengthen our weakness in the hard trials that beset us.

EMBER SATURDAY IN PENTECOST WEEK

Station *at St. Peter*

In the Seventh Century due to the postponement of the Ember fast the station was at St. Stephen on the Cœlian

Hill; in the Eleventh Century a return was made to the primitive place, St. Peter.

Of the five scriptural Lessons which precede the *Gloria in excelsis* of the Mass, some refer to the feast of Pentecost and some to the "fast of the fourth month," as St. Leo the Great calls it; they represent a kind of compromise or fusion of the two rites. Formerly the vigil lasted throughout the night, and twelve lessons were read, both in Greek and in Latin; but in the time of St. Gregory the Great the vigil was shortened and brought within more reasonable limits, as we now find it in our present Missal.

Ordinations are held on this day, the various Orders being given as on the Ember Saturday in September.

The Paschal Season closes with the Mass. The Sacrifice of the Mass fittingly brings the holy season of Easter to an end. Our redemption is now accomplished, and the Holy Ghost has come as though to insure its lasting efficacy by means of the sacramental character which He impresses on our souls. This is the special prerogative of the divine Paraclete; His work is always definite, complete, and final, like a conclusion which follows inevitably and irrevocably on its premises. This is the reason why sins against the Holy Ghost can never find pardon; for they are the outcome of the final hardening of the soul in utter hatred of Supreme Love.

EMBER WEDNESDAY IN SEPTEMBER

Station *at St. Mary Major*

The Liturgy of the Ember Day fasts possessed originally a distinctly festive quality, and was partly a festival of thanksgiving for the ingathering of the fruits of the season. These rustic feasts originated at Rome. The observance of the Ember Day fasts was only introduced into Milan in the days of St. Charles Borromeo.

The liturgy of this week has kept to a great extent unchanged its early festive character, which recalls so vividly the rural feasts of ancient Rome at the close of the vintage.

The idea of a special preparation for the solemn Ordinations represents a later addition, which, however, dates from the time of Gelasius I.

The station on Ember Wednesday is, as a rule, at St. Mary Major, and the three Lessons in the Mass are a survival of the ancient Roman liturgical use, which recalls those very early times when to the two Lessons from the Law and the Prophets, customary in the synagogues of the Dispersion, the Apostles added a third lesson taken from the Gospels.

The passage from the Gospel of St. Mark *(9, 16-28)* teaches that humble prayer, on the other hand, and fasting, spiritualize our nature, which is thus raised to a supernatural state, and render it invulnerable to the fatal blows of Satan.

The Church to-day insistently invites us to rejoice, and tells us that this holy joy in the Lord is that which nourishes our spiritual strength.

EMBER FRIDAY IN SEPTEMBER

Station *at the Twelve Holy Apostles*

The Station on Ember Friday is regularly at the Church of the Twelve Holy Apostles in Rome. This arose from the founding of this Church at the same time when the Friday Liturgy became common. An ancient Roman custom of fasting strictly three days in the week was relaxed somewhat under Pope Callixtus and limited to the three periods of the harvest, the vintage, and the drawing off of the new wine.

The Introit bids us seek the Lord; the search after God is in the ancient rule of St. Benedict the one condition by which the vocation of aspirants to the religious life is to be judged. In the prayer we ask that to bodily abstinence we may add mental observances. The Postcommunion of to-day is used in many feasts of saints; we ask for greater benefits which can be none other than the grace of union with Jesus in heaven.

EMBER SATURDAY IN SEPTEMBER

Station and Vigil *at St. Peter's*

This Mass, which was celebrated during the night at St. Peter's, is a last relic of the ancient night vigils held every Sunday during the first three centuries. The verse for the Offertory, "I have cried in the day and in the night before thee," recalls the original nocturnal character of this Mass.

The Lessons recall various Jewish fasts and feasts; thus the second Lesson describes the Fast of Tabernacles. This is also a day for Ordinations; after the first Lesson the *Ostiarii* or door-keepers are ordained; after the second, the *Lectors;* after the third, the Exorcists; after the fourth, the Acolytes; after the fifth the Sub-deacons. This Lesson from Daniel and containing the canticle *Benedicite* concluded the office and served as a transition to the Mass. After the Benedicite came the great Litany with the Ordination of new deacons and priests of the Roman titles. The Roman Pontifical now places the Ordination of sub-deacons after the Lesson from Daniel. The Ordination of deacons after the Epistle of St. Paul to the Hebrews and the Ordination of priests before the last verse of the Tract.

In the Postcommunion we ask God that His grace, of which the Eucharist is the vital source, may be fully efficacious in us, so that the mystical union of the soul with Him which is typified by this Sacrament may attain to its full perfection in heaven.

Short Accounts of Certain Feasts and Lives of Saints Found in the Proper of Saints of This Missal

Feasts of January

JAN. 11. **St. Hyginus,** *Pope and Martyr:* St. Irenæus after listing Telesphorus as a martyr, adds the name of Hyginus. His name was placed in the Roman Missal in the late Middle Ages; during the first two centuries hardly any of the martyrs had left any trace in the Liturgy. Their burial places were generally unknown and their worship was local; there was danger that Catholic devotion to the saints might be regarded as a new form of paganism. Hyginus was a Pope and a martyr (died 142). Because of the Octave of the Epiphany, his feast is celebrated by a simple commemoration in the Mass *Statuit.*

JAN. 14. **St. Hilary,** *Bishop, Confessor and Doctor of the Church:* This feast kept in Tours on January 13 from the end of the Fifth Century was inserted in the Roman Calendar by Pius IX. St. Hilary was a native of Poitiers, and his family was one of the most illustrious in Gaul. In the year 353 he was chosen bishop of Poitiers. About the year 356 he was banished by order of Emperor Constantius. He died in his native city, January 13, 363.

St. Felix, *Martyr:* This holy priest born at Nola, near Naples, died 312, is also commemorated on this day. He is famous for many miracles. Cruel persecution failed to bring about his death; to him the famous St. Paulinus owed his conversion.

JAN. 15. **St. Paul,** *the First Hermit, Confessor:* Innocent XIII raised the traditional feast of St. Paul to the rank of a double for the Universal Church. In the middle of the Third Century, St. Paul, a native of Egypt, fled into the desert, at the age of twenty-two, to escape the persecution that Emperor Decius waged against Christians. There he devoted his life to penance and prayer. He passed nearly a hundred years in solitude, and from the time he was forty-three years old his food was brought to him by ravens. The emblem of the Hermits of St. Paul was a palm-tree; in the Mass of to-day frequent graceful allusions are made to this providential tree which furnished both food and clothing to our saint, and which by its spreading branches so truly symbolized in holy Scripture the supernatural energy of the just. He died about 341, wrapped in the cloak of St. Anthanasius lent to him by St. Anthony of the Desert.

St. Maurus, *Abbot:* St. Maurus, son of the Roman patrician Eutychius and first disciple of St. Benedict, accord-

ing to the *Dialogues* of St. Gregory the Great, hastening in obedience to help St. Placid who was drowning, walked dry-footed on Nero's lake at Subiaco. Died in 584, in France.

JAN. 16. **St. Marcellus,** *Pope, Martyr:* Marcellus did not die a violent death and was formerly venerated at Rome as a Confessor in the original meaning of the word. Because of his mildness in reconciling sinners by the Sacrament of Penance the austere heretical party raised a tumult. The tyrant Maxentius then condemned Marcellus to exile from the trials of which he subsequently died. He may thus be rightly called a martyr because of his sufferings.

JAN. 17. **St. Anthony,** *Abbot:* St. Anthony, the father and patriarch of monks, in all likelihood founded in Egypt the first monasteries authorized in the Church. He died in the year 356, at the age of a hundred and four years. In consequence of the disease called St. Anthony's fire, a great number of hospitals and chapels called after him arose throughout France and Italy.

JAN. 18. **Feast of the Chair of St. Peter at Rome:** Eleven years after the ascension of Our Blessed Lord, St. Peter who had been appointed the head of the Church on earth by Christ Himself, transferred the seat of the Papacy from Antioch to Rome, where he preached the Faith and established his episcopal chair, and there the Bishops of Rome have been ever since accounted his successors. The feast of the Chair of St. Peter is that of the foundation of the See of Rome. From the Third Century it was symbolized by a chair carved in wood or tufa, a relic now kept high in the apse of the Vatican Basilica.

St. Prisca, *Virgin, Martyr:* A commemoration is likewise made of St. Prisca, a noble Roman virgin who suffered martyrdom about the year 275. Her relics are preserved in the ancient church in Rome which bears her name.

JAN. 19. **Sts. Marius, Martha, Audifax, and Abachum,** *Martyrs: Station at the Cemetery* ad Nymphas; This group of Persian martyrs, consisting of husband, wife, and two sons, were originally buried *ad nymphas Catabassi.* They came to Rome under the Emperor Claudius II and visited Christians cast into prison. The Mass for their feast is very ancient and in excellent liturgical form.

St. Canute, *King, Martyr:* St. Canute (died 1086), King of Denmark, by his zeal for the Faith made enemies who put him to death in the Church of St. Alban. Pope Benedict XV adorned his altar in the Church of St. Mary in Trastevere (Rome) with artistic candelabra.

JAN. 20. **Sts. Fabian, Pope, and Sebastian,** *Martyrs: Station at the Cemetery of Callixtus and at that* ad Catacumbas: Pope St. Fabian ruled the Church from A.D. 236 to A.D. 250. He died a glorious martyr in the persecution under Decius in 250. St. Sebastian was a high officer in the army of Emperor Diocletian. When it was learned that he was a Christian he was condemned to death. He was first shot with arrows, but

as he survived this he was finally beaten to death in 288, by order of the Emperor.

JAN. 21. **St. Agnes,** *Virgin, Martyr; Station at the "Lesser Cemetery" of St. Agnes:* St. Agnes, a Roman maiden, in her thirteenth year was beheaded, in the year 304, for the sole reason that she was a Christian. The original Mass for her feast in the Gregorian Sacramentary had a magnificent Preface not inserted in modern Missals. She is praised by all the Fathers of the Latin Church; the family of Constantine built a magnificent basilica at her tomb.

JAN. 22. **Sts. Vincent and Anastasius,** *Martyrs; Station at the Vatican at the Oratory in Jerusalem and at the Monastery* Ad Aquas Salvias *on the Ostian Way:* These two martyrs also had each the honor of a separate stational Mass at Rome. St. Vincent, a Spanish deacon, suffered death for the Faith, under Diocletian, in the year 300. St. Anastasius, a native of Persia, was also put to death for being a Christian. The feasts of these two are both celebrated on the same day. The example of the heroic fortitude of the martyrs who in the hope of the resurrection, rather than betray the Faith, seek no escape from death, is, indeed, necessary in our days when a sentimental pietistic feeling threatens to replace in the conscience of many the practical profession of the Christian life.

JAN. 23. **St. Raymund of Pennafort,** *Confessor:* St. Raymund was born in 1175 of a noble Spanish family. In middle life he entered the Order of St. Dominic. In 1250 he was called to Rome by Pope Gregory IX, who made him his confessor and grand penitentiary. He refused the position of archbishop and also that of general of his Order, and devoted himself to labors among infidels. He died in 1275.

St. Emerentiana, *Virgin, Martyr:* St. Emerentiana is said to have been stoned by the pagans, when, while still a catechumen, she was discovered praying at the tomb of St. Agnes, her foster-sister.

JAN. 24. **St. Timothy,** *Bishop, Martyr:* St. Timothy was a convert of St. Paul who believed that he was intended for an evangelist. Timothy was ordained and at once became the beloved fellow-worker of St. Paul. Finally, he became the first bishop of Ephesus, and while there received the two Epistles which bear his name. In the year 97 he was beaten and stoned to death because of his opposition to idolatrous ceremonies. Pius IX in 1854 raised his feast to the rank of double.

JAN. 25. **Conversion of St. Paul the Apostle;** *Station at St. Paul:* Since the eighth century the feast of the conversion of St. Paul has been set apart by the Church to return thanks to almighty God for His act of grace in bringing the future apostle to the Faith. At one time the feast was even a holy-day of obligation. After the miracle of Christ's Resurrection no other wonder in the history of the early Church is a stronger proof of the divine origin of Christianity than the marvelous conversion of St. Paul.

JAN. 26. **St. Polycarp,** *Bishop, Martyr:* Polycarp, whose name signifies much fruit, was ordained by St. John and made bishop of Smyrna. He was martyred in Smyrna in 165.

JAN. 27. **St. John Chrysostom,** *Bishop, Confessor, Doctor of the Church:* St. John was born at Antioch in 344. He was called Chrysostom, which means "golden mouthed," on account of his eloquence. He was made bishop of Constantinople in 398, and died in 407 after suffering bitter persecution.

JAN. 28. **St. Peter Nolasco,** *Confessor:* St. Peter was born of a noble family in Languedoc, about 1189. He founded the Order for the Redemption of Captives, and for twenty-five years toiled to release Christian captives from Turkish slavery. Worn out by his labors he died on Christmas Day, 1256.

The Second Feast of St. Agnes, *Virgin, Martyr:* According to some, St. Agnes appeared to her parents eight days after her martyrdom. The ancient sacramentaries show clearly that this day celebrates the actual earthly birthday of St. Agnes; the nativity of John the Baptist and of the Blessed Virgin are thus celebrated because they were free from original sin; the earthly birth of St. Agnes is celebrated because her whole life abounded in divine grace.

JAN. 29. **St. Francis de Sales,** *Bishop, Confessor, and Doctor of the Church:* St. Francis de Sales was born near Annecy, 1567. He became bishop of Geneva in 1602. In union with St. Jane Frances of Chantal he founded the Order of the Visitation. His life was filled with good works. He died December 28, 1622. Pope Pius IX made him a Doctor of the Church.

JAN. 30. **St. Martina,** *Virgin, Martyr:* St. Martina was a noble Roman lady who was martyred in the Third Century. Urban VIII composed hymns for her feast.

JAN. 31. **St. John Bosco,** *Confessor:* St. John was born Aug. 16, 1815, at Becchi, Italy. His life work was that of taking care of young boys and girls. For this purpose he founded the Congregation of the Salesian Fathers in 1852 and the Daughters of Our Lady Help of Christians in 1872. Such was his zeal for the welfare of young people that today there are over 1,400 of his institutions spread over the earth. He died in 1888 and was canonized by Pope Pius XI, Easter Sunday, 1934.

Feasts of February

FEB. 1. **St. Ignatius,** *Bishop, Martyr:* St. Ignatius was the third successor of St. Peter at Antioch; a tradition says that he was held on the knee of Our Lord when the Savior spoke the words "Suffer the little children to come unto me." During the persecution of Trajan he was condemned to death and sent in chains to Rome. While on the way he wrote letters to various churches; he rejoiced when he heard the roaring of the lions

set loose to devour him. He was martyred at Rome on October 17, about the year 110. He is commemorated every day in the prayer which precedes the *Pater Noster*, known as the "Great Intercession."

FEB. 2. **The Feast of the Purification of the Blessed Virgin Mary, or Candlemas Day:** The celebration of this feast began very early at Jerusalem. It commemorates not only the Purification of the Blessed Virgin but also the meeting of Simeon and the Infant Jesus in the Temple. In the East it was regarded as a feast of Our Lord; Pope Sergius I ordered that it should be preceded by a penitential procession to St. Mary Major, and thus it became predominantly a feast of the Blessed Virgin. The blessing of the candles as a peculiar rite dates only from the Tenth Century. Candles were distributed at Rome at all nocturnal processions; it is probable that this custom has been retained on this day because of the words of the canticle of Simeon, *"Lumen ad revelationem gentium."*

FEB. 3. **St. Blaise,** *Bishop, Martyr:* St. Blaise, bishop of Sebaste in Armenia, suffered among other torments that of flaying with a wool-combers' brush under Licinius, and was finally beheaded (317). In the Eleventh Century there were thirty-five churches dedicated to him in Rome. He saved the life of a child who was dying choked by a bone. In consequence he is invoked especially for healing all diseases of the throat. His throat is preserved as a relic in the Vatican. The church blesses two candles and prays for all those whose necks the candles shall touch that they be delivered from diseases of the throat and every other evil. He is one of the fourteen "auxiliary" saints.

FEB. 4. **St. Andrew Corsini,** *Bishop, Confessor:* St. Andrew, born at Florence of the noble Corsini family, was consecrated at birth to the Blessed Virgin. His mother dreamed she had given birth to a wolf, which, on entering into the Carmelite Church, was suddenly changed into a lamb. As a young man he fell into many sins, but led by divine grace he entered the Carmelite Order, became its head in Tuscany and later bishop of Fiesole. He was a model bishop, recognizing that the pastoral office demands not mere goodness but an eminent state of sanctity. Died 1373.

FEB. 5. **St. Agatha,** *Virgin, Martyr:* St. Agatha, born in Sicily, resisted the solicitations of Governor Quintianus, who ordered her breast to be torn, but it was healed on the following night by the Apostle, St. Peter, as is mentioned in the Communion. She died uttering a prayer in 251. Her name is in the Canon of the Mass.

FEB. 6. **St. Titus,** *Bishop, Confessor:* St. Titus, the first bishop of the island of Crete, died about the end of the First Century of our era. He received from St. Paul an Epistle, which with the two Epistles to St. Timothy, forms the group known in the New Testament as the Pastoral Epistles.

St. Dorothy, *Virgin, Martyr:* St. Dorothy, a virgin-martyr, was beheaded under Diocletian at the beginning of the

Fourth Century. Legend says that at the moment of her martyrdom the lawyer Theophilus begged of her flowers of Paradise, which she sent to him.

FEB. 7. **St. Romuald,** *Abbot:* St. Romuald at the age of 20, undertook a life of prayer, meditation, and penance. He founded under the rule of St. Benedict an Order which takes its name from a field owned by Maldule. In a vision Romuald while in this field saw a ladder on which monks clothed in white ascended and descended. He acquired this field and built the monastery which he called Camaldule.

FEB. 8. **St. John of Matha,** *Confessor:* St. John of Matha, a Frenchman, with his compatriot, St. Felix of Valois, founded the Trinitarian Order for the redemption of Christian slaves from the Mohammedans. The little cell in which he lived in Rome is still to be seen. On the door of the church nearby there still exists, dating from the time of Innocent III, a striking mosaic of the Savior between two slaves, one white and the other black.

FEB. 9. **St. Cyril of Alexandria,** *Bishop, Confessor, Doctor of the Church:* This feast was instituted in 1882 by Leo XIII, who chose this day because January 28, on which date the saint's name appears in the Martyrology, is already assigned to another Office. The name of St. Cyril immediately evokes the memory of those celebrated early sessions of the Council of Ephesus, when, through the agency of Cyril, the most splendid pages of the doctrine concerning the Blessed Virgin Mary were recorded. Nestorius having thrown doubt upon the dogma that in Jesus Christ there is only one person, it consequently resulted from this heresy that there could no longer be bestowed upon the Blessed Virgin the title of Mother of God, by which the faithful until then had been accustomed to invoke her. He died A.D. 444.

St. Apollonia, *Virgin, Martyr:* St. Apollonia, a Christian virgin of Alexandria, was martyred under the Emperor Decius (249). Because during her martyrdom her teeth were broken and torn out, devotion spread to her as a protectress against tooth-ache. Under divine impulsion she joyfully cast herself into the flames prepared for her.

FEB. 10. **St. Scholastica,** *Virgin:* St. Scholastica, the twin sister of St. Benedict, followed in the footsteps of piety of her saintly brother. In the *Dialogues* of St. Gregory the Great it is related that on the occasion of the last conversation of St. Scholastica with her brother, he had determined to return to his monastery at evening, but Scholastica leaning with her elbows on the table and holding her forehead in her hands, began to shed tears. A violent storm immediately burst forth, and the rain fell in torrents, so that Benedict was compelled to remain and continue the spiritual conversation. St. Gregory says that on that occasion she had more power than he over the heart of God, because whilst St. Benedict upheld the law of discipline and justice she, on the other hand, appealed to a higher law, that of love: *plus potuit, quia plus amavit.* She died in the early half of the Sixth Century.

FEB. 11. **The Feast of the Apparition of Our Blessed Lady at Lourdes:** Our Blessed Lady appeared to Bernadette Soubirous on February 11, 1858, and said "I am the Immaculate Conception." Pope Pius X in 1908 ordered that this feast be kept in the Universal Church on this day. The miracles at Lourdes have continued to the astonishment of the world down to the present time. In 1933 Bernadette was canonized and her feast fixed on this day.

FEB. 12. **The Seven Holy Founders of the Order of the Servants of the Blessed Virgin Mary:** These holy men, canonized by Pope Leo XIII, were Florentine merchants, who lived in the Thirteenth Century. They established the Order of the Religious Servants of the Holy Virgin, commonly called the Servites, which aimed to increase the devotion of Our Lady's seven Sorrows. Their work was rewarded by the conversion of many sinners. They were called Servites by little children whose innocent lips were miraculously opened on one of the public squares of Florence to utter the praises of these seven holy men.

FEB. 14. **St. Valentine,** *Priest, Martyr:* St. Valentine was a holy priest in Rome who assisted the martyrs in the persecutions under Claudius II. In the end he was beheaded for being a Christian, February 14, 270. He was a doctor of medicine as well as a priest; one of the catacombs is dedicated to him.

FEB. 15. **Sts. Faustinus and Jovita,** *Martyrs:* Sts. Faustinus and Jovita, two brothers, suffered death for the Faith at Brescia in Northern Italy, about A.D. 121.

FEB. 18. **St. Simeon,** *Bishop, Martyr:* This holy Bishop was, according to an ancient tradition, the last offshoot of the noble stem of Jesse, and a distant relative of Our Savior. He became Bishop of Jerusalem and was crucified under Emperor Trajan, A.D. 107.

FEB. 22. **The Feast of the Chair of St. Peter at Antioch:** In the ancient Roman traditions the Feast of St. Peter's Chair at Rome was kept on this date; this custom remained unaltered down to the Sixteenth Century. The Chair of St. Peter became a symbol of the universal primacy which Peter and his successors exercised over the whole Church. The Mass is the same as that on January 18, except that there is no commemoration of St. Prisca.

FEB. 23. **St. Peter Damian,** *Bishop, Confessor, Doctor of the Church:* This saintly Bishop of Ostia, selected as advisor by seven popes in succession was a fearless and distinguished son of the Order of St. Benedict, who, in the Eleventh Century—a very turbulent period marked by antipopes, heresies, and a lamentable relaxation of the religious spirit—was like a column of fire guiding the faithful along the narrow path of the Cross of Christ that leads in safety to heaven. He passed from this life to God on February 22, 1072, but because of the feast of the Chair of St. Peter, his yearly commemoration takes place

to-day. Leo XII ordered that his Office—which was at first observed only by the Benedictines—should be extended to the Universal Church.

The Vigil of St. Matthias the Apostle: Commemoration is made, in the Mass of St. Peter Damian, of the vigil, or eve of St. Matthias, Apostle, whose feast is kept on February 24, except in leap year; at that time it is kept on February 25.

The Mass for the vigil of an apostle will be found in the Common of Saints, page 1299. This vigil does not appear in ancient liturgical documents; it was instituted by St. Pius V in order to raise the feast of St. Mathias to the same dignity as that of the feast of the other apostles.

FEB. 24 *(In leap year Feb. 25).* **St. Matthias,** *Apostle:* *St.* Matthias was elected to take the place of Judas among the apostles. He is honored as a martyr by the Church. In the Roman Canon of the Mass the name of Matthias is not among those of the twelve apostles, whose number is completed by the addition of the name of Paul. In the series of apostolic men in the prayer preceding the *Pater noster,* Matthias is named between the Proto-martyr and the Apostle Barnabas. His relics are said to be kept in the Basilica of St. Mary Major. St. Clement of Alexandria says that he gave to us the beautiful maxim: "We must wholly subdue the body through mortification, subjecting it to the spirit of the crucified Jesus."

Feasts of March

MAR. 4. **St. Casimir,** *Confessor:* The festival of this saint, who preserved a virginal purity in the midst of the frivolities of a royal court (died 1483), was instituted by Paul V. He practiced bodily mortification in a high degree, gave abundant alms and meditated continually on the sufferings of Christ.

St. Lucius, *Pope, Martyr:* St. Lucius is praised greatly by St. Cyprian for his manner of dealing with lapsed Christians; he was exiled from Rome almost immediately after he became bishop; he lived only a few weeks after his return.

MAR. 6. ***Sts. Perpetua and Felicitas,*** *Martyrs:* St. Perpetua had just become a mother and St. Felicitas was on the point of becoming one, when they were thrown into prison at Carthage during the persecution of Severus. They prayed that they might become martyrs and were filled with joy at their condemnation. They were put to death in the amphitheatre in 202. They were the first saints to be included from outside Rome in the Roman Calendar of the Fourth Century. They are named in the Canon of the Mass.

MAR. 7. **St. Thomas Aquinas,** *Confessor, Doctor:* At the age of 5, St. Thomas was committed to the care of the Benedictine monks at Monte Cassino; he died at the Abbey of Fossanova in 1274. He is called the "Angel of the Schools." The special glory of St. Thomas, his most salient virtue, is the profound

love which he shows for the sacred tradition of the Church. He appears almost to be one with it, and has therefore become its most authoritative interpreter. It would, indeed, not be easy to find in the annals of Christianity a more inspired mind, reflecting better the perfections of the angelic spirits than that of the great Dominican, who, building upon the foundations laid by the ancient Fathers of the Church, gave with marvelous accuracy a definite form to our knowledge of God. Leo XIII declared him the patron of all catholic schools.

MAR. 8. **St. John of God,** *Confessor:* St. John, because of his divine love called "of God" founded the order of Brothers Hospitallers, which devotes itself to the healing of bodies and of souls. He is patron of Catholic hospitals and of all those whose last days of expiation upon earth, before appearing at the judgment seat of God, are passed amid the throes and agonies of disease. Leo XIII caused his name to be placed in the Litany of the Dying. The pharmacy of the apostolic palaces is always under the direction of a Religious of the Order of St. John of God, who thus holds the post of infirmarian to the Pope. He died March 8, 1550.

MAR. 9. **St. Frances of Rome,** *Widow:* St. Frances, a noble Roman lady, married at the age of 11, was for forty years a perfect Christian spouse. Pope Innocent X placed her name in the Calendar of the Church as a striking example and heavenly patron of the state of widowhood. She was professed as an Oblate of the Basilica of Sta. Maria Nova under the rule of St. Benedict. She renounced all her possessions and labored for the poor even joining crowds of beggars asking for alms. She died 1440.

MAR. 10. **The Forty Holy Martyrs of Sebaste:** The Forty Martyrs of Sebaste suffered in Armenia under Emperor Licinius, A.D. 320. Refusing to sacrifice to idols they were stripped of their clothes and exposed on a frozen pond. They asked God that "the forty who had entered the lists might be forty to win the crown, forty being the number consecrated by the fasts of Jesus, Moses and Elias." God can raise up sons to Abraham from the stone; if we do not correspond to his grace the loss will be ours alone, since God will perform by means of another that which He would otherwise have deigned to accomplish through our instrumentality. This is what happened in the case of the Forty Martyrs of Sebaste. The angels had prepared forty crowns in heaven; one of the confessors of the Faith broke down under the torments, and apostatized, but his place was immediately taken by one of the executioners, who thereby merited the fortieth crown. They were much praised by St. Basil and St. Gregory of Nyssa, and were greatly venerated even in the West.

MAR. 12. **St. Gregory the Great,** *Pope, Confessor, and Doctor of the Church. Night Vigil and Stational Mass at St. Peter:* St. Gregory I, called the Great, was one of the most illustrious of the Popes. For fourteen years his pontificate was a model of ecclesiastical rule. He healed schisms; revived discipline; aided in the conversion of the Spanish and French Goths, and

kindled anew in Britain the light of the Faith. He set in order the prayers and chant of the Church; and the Church reckons him one of her four great Doctors. He died March 12, 604. To this day the Pope when solemnizing High Mass at St. Peter's is vested at the altar which covers the tomb of St. Gregory.

MAR. 17. **St. Patrick,** *Bishop, Confessor:* St. Patrick, Apostle of Ireland, was sent to that country by Pope St. Celestine as a missionary. He found Ireland heathen and left it Christian. St. Patrick died, A.D. 464, and was buried at Down, in Ulster. He scattered the seed of the Gospel with such success that, from the innumerable band of holy men and women which it produced, the verdant land of Erin was known in the Middle Ages by the glorious title of the "Island of Saints"—a glory which three centuries of bitter persecution of the Catholic Faith at the hands of the Anglican Church utterly failed to eclipse. Pius IX in 1859 as a tribute to the vigorous faith of this nation raised the feast of St. Patrick which has appeared in the Roman Breviary since the Fifteenth Century, to the rank of a double. Patrick is the great patriarch of the Irish episcopate, and of Irish monachism. This monachism left its mark throughout mediæval Europe wherever the *Scotti* planted their tents and introduced their traditions. His feast is a holy day of obligation in Ireland; there is a church dedicated to him in Rome, not far from the *Via Salaria.*

MAR. 18. **St. Cyril of Jerusalem,** *Bishop, Confessor. Doctor of the Church:* St. Cyril, Patriarch or Archbishop of Jerusalem, was proclaimed a Doctor of the Church by Pope Leo XIII. His instructions in Christian doctrine, solid, simple, and profound, show the teachings of the Church in his day to be the same as they are to-day. He died in 386, after a troubled episcopate of thirty-five years.

MAR. 19. **St. Joseph,** *Spouse of the Blessed Virgin Mary, Confessor:* Joseph, says the Holy Scripture, was a just man; he was innocent and pure; he was gentle and tender; he was prudent and a lover of silence; above all he was faithful and obedient to divine calls. Devotion to St. Joseph has developed amongst Christian people in so marvelous a manner, following such wonderful laws, that it is impossible not to recognize therein the working of Divine Providence. In the early Church the festivals were such as referred to the mystery of the salvation of the world. The golden period of devotion to Mary began with the Council of Ephesus. Second only to Mary comes Joseph who although not the Father of Jesus, had a father's authority over Him. He was invested with this authority by the Eternal Father. The commands of God to the Holy Family were delivered by an angel to Joseph. During the Fourteenth and Fifteenth Centuries devotion to him grew rapidly fostered by St. Bridget of Sweden and St. Bernardine of Sienna. Pius IX declared Joseph "Patron of the Universal Church."

MAR. 21. **St. Benedict,** *Abbot:* The son of a member of the Roman nobility, he was born at Nursia, near Spoleto, about the year 480. While still quite young, he left Rome, giving up his studies and career in the world and retired to a place called

Subiaco, where he lived as a hermit, receiving the monastic habit from Romanus, monk of a neighboring monastery. After three years of eremitical life, was made abbot of Vicovaro, but the monks, finding his way of life too strict, strove to poison him. He left them and founded, first, twelve monasteries at Subiaco, and later the great Abbey of Monte Cassino where he wrote the Holy Rule. He died in 543. In mediæval Rome there were more than eighty Benedictine monasteries charged with the singing of the Divine Office in the chief basilicas. St. Gregory the Great was the first to encourage the universal devotion to St. Benedict, when less than fifty years after the death of the Saint, he wrote his life and made known his rule. It was owing to him that this immortal code of perfection, kept for greater security in the papal archives at the Lateran, very soon superseded in Europe all other earlier forms of monastic life and became the *Regula Monachorum*, the eminently Roman and papal rule of the monastic devout life. To the Benedictines is conceded a proper Mass with a sequence and Preface proper.

MAR. 24. **St. Gabriel,** *Archangel:* The festival of St. Gabriel was appointed for this day in the Roman Missal by Pope Benedict XV. It is placed close to the festival of the Annunciation of the Blessed Virgin to whom he announced that she had been chosen to become the Mother of God. In the Old Testament he is mentioned in the Book of Daniel, and he was the Archangel who appeared to the High Priest, Zachary, the father of John the Baptist.

MAR. 25. **The Annunciation of the Blessed Virgin Mary:** *Collecta at St. Adrian. Station at St. Mary Major:* This ancient feast, like that of Christmas, was considered originally as a feast of Our Lord, rather than of the Blessed Virgin. It has been fixed on the date of March 25, since before the Seventh Century.

At the High Mass on this day the celebrant and his ministers kneel on the altar-steps during the singing of the *Et incarnatus est,* in the Nicene Creed. Should the feast fall on Passion Sunday, it is celebrated on the following Monday. If it falls in Holy or Easter week it is celebrated on the Monday after Low Sunday.

The Mass, although we are in the middle of Lent, carries us straight back to Advent. Yet this white winter blossom which recalls the snows of Christmas has its own deep significance, for it reminds us of Gideon's fleece—that gracious symbol of the spotless virginity of the Mother of God—which was found by the Prophet newly wet with the dew of spring in the midst of a sun-baked plain in Palestine.

MAR. 27. **St. John Damascene,** *Confessor, Doctor of the Church:* St. John of Damascus suffered much from the Greek Emperors of Constantinople for upholding the teachings of the Church in regard to the religious honor shown to pictures and statues of the saints. After many persecutions, he went to his reward in heaven in 754. Pope Leo XIII ordered his

feast to be celebrated by the Church. His many writings, his knowledge, piety, and eloquence caused him to be compared by the Second Council of Nicæa to a "river of gold." He was the last Byzantine to contribute anything to the formation of the Catholic theological structure. While not a bishop, nor a leader of men, by loving truth and preaching it fearlessly he became a light to shine in the darkness of those separated from the apostolic communion.

MAR. 28. **St. John Capistran,** *Confessor:* St. John Capistran, who was born in 1385 (died 1456) distinguished himself in early life as a public man. At the age of thirty he entered the Franciscan Order and was ordained a priest. From that time his zeal for the salvation of souls was unceasing. In a crusade against the Turks during the Fifteenth Century he was the leading spirit. He was canonized in 1724, and Pope Leo XIII ordered that his feast should be observed by the whole Church. To his preaching and prayer is attributed the victory over the Turks under the walls of Belgrade. The prayers in the Mass make allusion to this triumph and to the fervent devotion practiced by the great Franciscan toward the holy name of Jesus.

Feasts of April

APR. 2. **St. Francis of Paola,** *Confessor:* St. Francis was born at Paola in Calabria (1416). At an early age he led such a holy life that many disciples came to follow his way of living in the desert place to which he had retired. He gave them a rule and formed them into the Order of the Minims placing them in humility a degree below the Friars Minor. His prophecy that the Motherhouse of his order would one day stand on the Pincian Hill in Rome was fulfilled in 1493 when Charles VIII built a church there. After a long life, famous for prophecies and miracles which he seemed to work at will, he died at the age of 91 in 1508.

APR. 4. **St. Isidore,** *Bishop, Confessor, Doctor of the Church:* Devotion to this great Doctor of Catholic Spain, rose in Rome shortly after his death in 636. The Synod of Toledo composed of fifty-two bishops in 652 proclaimed him "Doctor most famous of our day, most recent glory of the Catholic Church, following in time those who had gone before us, but not lower in his knowledge of doctrine." He was the great source of ecclesiastical learning for many centuries. His instruction on the office of a bishop states that the bishop should read the Scriptures and the Canons, imitate the examples of saints, engage in vigils, fasts and prayer, join humility with authority, and place his chastity under the guard of charity, without which all other virtues are nothing.

APR. 5. **St. Vincent Ferrer,** *Confessor:* This great Dominican of the Fourteenth Century (died 1419), calling himself "the Angel of the Judgment" when two or more aspirants claimed the papal throne, brought back to repentance by his powerful preaching and miracles, a great multitude of the faithful. At

first he favored the anti-pope, Benedict XIII, to whom he was confessor, but later realizing the claim of the ambitious Spaniard to be indefensible, he left him and foretold that the skull of the anti-pope would be tossed about the street by children as a plaything. This came to pass in 1811, when the French occupied the castle of Illucca and cast the corpse of the anti-pope buried there out of the window. He celebrated a sung Mass every morning early, imitating the manner of its institution by Our Divine Savior in the room of the Last Supper.

APR. 11. **St. Leo the Great,** *Pope, Confessor, Doctor of the Church:* The feast of this great Pope was transferred from the day of his death, November 10, 461, to April 11, the day on which his body was first laid in the tomb under the outer porch of the old St. Peter's. He is called "Great," not only for his learning, but also for his successful government of the Church by overcoming heretics and saving Rome from the invasion of Attila. The magnificent Offices of Advent are attributed to him and certainly several of his compositions are contained in the Leonine Sacramentary. By his humility, mildness, and charity this great Pope won the love and reverence of emperors, princes, and people of every rank.

APR. 13. **St. Hermenegild,** *Martyr:* St. Hermenegild, a Spanish prince, was a convert from Arianism, thanks to the influence of his Catholic wife and the instructions and prayers of St. Leander. His conversion so angered his father, the king, that the monarch had him cast into prison. On Easter night a heretical Arian bishop was sent to him with Holy Communion, but he refused to receive even the Easter Communion from the hands of a heretic, and his father then put him to death. St. Gregory the Great learned of his martyrdom while at Constantinople and inserted the account in the third book of his *Dialogues.*

APR. 14. **St. Justin,** *Martyr:* St. Justin, a converted philosopher, and probably priest, is the greatest of the early Apologetes. Before arriving at the sublime knowledge of the Cross he passed through all the various schools of philosophy. He fearlessly proclaimed Christianity, both in argument with the Jew Trypho and in his *Apologies* to the Emperors and the Senate. As in the writings of St. Justin, so in his Mass said to-day, the antithesis between human learning and divine knowledge is ever recurring. Thus in the Gradual we read "The wisdom of this world is foolishness with God" (I Cor. iii, 19). Under the Emperor Marcus Aurelius he was scourged and put to death April 13, 162. His tomb is believed to be in the Cemetery of Priscilla, and in 1882, Pope Leo XIII made him after Thomas Aquinas, Patron of Catholic Philosophy, and prescribed the celebration of his feast throughout the whole Church.

Sts. Tiburtius, Valerian and Maximus, *Martyrs:* St. Valerian was espoused to St. Cecilia, and was converted to the Faith by her, and with her became the means of converting his brother, Tiburtius. Maximus, the officer appointed to attend their execution, was brought to the Faith by their example.

APR. 17. **St. Anicetus,** *Pope, Martyr:* St. Anicetus was Pope when St. Polycarp, the disciple of St. John came to Rome to consult about the date on which Easter should be kept. The reasons offered by St. Polycarp did not convince St. Anicetus, nor did the argument of Anicetus move St. Polycarp. St. Anicetus had such respect for St. Polycarp, who had known St. John the Evangelist, that although disagreeing on this matter of discipline, he allowed St. Polycarp to celebrate Mass in the presence of all the faithful in Rome. He was given the title of martyr, because of his sufferings for the Faith, although he was not put to death by his persecutors. He died about 161, and was buried in the Vatican near the tomb of the Apostles, where all the Popes of the first two centuries were buried.

APR. 21. **St. Anselm,** *Bishop, Confessor, Doctor of the Church:* St. Anselm was born at Aoust, in Piedmont, of noble parents. He embraced the religious life, became an abbot, and succeeded Blessed Lanfranc as Archbishop of Canterbury. Banished by William Rufus, he found at Rome under Urban II a warm welcome; he assisted the Pope in combating the errors of the Greeks at the Council of Bari. Full of faith he said, "God loves nothing better in this world than the liberty of His Church." Pope Leo XIII on his death bed composed some verses in honor of St. Anselm and caused them to be sent at once to the great basilica adjoining the university college of the Benedictine Order, which had been built under this Pontiff. (Died April 21, 1109.)

APR. 22. **Sts. Soter and Caius,** *Popes, Martyrs:* St. Soter was raised to the Papacy after the death of St. Anicetus, about 161, and was martyred under Emperor Marcus Aurelius. St. Caius succeeded St. Eutychian as Pope in 283. He died April 21, 296. For his sufferings under Diocletian he was made a martyr although he died a natural death. Ancient inscriptions bear testimony to the devotion of the faithful to these Pontiffs.

APR. 23. **St. George,** *Martyr:* The feast of St. George is found in the Ethiopian, Coptic, Syriac, and Latin liturgies. The ancient "Georgia" is named after him. He is renowned as the armed defender of the Church, one who carried the trophies of victory over the enemy. The Emperor Diocletian had at first favored this illustrious son of a noble family of Cappadocia, but when St. George reproached the Emperor with his cruelty to Christians, he was cast into prison and put to death with such great cruelty that in the Eastern Liturgy he is styled the "Great Martyr." England chose him for her patron in 800.

APR. 24. **St. Fidelis of Sigmaringen,** *Martyr:* St. Fidelis of Sigmaringen (Suabia) was born in 1577 and was ordained a priest in 1612. He brought so many into the Church that he incurred the hatred of the Swiss Calvinists, who killed him in 1622. He is the proto-martyr of the later reformed Capuchin Friars Minor.

APR. 25. **St. Mark the Evangelist;** *Major Litanies. Station at St. Peter's:* The procession on this day is in no way related

to the feast of St. Mark; if the feast be transferred the Great Litanies are not transferred, unless Easter Sunday should fall on April 25, when the procession would take place on the following Tuesday. The feast of St. Mark was not regularly inserted into the Roman Calendar until about the Twelfth Century. This is explained by the original association of the commemorations of the saints with their tombs. Although St. Mark was among the first who with St. Peter brought the Faith to Rome and at the request of the Romans themselves, wrote his Gospel, he did not die in the Holy City.

Mark is said to have been the young man who, on the night that Jesus was made prisoner, left the sheet in which he was clothed, in the hands of the soldiers and fled naked. He accompanied his cousin, Barnabas and Paul, on their first apostolic mission. Paul, however, would not take him along on the second journey; when Paul was in prison at Rome, Mark was again closely associated with him. To St. Mark is attributed the foundation of the Church in Alexandria, which See he governed for about twenty years and in the end was martyred, about the year 70. His body was taken to Venice whose patron he has been since the Ninth Century and where there is a great Basilica dedicated to his name.

APR. 26. **Sts. Cletus and Marcellinus,** *Popes and Martyrs:* According to the testimony of St. Irenæus, Cletus is to be identified with Anacletus, who governed the Church after Linus and before Clement. Of his actions we know nothing beyond the notice in the *Liber Pontificalis* to the effect that he embellished the tombs of the Princes of the Apostles, and that he himself was buried in the Vatican. The fact that Cletus was raised to the supreme pontificate, whilst the immediate disciples of Peter and Paul were still living, testifies to his great merits.

Even more obscure is the history of Pope Marcellinus, concerning whom the strangest legends were circulated from very early days. According to certain apocryphal writings, dating from the time of the disputes of Symmachus, he had formerly offered incense to idols, but had afterwards expiated his apostasy like Peter, and had voluntarily exposed himself to martyrdom. St. Cletus lived in the First Century; St. Marcellinus at the end of the third.

APR. 27. **St. Peter Canisius,** *Confessor and Doctor of the Church:* St. Peter Canisius, called "The Second Apostle of Germany," as St. Boniface was the first, was the first German Jesuit. He was born at Nymwegen, May 8, 1521, and was received into the Society of Jesus by Blessed Peter Faber, at Mayence, May 8, 1543. After an extraordinarily apostolic life as teacher, orator, writer, adviser, he died a holy death on December 21, 1597, at Freiburg, Switzerland. He was beatified November 20, 1868, and canonized May 21, 1925. He had a great love for children; to him we owe the first catechism of Christian Doctrine; he is often pictured as surrounded by a group of devout children, teaching them the catechism. The greatest stress he placed upon the education

of priests. "To train good priests," he said, "is the simplest way towards the sanctification of an entire people."

APR. 28. **St. Paul of the Cross,** *Confessor:* St. Paul of the Cross, born at Ovada, founded the Congregation of the Passionists, amid the solitary rocks of Monte Argentaro. He felt that in order to form apostles and missionaries it is necessary to have retirement from the world, seclusion, spiritual recollection, strict poverty, and austere penance. He preached everywhere the mystery of the Cross; the Passionists make a vow to propagate the memory of Our Savior's passion. He died in Rome October 18, 1775.

St. Vitalis, *Martyr:* St. Vitalis was a martyr of Ravenna; the Emperor Justinian erected a splendid basilica in his honor. He was martyred by being buried alive up to his waist and then stoned.

APR. 29. **St. Peter of Verona,** *Martyr:* St. Peter was a Dominican priest of unspotted life, who labored earnestly for the conversion of heretics. In the end he was cruelly killed near Como, in Italy, Aprill 6, 1252. He was the object of widespread veneration in Italy during the Fifteenth Century. In his day heresy was a crime against the state and punished by civil authority. St. Peter, as inquisitor, was thus able to protect the Faith and to save the state from revolution.

APR. 30. **St. Catharine of Siena,** *Virgin:* St. Catharine of Siena was the twenty-third in a family of twenty-four children. She is best known for the work she did in persuading Gregory XI in bringing the Papacy from Avignon back to Rome. She worked miracles for the sake of the poor and the afflicted. At the age of eighteen she received the habit of the Third Order of St. Dominic. For three years she never spoke to any one but God and her confessor. During her prolonged fast her only food was Holy Communion. Our Savior appearing to her on one occasion offered her a crown of thorns and another of roses, bidding her choose; she eagerly took the crown of thorns and forcibly pressed it upon her head. She died in 1380.

Wednesday after the Second Sunday after Easter; THE SOLEMNITY OF ST. JOSEPH, *Spouse of the Blessed Virgin Mary, Patron of the Universal Church, Confessor:* This feast became obligatory on the Universal Church after the occupation of Rome by the troops of Victor Emmanuel II. The Pope proclaimed St. Joseph Patron of the oppressed Household of the Faith, and entrusted to him the defence of the Catholic Church. By virtue of his espousals to Mary he became the representative of the Eternal Father in the Holy Family of Nazareth; he still continues to exercise his fatherly care over the Catholic Church, and extension and continuation of the family life of Bethlehem and Nazareth.

At first the feast of the Patronage of St. Joseph was appointed for the Third Sunday after Easter, but when, in the liturgical reform of Pius X, it was desired to restore to the

Sunday Offices their precedence over those of the saints, the feast of St. Joseph had also to give way and was anticipated on the preceding Wednesday.

To compensate for this is was raised to the rank of a feast of the first class with an Octave.

In her Liturgy the Church attributes to St. Joseph a special power of intercession on behalf of the dying. This most holy patriarch was assisted in his own agony by Jesus and Mary, in whose arms he gave up his soul to God, more by the force of love than by that of suffering.

Feasts of May

MAY 1. **Sts. Philip and James,** *Apostles:* In the Church of the Twelve Apostles in Rome there were some relics of the apostles Philip and James the Just or Less. Because of the consecration of the Church of the Holy Apostles on May 1, and the relics of St. James preserved in this Church, the feast of James the Less was joined with that of St. Philip and celebrated on this day. The stational mass is said here on all Fridays in ember week and on Easter Thursday. The apostle St. Philip was one of the first chosen disciples of Christ. He preached the Gospel in Eastern Europe, and in Phrygia, and in the end suffered death by crucifixion. St. James governed the Church of Jerusalem for nearly thirty years, until about A.D. 62, when he was stoned to death by the Jews.

MAY 2. **St. Athanasius,** *Bishop, Confessor, Doctor of the Church:* St. Athanasius, Doctor of the Church and Patriarch of Alexandria, one of the most renowned of the Fathers of the Church, was the heroic and successful defender of Catholic doctrine against Arius. After many sufferings in the cause of God's Church, he died May 2, 373.

While living in Rome during his exile he described to the Romans the wonderful life of Antony and Pachomius in Egypt, sowing the seed of monasticism in Rome. He taught with great power the independence of the Church from civil authority.

MAY 3. **The Finding of the Holy Cross:** The Cross on which Our Blessed Lord suffered for us was, following Jewish usage, buried on Mount Calvary after the Crucifixion. The precise spot was revealed in a vision to the Empress Helena, mother of Constantine, the first Christian Emperor.

This date commemorates the recovery of the True Cross in the reign of the Emperor Heraclius and its delivery by him about the year 629 into the hands of the Patriarch Zacharias of Jerusalem, from which city it had been carried away some years previously by the Persians with the object of transporting it to their own country.

God has been pleased to give so much power to the Cross that at its sign alone the demons fly; by it the priest blesses the faithful, the devout receive abundant graces. The early Christians had so much devotion to it that, according to the ancient Fathers, they never began any action without first making the sign of the cross upon themselves.

In the Middle Ages no public deed, inscription, law etc., was begun to be written without first tracing upon it the sign of the cross. This sign was accepted as the signature of the uneducated; it often preceded that of ecclesiastics, and in many country districts even the dough and the bread were marked with a cross before they were baked.

Sts. Alexander, Eventius, Theodulus, and Juvenal, *Martyrs:* St. Alexander, Pope, was martyred, A.D. 119, in the tenth year of his pontificate. With him suffered Sts. Eventius and Theodulus, St. Juvenal, (A.D. 367), also commemorated on this day, was a holy bishop in Central Italy,

MAY 4. **St. Monica,** *Widow:* St. Monica, born in Africa, married a pagan whom she converted. As described in the ninth book of his *Confessions,* the beautiful figure of the mother of St. Augustine will continue to live in the Church as one of the finest examples of a Christian mother. Night and day she prayed for her son; he tells us that she "shed for him more tears than other mothers shed over a coffin." God heard her prayers after twenty years and gave to her son, under the influence of St. Ambrose, the grace of conversion. She died at Ostia in 387, after God had granted to her and to Augustine a marvelous ecstasy.

The body of St. Monica remained at Ostia until the year 1162, when a certain Walter Prior, of the Canons Regular of Aroasia, in Belgium, removed the body secretly from its tomb and carried it off to his own monastery. The celebration of her feast on the 4th of May spread from this monastery through Belgium, Germany and France and thus came into general liturgical use.

MAY 5. **St. Pius V,** *Pope, Confessor:* Coming from a family in poor circumstances, a Dominican friar from his fifteenth year, this great Pope as a simple Religious, as bishop, and as cardinal was famous for his intrepid defence of the Faith and discipline of the Church, and for the spotless purity of his life. The secret of his power lay in seeking the glory of God alone, and in his constant attention to prayer. By this latter means he overcame the insolence of the Turks and sanctified the people entrusted to his care. His name adorns the front page of the Roman Missal and Breviary, because it was by his authority that the revision of the liturgical books was brought to a conclusion. Since his time the Holy See and the entire hierarchy have followed definitely the road of that salutary revival of the ecclesiastical spirit which was marked out by the Council of Trent. He died in 1572.

MAY 6. **St. John before the Latin Gate:** Besides the solemn feast two days after Christmas, the Church commemorates the attempt to put St. John to death in a caldron of boiling oil outside the Latin Gate. The saint came from it unhurt, and even more vigorous than before. A church now marks the site which a late tradition assigns to this event. This feast celebrates the martyrdom of the evangelist who, according to the prophecy of the Savior, was also, like his brother, to

drink of the chalice of the Passion, in order that he might have the right to one of the highest thrones in the Messianic kingdom, which his mother had begged for him.

MAY 7. **St. Stanislaus,** *Bishop, Martyr:* St. Stanislaus, a Polish martyr, was Bishop of Cracow. King Boleslaw II was outraging the whole kingdom by his acts of lust and cruelty. St. Stanislaus, finding all remonstrances useless, excommunicated him. By order of the king he was cut in pieces at the foot of the altar while celebrating High Mass on the feast of the Apparition of St. Michael in the oratory of the Holy Archangel on the outskirts of Cracow. As, however, that day has been dedicated from the early Middle Ages to St. Michael, when the feast of the martyred bishop was introduced into the Calendar of the Universal Church by Clement VIII, it was kept in anticipation on the eve of his death.

MAY 8. **The Apparition of St. Michael the Archangel:** There are several feasts of St. Michael in the Liturgy. Very ancient is the commemoration of the dedication of the celebrated Lombard sanctuary on Sant'Angelo on Monte Gargano in Apulia, near the ancient Sipontum. There is a tradition that St. Michael appeared on this mountain and requested that a church be erected to him and all the angels.

In the Old and the New Testament St. Michael, in the struggle against the Evil One, is always depicted as the invincible champion of God. The mystery of iniquity which, according to St. Paul, shall be boldly revealed in the last ages of the world and which has already begun its work of preversion, meets at present with an obstacle which hinders its full development. This obstacle is usually said to be the protection of St. Michael. St. Michael is appointed by God himself to be the protector and defender of the Church. After the protective duty conferred on St. Joseph, there is no work on earth of such great importance and sublimity as that entrusted to St. Michael.

MAY 9. **St. Gregory Nazianzen,** *Bishop, Confessor, Doctor of the Church:* St. Gregory of Nazianzen, one of the Fathers of the Greek Church, was born in Asia Minor; he was made a bishop and afterward Patriarch of Constantinople. He labored with wonderful success against the Arians. His success drew on him the hatred of the enemies of the Faith. Finally, he resigned his See and retired to his native town, where he died in 390. As a champion of the Faith he was so well equipped, so strenuous, and so exact that he is called St. Gregory the Theologian. His firmness restored the Faith of the Council of Nicea to Constantinople; he was, however, a man of gentle spirit and eminently poetic mind. Renouncing his bishopric he set his heart on the contemplative life and monastic discipline.

MAY 10. **St. Antoninus,** *Bishop, Confessor:* St. Antoninus entered the Dominican Order in his sixteenth year. In 1446 he was compelled to accept the archbishopric of Florence. When the false Renaissance was beginning to give a tone of

classical paganism to society he set an example of fervent pastoral zeal, joined with the love of study and of the most austere virtues of the cloister. He died in 1459.

Sts. Gordian and Epimachus, *Martyrs:* Under Pope Adrian I the bodies of these two martyrs were placed in the same tomb. Gordian was a Roman judge converted by a holy priest who was brought before him for trial under Julian the Apostate. St. Epimachus was an Alexandrian martyr who at first had a separate mass in the Liturgy.

MAY 12. **Sts. Nereus, Achilleus, Domitilla, and Pancras,** *Martyrs:* Sts. Nereus and Achilleus were servants of St. Flavia Domitilla. She was the wife of the consul Flavius Clemens, cousin of the Emperor Domitian. She died in exile on the island of Pandataria. Her granddaughter, likewise Domitilla, also died in exile on the island of Pontia. The virgin whose feast is celebrated to-day is the second Domitilla.

The fourteen-year-old Pancras suffered martyrdom probably in the reign of Diocletian, and was buried by the matron Ottavilla in a property belonging to her on the *Via Aurelia,* where the basilica dedicated to him still stands. There the station is celebrated on Low Sunday, when the neophytes, newly born in the Spirit, used to put off their white baptismal garments. In the Middle Ages it was the custom that the most solemn oaths should be taken at the tomb of the martyr Pancras, as though the simple innocence of a childhood consecrated by the blood of martyrdom would ensure a safer guarantee of their genuineness. The Romans venerated him with great fervor.

MAY 13. **St. Robert Bellarmine,** *Bishop, Confessor, Doctor of the Church:* St. Robert Bellarmine, of whom Pope Clement VIII said: "The Church of God had not his equal in learning," was born in 1542 at Montepulciano and died in 1621. He entered the Society of Jesus, was made a Cardinal and distinguished himself by his teaching, preaching, writing and defense of the rights of the Church. During St. Aloysius' last years, St. Robert was his spiritual director. He was beatified in 1923, canonized and declared a Doctor of the Church in 1931. He is the patron of catechetical instruction, and members of the Confraternity of Christian Doctrine may gain a plenary indulgence on his feast day under the usual conditions.

MAY 14. **St. Boniface,** *Martyr:* St. Boniface, a Roman martyr, suffered at Tarsus, the capital of Cilicia, at the beginning of the Fourth Century. He had gone thither, as a penance for the sins of his past life, to recover relics of the saints. After his martyrdom his body was taken back to Rome and enshrined in a church that was erected in his honor.

MAY 15. **St. John Baptist de la Salle,** *Confessor:* St. John Baptist de la Salle was canonized by Leo XIII, who also extended the observance of his feast to the Universal Church. His place in ecclesiastical history is chiefly important from the social point of view, since at least two centuries before

world changes rendered necessary the education of the masses, and before technical schools had gained for themselves the all-important place in the training of the young which had up till then been held exclusively by classical teaching, God gave him an intuition of this need as though by a prophetic vision. St. John Baptist de la Salle, answering the divine call, resigned his honorable position as a canon of Rheims, and, overcoming much opposition and many difficulties, founded the Society of the Brothers of Christian Schools, which still is productive of so much good throughout the Church. He died at Rouen on Good Friday, April 7, 1719, at the age of 68.

MAY 16. **St. Ubaldus,** *Bishop, Confessor:* St. Ubaldus, Bishop of Gubbio in Central Italy, died at his post in 1160, after great devotion to his flock and with such a reputation for sanctity that he was canonized in less than thirty years after his death. He is remembered for his great power over the evil spirits.

MAY 17. **St. Paschal Baylon,** *Confessor:* St. Paschal Baylon, was a simple lay brother of the Franciscan Order, and, by preference, occupied himself with the roughest and most servile tasks. He was distinguished by an ardent love and devotion to the Blessed Sacrament. He died in the odor of sanctity, May 15, 1592. Even after death his body moved and his eyes opened in an act of adoration when the priest raised up the sacred host at the elevation in the Mass. Pope Leo XIII declared him protector of all Eucharistic Congresses and works.

MAY 18. **St. Venantius,** *Martyr:* St. Venantius, at the age of fifteen, was seized as a Christian, and was beheaded with his converts by order of Emperor Decius in 250. Clement X, who had a particular devotion to this holy youth, ordered his feast to be kept throughout the Church.

MAY 19. **St. Peter Celestine,** *Pope, Confessor:* St. Peter Celestine was the founder of the Celestine Order. He was living in a mountain solitude when he was called to Rome by his election to the Pontificate. He was accused of excessive simplicity in public affairs, nor did he deny the truth of this accusation. Other Popes, such as Sts. Martin and Benedict IX had resigned the Papacy; the Thirteenth Century canonists nevertheless, disputed whether it was lawful for the Supreme Pontiff ever to renounce his position. Celestine V decided the question according to primitive Roman traditions, and laid aside the papal robes to return to his former monastic life. Both during his pontificate and after his humble abdication, he worked many miracles. He died May 19, 1296.

St. Pudentiana, *Virgin:* St. Pudentiana, a Roman virgin, was the daughter of the Senator Pudens, who had been converted by Sts. Peter and Paul. Pudentiana and her sister, St. Praxedes, passed their lives in good works.

MAY 20. **St. Bernardine of Siena,** *Confessor:* St. Bernar-

dine of Siena in Italy was a Franciscan friar, who devoted his life to the saving of souls. He it was who started the devotion to the Holy Name of Jesus. St. Bernardine died May 20, 1444.

MAY 25. **St. Gregory VII,** *Pope, Confessor:* St. Gregory VII was one of the most famous of the successors of St. Peter. He was born at the foot of the Capitol, near the deaconry of St. Mary *in Portico,* which he caused to be restored after he had become Pope, reconsecrating the high altar. In his early youth Hildebrand was professed in the Order of St. Benedict in the little monastery of St. Mary on the Aventine, where the Priory of the Knights of Malta now stands. He was elected Pope in 1073, and his conflicts with Henry IV, Emperor of Germany, have made his name immortal throughout the whole Christian world. On May 25, 1085, in the twelfth year of his pontificate, Gregory entered into his rest. He died in exile at Salerno, where his body is buried in the Cathedral.

St. Urban I, *Pope, Martyr:* St. Urban, who succeeded St. Calixtus in the year 223, was Pope for seven years. He suffered martyrdom under Emperor Alexander Severus.

MAY 26. **St. Philip Neri,** *Confessor:* This holy priest who died in 1591, exercised the apostolic ministry at Rome for about fifty years, and in the midst of a frivolous and corrupt society became the adviser of Popes, of Cardinals and of some of the most distinguished persons of his time. Until recent years his feast was kept in Rome as a holy day of obligation and the Pope himself used to go in state to celebrate Mass at his tomb in St. Mary *in Vallicella.* He instituted the Congregation of the Priests of the Oratory; he desired to reawaken the religious spirit in Christian society through the frequenting of the holy sacraments and through catechetical instruction.

Stern and severe towards himself he was full of gentleness towards others and even humorous when the occasion required it. St. Philip was able to raise the dead to life, to hear their confession, to converse with them, and then, at their request to open to them once more the gates of eternity by the sign of the cross. He refused all ecclesiastical honors, even the cardinalate. He was so filled with love at Holy Mass, that he used to spend three hours in offering the Holy Sacrifice.

St. Eleutherius, *Pope, Martyr:* St. Eleutherius succeeded St. Soter in the pontificate in 176, and governed the Church for fifteen years. He died a martyr, 192.

MAY 27. **St. Bede,** *Confessor, Doctor of the Church:* St. Bede, the illustrious ornament of the Anglo-Saxon Church and the first English historian, is universally known as "Venerable Bede." He was declared a Doctor of the Church by Pope Leo XIII. He trained six hundred scholars, who were attached to him by his piety, learning, and sweet disposition. He left beautiful lives of Anglo-Saxon saints, and his commentaries on the Scriptures are still in use by the Church.

He died May 26, 735. Historians relate of him that he passed no time in idleness and never ceased to study; he always read, always wrote, always thought, and always prayed.

St. John I, *Pope, Martyr:* St. John I was Pope during the reign of Theodoric, the Arian king of the Goths, who cast him into a dungeon at Ravenna, where he died from his sufferings, May 27, 526. His body was carried to Rome and buried under the porch at St. Peter's.

MAY 28. **St. Augustine of Canterbury,** *Bishop Confessor:* St. Augustine was a Roman monk, and was sent by Pope Gregory the Great with forty companions to England in order to convert that land to the Faith. The result far surpassed the expectations of the Pope, for God set his seal on the preaching of St. Augustine by so great a number of miracles that the age of the apostles seemed to have come again. Ethelbert, the King of Kent, together with the chief persons of his court, was the first to receive Baptism from the hands of the saint, who gave bodily health to the sick as well as salvation to their souls.

By command of St. Gregory, Augustine was consecrated the first Bishop of the English by Virgilius of Arles. Returning to England, he consecrated bishops for other Sees and established his own See, as Primate, at Canterbury, where he also built a monastery. He died on May 26, 609, and was at once venerated as a saint. This feast was placed on the Calender by Leo XIII.

MAY 29. **St. Mary Magdalen dei Pazzi,** *Virgin:* St. Mary Magdalen dei Pazzi was born in 1566. The charity that burned in her heart led her to enter a Carmelite convent at the age of eighteen. Among the special gifts for which St. Mary Magdalen is celebrated, is the sweet perfume which to this day is given out by the pure and incorrupt remains of this holy virgin. Many of the revelations granted to this saint are also famous, such as one concerning the immense glory attained by St. Aloysius Gonzaga in heaven. She died May 25, 1607.

MAY 30. **St. Felix I,** *Pope, Martyr:* Pope St. Felix, in the sixth year of his pontificate, received the martyr's crown under Emperor Aurelian, 274. It was St. Felix who commanded Masses to be celebrated over the tombs of martyrs in remembrance of which the relics of martyrs are still placed in the altar stone.

MAY 31. **St. Angela Merici,** *Virgin:* The feast of the foundress of the Ursulines under the rule of the Third Order of St. Francis was inserted in the Calendar of the Universal Church by Pius IX in 1861. The devout pilgrimages of St. Angela to the Holy Land and to Rome recall, in a manner, those made by St. Bridget of Sweden some two centuries earlier. She showed the same faith and enjoyed equal respect with the Popes, so much so that Clement VII would not allow her to leave the Eternal City. After having brought together a band of holy women, who devoted themselves to the Christian education of girls, St. Angela passed away from this life, full of merits, on January 27, 1540.

MAY 31. **St. Petronilla,** *Virgin:* St. Petronilla was long venerated as the daughter of St. Peter; recent study has shown that she belonged to the Roman family of the Aurelii. The mistake arose from misunderstanding an inscription. On her tomb the Pope and the Roman Church formed by oath a spiritual relationship with France, which thus became the eldest daughter of the Church.

Friday after the Octave of Corpus Christi; FEAST OF THE SACRED HEART OF JESUS:

The origin of this feast is similar to that of the Blessed Sacrament. The symbolism surrounding the wound in the side of Jesus made by the lance of Longinus, from which flowed blood and water, was already familiar to the early Fathers of the Church. There are wonderful pages in the writings of St. Augustine and St. John Crysostom about the Church which, radiant with youth, springs from the side of the new Adam asleep upon the cross, as well as about the divine sacraments which flowed from the loving Heart of the Redeemer.

This tradition of the Fathers was preserved and developed by the Benedictine school of piety; so that when, finally, in the Twelfth Century, St. Bernard directed the mystical devotion of his monks of Clairvaux towards a special *cultus* of the human nature of the Savior, the devotion to the Sacred Heart after the manner now paid to it by the Liturgy may be said to have come into being. From simply meditating on the wounds of Jesus, the Benedictine mystics had developed a special devotion to that in His side, and entering through the opening made by the lance of Longinus, had penetrated to his very Heart wounded by the lance of love.

The feast of the Sacred Heart was given approbation by Clement XIII in the year 1765. In 1856 at the urgent request of the French Bishops, Pope Pius IX extended the feast to the Universal Church. On June 11, 1899, by order of Pope Leo XIII and with the formula prescribed by him, all mankind was solemly consecrated to the Sacred Heart. Popes Pius X and Pius XI were authors of further acts of approval and finally, on January 29, 1929, the latter Pontiff approved and ordered for use in the Universal Church the proper Office and Mass for the feast and its octave as set forth in the decree of the Sacred Congregation of Rites of the same date.

Feasts of June

JUNE 2. **Sts. Marcellinus, Peter, and Erasmus,** *Martyrs:* Sts. Peter and Marcellinus, the latter a priest, suffered martyrdom under Diocletian. St. Erasmus, a bishop in the south of Italy, also suffered martyrdom in the same persecution.

JUNE 4. **St. Francis Caracciolo,** *Confessor:* St. Francis Caracciolo, born in the kingdom of Naples, was one of the founders of the Order of Clerks Regular, who in turn watched in perpetual adoration before the Blessed Sacrament. His short life of forty years was profitable in the sight of God;

he edified by his holy life, not only Naples and Rome, but also distant Spain. He died on June 4, 1608, and was canonized by Pope Pius VII.

JUNE 5. **St. Boniface,** *Bishop, Martyr:* St. Boniface was a native of Devonshire, England. His first attempt to convert pagans having failed, he went to Rome where he received the Pope's blessing on his mission, and then set forth with the papal authority to preach to the German tribes. He thus became the apostle and first archbishop of the Germans. While engaged in his earnest work he, with other Christians, suffered martyrdom, on June 5, 755. Pius IX extended the Office of St. Boniface to the whole Church.

JUNE 6. **St. Norbert,** *Bishop, Confessor:* St. Norbert, archbishop of Magdeburg, in North Germany, was the founder of the Canons Regular or Premonstratensians, as they were called. The doctrine of the Real Presence having been questioned by Tanchelin of Antwerp, our saint, who was distinguished for his devotion to the Blessed Sacrament, reclaimed many who had fallen away, and rekindled the love of Our Lord in the Blessed Eucharist. His order takes its name from Prémontré where it was founded. The chief characteristic of the mission of St. Norbert was his eloquent preaching of the word of God. This is an entirely apostolic mission which is not always appreciated as much as it should be. The preaching of the Gospel is indeed a most necessary thing, for no man can believe the Word of God and be saved except there be an apostle to preach it to him. He died in 1134, worn out with toil.

JUNE 9. **Sts. Primus and Felician,** *Martyrs:* These two martyrs were brothers who gave their lives for the Faith, June 9, under Diocletian. Hundreds of spectators who witnessed their martyrdom proclaimed themselves Christians and likewise suffered for the Faith. Their bodies were the first to be brought into Rome from the cemeteries outside the walls.

JUNE 10. **St. Margaret,** *Queen of Scotland, Widow:* St. Margaret was the granddaughter of an English king. In 1070 she married Malcolm III of Scotland, and reigned as queen of that country for twenty-three years. She gave bountifully to the poor and saw that the laws of God and His Church were observed throughout her realm. Pope Innocent XII appointed June 10 for the observance of her feast. She was the guardian angel of her people, on account of which Clement X proclaimed her the patron of Scotland. She died in 1093.

JUNE 11. **St. Barnabas,** *Apostle:* St. Barnabas, who was originally known as Joseph, a rich levite, was a native of Cyprus. According to *The Acts of the Apostles,* he "having land, sold it, and brought the price, and laid it at the feet of the apostles." In company with St. Paul they journeyed to the cities of Asia Minor and the people were amazed at their preaching. St. Paul constantly gives him the title of apostle, which has therefore been ascribed to him in the

Liturgy. Persecuted by the Jews he was stoned to death in the island of Cyprus. His name is mentioned in the Canon of the Mass immediately after that of St. Matthias.

JUNE. 12. **St. John of St. Facundus,** *Confessor:* St. John was born at St. Facundus in Spain, and belonged to the Augustinian Order. He was distinguished for his devotion during holy Mass; he loved peace-making and brought an end to a civil war among the factions in Salamanca. He died June 11, 1470.

Sts. Basilides, Cyrinus, Nabor, and Nazarius, *Martyrs:* Sts. Basilides, Cyrinus, Nabor, and Nazarius were Christian soldiers in the army of Maxentius. They were beheaded by order of Aurelius, prefect of Rome.

JUNE 13. **St. Anthony of Padua,** *Confessor:* St. Anthony of Padua, of the Order of St. Francis, was called the "Hammer of Heretics." For nine years he labored in France, Italy, and Sicily. Men heard his voice, saw his miracles, and their hearts were turned to God. Nothing is lacking to the glory of St. Anthony; he had a great desire for martyrdom, and on that account he entered the Franciscan Order and set sail for Mauretania. He was an apostle, and the fame of his fervent preaching filled Italy and Rome, where he proclaimed the Word of God in 1327. Both during his lifetime and after his death in 1331, St. Anthony became renowned as a worker of miracles, and there are few cities which do not possess a church or an altar dedicated to him.

JUNE 14. **St. Basil,** *Bishop, Confessor, Doctor of the Church:* St. Basil the Great was Archbishop of Cæsarea in the Asiatic Province of Cappadocia. His solid and eloquent words silenced the Arian heretics who were persecuting the Church, and he restored the spirit of discipline and fervor. He was one of the most celebrated Fathers of the Eastern Church. He is the author of a monastic rule from which St. Benedict derived many points, and which is still observed by the monks of the East. During his lifetime he was called a vessel of election by St. Ephrem. He died January 1, 379.

JUNE 15. **Sts. Vitus, Modestus and Crescentia,** *Martyrs:* St. Vitus was a martyr who is spoken of in the Martyrology of St. Jerome as being a native of Lucania, or of Sicily, and whose veneration was very widely diffused in Italy during the Lombard period. The Mass was originally of St. Vitus only, but later there were associated with him the martyrs Modestus and Crescentia; the former, according to the *Acta,* being his teacher, the latter his nurse. St. Vitus was delivered by his father to be scourged because he had been baptized; his judge was struck blind but healed by his prayers. His teacher and nurse then took him to foreign parts whence he was summoned by Diocletian to deliver his son tormented by the devil. When St. Vitus had done this he was ordered to worship false gods; upon his refusal, together with Modestus and Crescentia, he was plunged into a caldron of molten lead and flaming resin. They died in 303.

JUNE 18. **St. Ephrem the Syrian,** *Deacon, Confessor and Doctor of the Church:* St. Ephrem born at Nisibis in Mesopotamia of a pagan father, was cast out of his home and lived as a hermit in the desert. He never became a priest but was deacon of the Church of Edessa. From early times, because of his opposition to the Arians, he had been famed as a teacher of the Universal Church; not only the Syrians, but the Byzantines, the Slavs, the Armenians, and the Copts had incorporated in their liturgical books the melodious compositions of the celebrated Deacon of Edessa, who was called in consequence by the Eastern Church the "Lyre of the Holy Spirit." He died at Edessa in 379. In 1918, the year in which the Centenary of St. Jerome was being kept, Pope Benedict XV compared these two heroic monks of the East. On October 5, 1920, this same Pope proclaimed St. Ephrem a Doctor of the Church. He is the only Deacon honored with the title of Doctor.

Sts. Mark and Marcellianus, *Martyrs:* Sts. Mark and Marcellianus were twin brothers, of an illustrious family in Rome. They gave their lives for Christ in 286, under the persecutions of Diocletian, after suffering cruel torture. According to the *Acta* of St. Sebastian, which do not, however, date from primitive times, Mark and Marcellianus, after having fearlessly confessed the Christian Faith in the midst of torments, were on the point of denying it, being overcome by the tears of their parents who came to visit them in prison. Thus we see how great a danger to the souls of the Religious is to be found in unrestrained family affection, as St. Philip Neri well observes in reference especially to these two martyrs.

JUNE 19. **St. Juliana Falconieri,** *Virgin:* St. Juliana Falconieri, born in Florence in 1270, niece of St. Alexis Falconieri, even as a child showed such sanctity that her holy uncle told her mother that she had given birth to an angel. To hear sin spoken of made her tremble. At the age of fifteen she consecrated her virginity to God. She founded the Order of the Mantelette (wearers of a short cloak or mantle); she was then asked by St. Philip Beniti to take charge of the whole order of the Servites and thus may be regarded as a second foundress of this Community devoted to the Sorrows of the Blessed Virgin. Toward the end of her life, on account of constant sickness, it was not possible for her to receive the Blessed Sacrament; she asked that it might be held near her heart. When this was done the sacred host miraculously penetrated her breast. She died on June 19, 1340.

In olden times the pagans placed in the mouth of the dead a piece of money as payment to the boatman Charon. In the Fourth Century it was already an ancient tradition of the Roman Church to comfort the last moments of the faithful by administration of the Eucharist; the Viaticum also was sometimes placed on the breast of the dead person. This custom which testified to the robust faith of that early age in the immortality of the soul and final resurrection was afterwards modified by the Church, decreeing that Communion

after Confession and Extreme Unction should suffice as Viaticum.

JUNE 19. **Sts. Gervase and Protase,** *Martyrs:* Sts. Gervase and Protase, said to be twins, were called by St. Ambrose the proto-martyrs of Milan. At the close of the Fourth Century he discovered their relics and had them suitably enshrined. Their names are included in the Litany of the Saints.

JUNE 20. **St. Silverius,** *Pope, Martyr:* This Pope was a son of Pope Hormisdas who had been married before receiving Holy Orders. He fell a victim to the brutal tyranny of Belisarius. Accused of favoring the Goths he was stripped of the papal insignia and handed over to some sub-deacons who clothed him in the monastic habit. It was then announced that Silverius had become a monk. The Emperor Justinian restored him, but Belisarius was once more able to exile him to the island of Palmaria, where he succumbed to hardships and want in 538. God glorified him by many miracles.

JUNE 21. **St. Aloysius Gonzaga,** *Confessor:* This saint was like a white and fragrant lily in his virgin purity, transplanted by God from the luxurious and sensual Court of Madrid to the chosen garden of St. Ignatius of Loyola at Rome. The whole life of Aloysius breathes forth sanctity and purity; his Baptism, which was administered at the very moment of his birth, his first Communion at the hands of St. Charles Borromeo; his reception into the Society of Jesus by Claudio Acquaviva, the spiritual direction given to him at the Collegio Romano by St. Robert Bellarmine; his severe penances, and, lastly, his holy death as a victim of charity in the service of the plague-stricken sufferers in the Hospital of the Consolazione at Rome. He died on the octave-day of Corpus Christi, 1591, at the age of twenty-three years. Benedict XIII declared him the patron of young people.

JUNE 22. **St. Paulinus,** *Bishop, Confessor:* St. Paulinus was Bishop of Nola in Southern Italy. So great was his charity that he sold himself into slavery in order to ransom the son of a poor widow, who had been carried off by the Vandals of Africa. He was afterward set free, and returned to Nola, where he died in 431. Otho III brought his body from Beneventum to the little island in the Tiber near the Trastevere. Pius X had them carried back in triumph to his episcopal city at Nola, and ordered a new Mass in his honor to be inserted in the Missal and his feast raised to a double in the Universal Church. His figure is one of the most attractive of ancient times. Without leaving his monastic retreat he exerted great influence on his times; he was not a man of action, but of prayer, given to solitude and a lover of poetry and fine arts.

JUNE 23. **Vigil of the Nativity of St. John the Baptist:** In Rome the devotion to St. John centers around the Lateran Basilica where Pope Hilary had erected two oratories, one in honor of St. John the Evangelist and the other in honor of

St. John the Baptist. These two oratories became so famous that they gave the name of St. John to the Lateran Basilica itself.

The greatness of St. John the Baptist consists entirely in his mission of preparing the way for Jesus Christ. Therefore he did not live for himself, but for Christ and for His greater glory. This is genuine humility, the foundation of all true greatness before God.

JUNE 24. **The Nativity of St. John the Baptist:** The day of the death of other saints is kept as their feast, and in the case of St. John the Baptist the day of his birth is celebrated, as having taken place amidst the outpouring of the gifts of the Paraclete. The feast is celebrated with great liturgical splendor, the stational Mass was celebrated in the Basilica of the Saviour. This grandeur of early devotion to the Baptist need cause no one to wonder, if we realize the eminent position which St. John holds in the history of the Incarnation. His seal of canonization is seen in the eulogy addressed to him by the Word of God Himself made man, when He pointed him out to the people as the greatest among all the prophets, and among all those born of woman, the new Elias, the burning and shining light.

Many churches and oratories were dedicated to him; at one time three Masses were celebrated in his honor. When Pope Benedict XIV examined the question of the precedence over St. Joseph given to St. John in the Litany of the Saints, it was not considered opportune to decide how the passage in the Gospel (Matth. 11, 11) "among those born of women, there hath not arisen a greater than John the Baptist," was to be understood. Now that devotion to St. Joseph has thrown so much light on his person, it is clear that the primacy accorded to St. John is to be understood of his prophetic and Messianic mission. He surpassed in dignity and in sanctity all the patriarchs, prophets and saints who announce and prepare the way for the New Testament. St. Joseph belongs to another period. He enters into the divine plan, not as prophet, but as part of the plan of the Incarnation itself. He introduces and presents Jesus with all honor to the world as the heir of the Messianic promises. Mary and Joseph have transcendent dignity; this in no way detracts from the glory of St. John whose praise is sung in the liturgical hymns. Our musical scale took its names (Do, re, mi) from the ascending tones of the Vesper hymn of St. John.

JUNE 25. **St. William,** *Abbot:* The feast of the founder of the Solitaries of Monte Vergine was inserted in the Calendar of the Universal Church by Leo XIII. This monastic Congregation was widely diffused at one time in the South of Italy, but having greatly decreased in numbers it was amalgamated in the second half of the Nineteenth Century, with the Benedictines of Subiaco.

St. William, who died in 1142, was noted for the austerity of his life and for his great gentleness towards others. His body rests now on the summit of the Parthenius, in the

Basilica of Our Lady which he built, and where every year many thousands of pilgrims assemble to do honor to the Blessed Virgin.

JUNE 26. **Sts. John and Paul,** *Martyrs:* Sts. John and Paul were both Christian officers in the army under Julian the Apostate. They suffered martyrdom in their own house, on the Cœlian Hill. They spent ten days allowed them to deliberate about renouncing their devotion to Christ in distributing all their goods to the poor. The fact that, unlike other martyrs who were buried outside the walls, they had their place of burial in the very heart of the Eternal City, was looked upon by the early Christians as a special honor granted to them and to Rome by Divine Providence. Archeological discoveries have fully confirmed the truth of the Acts of their martyrdom. Their dwelling-house, the place of their execution, the graves, and important paintings have been brought to light. The two brothers when on earth possessed one home and one Faith, and now in heaven possess the same immortal crown.

JUNE 28. ***St. Irenaeus,*** Bishop, Martyr: St. Irenæus, born at Smyrna in Asia Minor, was a pupil of the Martyr St. Polycarp, Bishop of that city, and himself a favorite disciple of St. John the Evangelist. Later he became Bishop of Lyons in Gaul, where, with many other Christians, he was put to death for the Faith, 202. In his writings, many of which are still extant, St. Irenæus bears eloquent testimony to the primary in the Church of St. Peter's See. His words are memorable: "It is necessary that the whole Church—that is to say, all the faithful scattered throughout the world—be in agreement with this Church by reason of her primacy for the Apostlic tradition was ever preserved in her."

Vigil of the Feast of Sts. Peter and Paul: On this vigil in the Divine Office, the last lesson with the homily on the Gospel was sung by the Pope himself.

At one time this vigil was kept with equal solemnity in the Basilicas of St. Peter and of St. Paul. Later the celebration at St. Paul's became monastic; the people attended the Mass at St. Peter's.

JUNE 29. **Sts. Peter and Paul,** *Apostles:* On June 29, A.D. 67, St. Peter was crucified, head downward, by order of Nero, on a hill overlooking the Vatican. On the same day, St. Paul was beheaded outside one of the gates of Rome. The Romans celebrated this feast with splendor equal to, if not surpassing, that of Easter.

There are two stations, the one at St. Peter's, the other at St. Paul's, but in both Masses the Collects are common to the two apostles indissolubly united in a single prayer. It is just because of this ancient feeling which is common not only to the Romans, but to all the Fathers, that the two Founders of the Roman Church can never be divided. Tradition has preserved the memory of the places in which St. Peter and St. Paul dwelt. It is certain the chair of St. Peter and the chains of St. Paul were carefully guarded. The

Vatican Basilica is erected over the burial place of St. Peter; the Ostian Basilica, St. Paul's-Outside-the-Walls, honors the Apostle of the Gentiles.

JUNE 30. **Commemoration of St. Paul the Apostle:** As June 29 is mainly devoted to the honoring of St. Peter, this day is assigned as the special feast of St. Paul. The Mass of to-day according to ancient Roman traditions was that of the second station of yesterday. As Peter still lives and governs through his successors, so does Paul continue to preach the Gospel every day throughout the world by means of his writings which the Church reads almost invariably at Holy Mass. The *Acts* and the *Epistles* tell us enough about the life of Paul to give us a rule and model of what a truly pastoral and apostolic life should be. On this model, under the rule of St. Benedict for more than fourteen hundred years, the disciples of the Patriarch of Monte Cassino have lived in a monastery in the shadow of the Basilica, and carried on the Divine Office.

Feasts of July

JULY 1. **The Most Precious Blood of Our Lord Jesus Christ:** The Missal gives to-day the Octave of St. John the Baptist, which, however, only appears in the Roman Calendar during the late Middle Ages. In the liturgical reform of Pius X this day was chosen for the feast of the Most Precious Blood, which had already been fixed under Pius IX for the first Sunday in July. Pius IX instituted this feast in thanksgiving for the deliverance of the Apostolic See from the violent revolutionaries who had expelled the Pope to Gæta. In 1849, with the assistance of the French army, they were vanquished and the pope was able to return to Rome.

The meaning of this festival is closely akin to that of the Sacred Heart. The Precious Blood is the price of universal redemption, which love would not have to be anything less than itself. There is a very close connection between the Heart and the Blood not only because, according to St. John, after the death of Jesus, blood and water flowed from His wounded Heart, but because the first chalice in which that divine Blood was consecrated and vivified was precisely the Heart of the incarnate Word.

The apostle of this special devotion was the Blessed Gaspare del Bufalo, founder of the congregation of the Most Precious Blood.

The Mass is of quite recent composition. In the ancient Roman rite the Mass of Passion Sunday was especially intended to recall to the remembrance of the faithful the infinite value of the Blood of Jesus Christ.

JULY 2. **The Visitation of Our Blessed Lady:** Ember Friday in Advent was the original date for this feast. The celebration by the Greeks on July 2 of the placing of the robe of the Blessed Virgin in the Basilica of Blachernæ (A.D. 469) became in the Latin church the commemoration of the visit of Mary to the home of Zarchary and Elizabeth. It was kept

by the Franciscans as early as 1263; the Council of Basel (1431) made it a holy day of obligation.

In honor of this mystery, St. Francis de Sales instituted the order of the nuns of the Visitation. The original design of this kindly saint was that the nuns should imitate the Blessed Virgin in her charitable assistance in the house of her cousin, who, though well advanced in years, was miraculously about to become a mother. Providence, however, thought fit to alter the plan while still in the hands of the designer, so that the latter was accustomed jestingly to say that he had made something which he had never intended to make, whereas he could not make that which he would in reality have wished to have made.

Sts. Processus and Martinian, *Martyrs:* Sts. Processus and Martinian were the keepers of the Mamertine prison, during the imprisonment of Sts. Peter and Paul, by whom they were converted. Like them they suffered martyrdom under Emperor Nero. Their relics now repose in St. Peter's; during the Vatican Council the papal throne occupied by Pius IX stood at the tomb of these two gaolers of the Princes of the Apostles.

JULY 3. **St. Leo II,** *Pope, Confessor:* This feast was originally the second commemoration of St. Leo the Great, who was the object of very marked devotion in the Middle Ages. It was celebrated on the anniversary of the removal of his body from the porch to the interior of St. Peter's. Later it became the feast of Pope Leo II who approved the acts of the Sixth Ecumenical Council which condemned the heresy of those who asserted that Christ had only one will. In his brief pontificate he gave an example of earnest preaching and devotion to the poor. He died in 683.

JULY 4. **Of the Octave of the Apostles, Sts. Peter and Paul:** Although during the Middle Ages, in a great number of churches, the anniversary of the ordination of St. Martin of Tours and of the dedication of his famous basilica was kept on this date, yet Christian Rome continued to celebrate the Octave of her great Apostles Peter and Paul.

JULY 5. **St. Anthony Mary Zaccaria,** *Confessor:* This famous Lombard preacher was one of that band of saints whom the Lord, in the Sixteenth Century, sent to carry out in Italy that ecclesiastical reform which had indeed been long desired, but which the Canons of the Council of Trent alone could not effect. It was necessary that they should be put into practice with heroic zeal, and this could be done only by a saint. He founded the order of Regular Clerks who from the Church of St. Barnabas near which they lived are called "Barnabites." They gave much assistance to St. Charles Borromeo in his work of reform. Anthony died at the age of 36, July 5, 1539, and was canonized by Pope Leo XIII.

JULY 6. **Octave-Day of the Holy Apostles, Sts. Peter and Paul:** To-day Christian Rome brings the Octave of her great apostles to an end. The importance, however, of these grand

figures was such that, in the Middle Ages, their *natalis* (birthday) formed as it were the center of a special liturgical cycle.

Protestants have tried to set Paul above Peter, by attributing to the former, rather even than to Christ himself, the foundation of the Church. Catholic theology and the Catholic catechism suffice to protect the faithful from falling into such heresies as these. Christ founded the Church on Peter, but He disposed that among the apostles Paul should be the chief propagator of the Gospel, and the most important interpreter of divine revelation.

JULY 7. **Sts. Cyril and Methodius,** *Bishops, Confessors:* These two celebrated apostles of the East are bound by more than one tie to the history of Papal Rome. The Slav nations are indebted to Cyril and Methodius for their civilization, their faith, and their original communion with the See of Peter. To this day the Slav pilgrim who visits Rome and kneels at the sepulchre of the Prince of the Apostles sees upon that tomb a painting representing the Savior between St. Peter and St. Paul. That venerated ikon, on which is traced an inscription in the Slavonic tongue, is said to have been placed there by Sts. Cyril and Methodius as a mark of their homage and devotion to the Apostolic See.

They were consecrated bishops by Pope Adrian II. They invented a writing for the language of the Slav; translated the Scriptures and made use of this language in the Liturgy. Cyril, worn out by the mission, returned to Rome and prepared a tomb for himself in the shadow of St. Clement's. He died in 869 at the age of 42. Methodius died in 885.

JULY 8. **St. Elizabeth,** *Queen of Portugal, Widow:* St. Elizabeth, Queen of Portugal, was born in 1271 and died July 4, 1336. She was distinguished for her devotion to the poor and her heroic acts of charity. Her special grace was that of making peace. The joy caused at the Aragonese Court by the birth of Elizabeth brought about the reconciliation of her father and her grandfather; death surprised the good queen whilst on a journey which she had undertaken for the purpose of procuring peace between her son and her son-in-law.

JULY 10. **The Seven Holy Brothers,** *Martyrs,* **with St. Rufina and Secunda,** *Virgins:* Felicitas and her seven sons were put to death for the Faith, about the year 162, under Marcus Aurelius. The sons preceded their mother to heaven; she followed them four months afterwards. In order to strike terror into the hearts of the Christians the death sentences were not all carried out in the same place, for Januarius was beaten to death with leaden scourges and was buried in the Cemetery of Prætextatus, Felix and Philip died under the whip and received burial in that of Priscilla, Silanus was thrown from a precipice and was interred with his mother in the Cemetery of Maximus, Alexander, Vitalis and Martial were beheaded and were given the honor of sepulture in the Cemetery of the Giordani.

Under the Emperors Valerian and Gallienus, a hundred years later, two sisters Rufina and Secunda, rather than lose

their consecrated virginity accepted martyrdom. The forest in which they were put to death, hitherto called the dark wood, soon was called the bright wood in their honor.

JULY 11. **St. Pius I,** *Pope, Martyr:* St. Pius I, a great Pope of the Second Century, is said by tradition to have established a baptistery in the house of the Pudenti, or *de Pastore.* His brother is the author of the *Shepherd of Hermas* which has been styled "a vast examination of the conscience of the Roman Church at the end of the first half of the Second Century." To St. Pius is attributed the fixation of the feast of the Resurrection on Sunday, which day then became the central Sunday of the year. He was buried in the Vatican.

JULY 12. **St. John Gualbert,** *Abbot:* Born at Florence at the end of the Tenth Century, John Gualbert was trained in the school of St. Benedict. Raised to the papacy he exalted that office and the position of the hierarchy which had been degraded by the imperial power. He stamped out simony and brought back order and peace to the land of Tuscany. At Valombrosa he founded a monastery, whence came many saints and which still flourishes. On one occasion meeting the murderer of his brother, he pardoned him in the name of the Redeemer. For this act he received a singular recognition from Our Crucified Lord. He died on July 12, 1073, and was canonized in 1193.

Sts. Nabor and Felix, *Martyrs:* Sts. Nabor and Felix suffered martyrdom at Milan under Maximian Herculeus, about the year 304. St. Ambrose honored their memory and from Milan devotion to them spread throughout the Universal Church.

JULY 13. **St. Anacletus,** *Pope, Martyr:* According to the list of Popes furnished us by St. Irenæus, Anacletus is probably the same person as Cletus, the successor of Linus and the predecessor of Clement on the papal throne. Some say that he was banished from Rome and returned to rule the Holy See a second time. He completed the tomb of St. Peter at the Vatican, near which he was himself interred. To him is assigned the decree that bishops should be consecrated by three bishops at least; that clerics should be publicly ordained by their own bishop and that they all should receive Holy Communion after the consecration in the mass of ordination. He was martyred under the Emperor Trajan.

JULY 14. **St. Bonaventure,** *Confessor, Bishop, Doctor of the Church:* Born in Tuscany in 1221, Giovanni Fidanza, in consequence of a miraculous cure, entered the Franciscan Order. While still young, he became minister general; guided by his wise and prudent spirit, the Franciscan Order was saved from the schism which was about to divide the rigorous from the mild. He was closely united to St. Thomas Aquinas; both taught at the University of Paris at the same time. St. Bonaventure was created Cardinal and Bishop of Albano in 1273 by Gregory X; he died on July 15 in the following year at Lyons whilst the Ecumenical Council was being held in

that city. The Pope and the entire Council took part in his funeral; every priest in the world said Mass for his soul.

St. Bonaventure is a true example of the ascetic Franciscan school, which has spread among the people a fervent devotion to the most sacred human nature of the Redeemer. When he writes on the Passion of Our Lord or speaks in praise of the Blessed Virgin, his language grows eloquent and a seraphic ardor glows in his words.

Sixtus IV, when he canonized St. Bonaventure in 1482, ordered that the celebration of his feast in the Basilica of the Holy Apostles should be considered as a solemnity of the sacred Apostolic Palace. In later years a church and a monastery were dedicated to this saint on the Palatine.

JULY 15. **St. Henry,** *Emperor, Confessor:* The name of St. Henry, Emperor of Germany, born in 972, is held in veneration by all. He spread Christianity and advanced piety and religion among his subjects. He died in 1024. He defended the Church and the Holy See. He came down repeatedly into Italy in order to defend the rightful Pontiff against opposing factions. Detained at Monte Cassino by illness he was miraculously cured through the intercession of St. Benedict. He asked to be accepted as a monk in the Abbey of St. Vanne at Verdun; the abbot commanded him in the name of religious obedience to re-ascend the throne. He spent a great part of his treasure in founding episcopal sees, enriching churches, and endowing monasteries. On one occasion he sent his imperial insignia to the Abbey of Cluny in order that they should be offered up to the Redeemer. St. Henry died on July 13, 1024, and was canonized by Pope Eugenius III in 1145.

JULY 16. **Our Blessed Lady of Mount Carmel:** To-day the whole Latin Church joins with the Friars of the Blessed Virgin of Mount Carmel in celebrating the munificence of the Mother of God towards this Order which is dedicated to her. The origin of this illustrious brotherhood which has given so many saints to the Church, is well known. A little while before the year 1185, a priest of Calabria having had a revelation of the prophet Elias, ascended Mount Carmel and began to restore one of the four ancient monasteries which he found there, and of which only the foundations remained.

The new institution prospered, and although the latest comer, it was able to graft itself successfully upon the great tradition, already centuries old, of the monastic life which Oriental cenobites and Benedictine monks had led on Mount Carmel. Albert, Patriarch of Jerusalem, gave certain rules of conduct to those hermits who were living at that time under their superior Brocardo, rules which subsequently were approved, together with the new foundation, by Honorius III and Gregory IX.

In the Thirteenth Century Innocent IV approved the rule under the generalship of Simon Stock. On July 16, 1251, the Carmelite habit was placed in his hands by the Blessed Virgin. It was blessed by the Pope and many privileges attached to it, not only for members of the Order, but for all those who enter the Confraternity of Our Lady of Mount Carmel and wear

the scapular. The Feast of Our Lady of Mount Carmel was inserted into the Calendar under Benedict XIII in 1726.

JULY 17. **St. Alexius,** *Confessor:* St. Alexius was the only son of a wealthy Roman noble. For Christ's sake he left his home and, poor and unknown, devoted his life to God's service. He died early in the Fifth Century. His memory is venerated in many lands.

JULY 18. **St. Camillus of Lellis,** *Confessor:* St. Camillus of Lellis was born in 1550 of a noble family. He tried twice to enter the Capuchin Order, but each time had to leave on account of a sore on his leg. He then spent his life in ministering to the sick in the hospitals of St. Giacomo degli Incurabili, and of the Santo Spirito. He instituted a congregation of regular Clerics, devoted to the care of the sick. St. Philip Neri who at one time was his confessor, saw in a vision that the angels themselves inspired the Religious instituted by him with the words best suited to comfort the dying. Leo XIII appointed him the celestial patron of those who are at the point of death; his name is in the Litany of the Dying. He died at Rome, July 14, 1614.

St. Symphorosa and Her Children, *Martyrs:* Symphorosa and her sons were martyred under Hadrian in the year 120. The mother was drowned on this day in the River Anio, whilst her sons had already won the crown of martyrdom on June 27; Crescens had been stabbed in the throat, Julian in the breast, Nemesius in the heart, Primitivus in the stomach; Justin had received his death-wound in the back, Stacteus in the side, and Eugenius had been actually cleft in two. The bodies of the Tiburtine martyrs were brought to Rome by Stephen III, and were placed in the deaconry church of St. Michael.

JULY 19. **St. Vincent de Paul,** *Confessor:* St. Vincent de Paul, founder of the Congregation of the Priests of the Mission (Lazarists), and the Society of the Sisters of Charity, while a young priest was held as a slave in Africa where he had been sold by pirates. On his return to France he became a parish priest. For a time he took the place of a galley slave. His parish was a country parish; his experience led him to found the Priests of the Mission, bound by special vow to undertake this special work. At one time he was entrusted by St. Francis de Sales with the spiritual direction of the nuns of the Visitation. Assisted by Louise de Marillac he founded the Sisters of Charity.

The authority exercised by St. Vincent was immense, and was undisputed throughout the kingdom. He was a member of the king's Privy Council, and thus had control over the appointments to the episcopal sees and to the richest benefices of the Church of France. Yet Vincent, meek and humble of heart, ascended the magnificent stairs of the palace and took part in the royal councils with the same evangelical simplicity, and clothed in the same poor and shabby garments in which he traversed the streets of Paris rescuing abandoned waifs and strays and succoring the helpless sick and suffering. He

died in 1660 at St. Lazarus, the motherhouse of his Congregation. Leo XIII declared him the patron of all charitable associations.

JULY 20. **St. Jerome Emiliani,** *Confessor:* In the Sixteenth Century God raised up a number of saints who by prayer, teaching and good works combated the influence of the pagan Renaissance. Among these was St. Jerome Emiliani, who spent himself in the care of orphans and the poor. He instituted homes for orphan children, and founded the Congregation whose object was to educate orphans. They are called the Somaschi, from Somascha, the little Italian town in which they were first established. He died on February 8, 1537, from the plague which he contracted while burying the dead.

It was related that St. Charles Borromeo, when going several years afterwards to make a pastoral visitation at Somascha, became aware of the presence of the relics of a saint through the sweet perfume which emanated from his tomb. Asking for a thurible, St. Charles offered incense on the sepulchre, being thus the first to render public veneration to the saint.

St. Margaret, *Virgin, Martyr:* St. Margaret, called by the Greeks, Marina, was martyred at Antioch in Pisidia under Emperor Diocletian at the end of the Third Century. Devotion to her became very popular in Rome during the Middle Ages, and many chapels and churches were dedicated to her. She is invoked, especially, by those who are about to become mothers.

JULY 21. **St. Praxedes,** *Virgin:* St. Praxedes was a sister of St. Pudentiana, whose feast is celebrated on May 19th. She was the daughter of the Roman Senator Pudens, and after consecrating her virginity to God, she gave up all her wealth to the poor.

Pope Paschal I transferred the bodies of many saints from the catacombs and placed their relics in the Church of St. Praxedes; an inscription states that 2,300 bodies of saints repose in the crypt under the apse of the Church.

JULY 22. **St. Mary Magdalen,** *Penitent:* The Latin writers, beginning with Tertullian, have generally and with great probability identified Mary of Magdala as the sister of Lazarus, and as the sinner who anointed the feet of Jesus. The Greeks, on the other hand, distinguished three Marys.

Her brother Lazarus, died in the island of Cyprus. His body was brought to Constantinople by the Emperor Leo VI and laid in the Lazarion, (899). The body of Mary, his sister, who, according to a tradition dating from the Sixth Century, had been buried at Ephesus, was soon brought and laid beside him in the new sepulchral basilica of Byzantium. The Greeks give to her the title of "like unto an apostle" because she first announced to the world and to the apostles themselves the resurrection of the Lord. For this reason the *Credo* is said in the Mass today, as in Masses of the apostles.

The scene of the conversion of Mary of Magdala is perhaps one of the incidents in the Gospel which best reveal the

gentleness of the heart of the Redeemer. To Mary much is forgiven, because she loved much; this is the remedy for sinners; this is the spirit which sustains the Church Militant, wherein we may indeed see many sins caused by human frailty, but in which there may be found also a great love ready to pardon all.

JULY 23. **St. Apollinaris,** *Bishop, Martyr:* St. Apollinaris was the disciple of St. Peter, who preached the Gospel at Ravenna. The importance of the See of Ravena in the Sixth Century brought about an attempt to exalt that See unduly. On this account we have in the Mass today the voice of St. Peter recommending the pastors of the Church to avoid the spirit of domination and pride, and the words of the Gospel teaching the lesson of humility. St. Apollinaris after a cruel scourging and exile was martyred at Ravenna in 79 A.D. The great cathedral of that city is dedicated to him.

St. Liborius, *Bishop, Confessor:* St. Liborius was the fourth bishop of Le Mans, France. He was renowned for the miracles which he wrought on behalf of those suffering from stone; his name was added to the Calendar by Pope Clement XI, who suffered with this dangerous malady and was cured by the intercesion of the saint. He died about the year 397.

JULY 24. **Vigil of St. James,** *Apostle:* This vigil was celebrated from the earliest times. It is recorded in the Martyrology of St. Jerome.

St. Christina, *Virgin, Martyr:* St. Christina, a Tuscan virgin, who when ten years old had taken and destroyed the silver idols in her father's house, was in consequence tied to a post and pierced with arrows. Her tomb was discovered in 1880; an examination of her relics showed that she was scarcely more than fourteen years of age at the time of her death.

On this day the Greeks celebrate another St. Christina, martyr of Tyre. The Greeks salute her as a "stainless bride wounded by arrows."

JULY 25. **St. James the Greater,** *Apostle:* St. James was the brother of John, and the first of the Apostolic College to suffer martyrdom. He was beheaded by Herod Agrippa about the year 43. He was one of the intimate friends of Our Savior: he witnessed the Transfiguration and the agony in the Garden of Olives. Christ foretold his martyrdom on the occasion when the mother of James and John asked for her two sons that they be seated one at his right hand and one at his left in His Kingdom. James preached the Gospel in Judea and Samaria and even in distant Spain.

In the Sixth Century the tomb of the two apostles of the name of James was still being venerated at Jerusalem. But in the Ninth Century we find that the relics of St. James the Great were already the object of great devotion at Santiago de Compostella, whither they must have been carried after the Arabs had taken possession of the Holy City. Throughout the

Middle Ages, the pilgrimage to Galicia to the tomb of St. James was one of the most popular of all, and wholly worthy of the special place which St. James occupied beside Our Blessed Lord.

St. Christopher, *Martyr:* St. Christopher, a native of Chanaan, was martyred at Lycia in the Third Century. He was greatly venerated in the East. His name, which signifies "one who carries Christ," won for him great veneration even in the city of Rome. Many statues of St. Christopher were placed at the entrance to cathedrals. He is the patron of travelers and is invoked in storms, tempest and plagues. The medal of St. Christopher is frequently attached to motor vehicles.

JULY 26. **St. Ann,** *Mother of Our Blessed Lady:* The privileges and graces with which God had surrounded the Immaculate Conception of His Blessed Mother Mary were reflected upon her happy parents, Joachim and Ann. We find, therefore, that in the Sixth Century Justinian built a church at Constantinople in honor of St. Ann.

Devotion to the grandparents of the divine Redeemer spread almost everywhere in the East. The Syrians venerated St. Ann under the name of Dina on July 25; other eastern Churches placed her feast on another date. Pope Leo III placed pictures of Joachim and Ann in the Church of St. Mary Major. Gregory XIII in 1584 inserted the feast of St. Ann in the Roman Missal.

At Rome in the patriarchal basilica of St. Paul the precious relic of the arm of St. Ann was venerated even in the days of St. Bridget of Sweden, who obtained a very small portion of it as a gift. St. Ann then appeared to her and showed her how to venerate and take care of the sacred relics. Leo XIII and Benedict XV have given several fragments of this arm of St. Ann to clebrated sanctuaries dedicated to her in Canada and in Normandy, where God has been pleased to honor them by performing various miracles.

Her feast was extended to the Universal Church by Pope Leo XIII in 1879. Pope Benedict XV visited her chapel outside the Vatican; this was the first time after 1870 that a Pope left the Vatican.

JULY 27. **St. Pantaleon,** *Martyr:* St. Pantaleon was a physisian of Nicomedia. His name signifies in the Greek "many shall obtain mercy"; it was given him by Christ with this promise. During his martyrdom Our Lord appeared to him as he was tortured on the rack and burned with flaming torches. He is the principal patron (after St. Luke) of the medical profession. His blood liquifies on his feast day in the phial in which it is preserved at Ravello near Amalfi.

JULY 28. **Sts. Nazarius, Celsus, Victor I, and Innocent I,** *Martyrs:* St. Nazarius was baptized by Pope Linus at Rome; in his turn he baptized the youthful Celsus. They were both beheaded at Milan about the year 368. Their bodies, buried in a garden outside the city, were found by St. Ambrose in

395. The body of St. Nazarius appeared as if it had just been beheaded. It was placed by St. Ambrose in the Basilica Romana. The body of the boy Celsus was found in another part of the garden, but was not removed. However, a basilica was later built in his honor.

Pope St. Victor, the thirteenth in order from St. Peter, is famous in the history of the Church of the first three centuries for his encyclicals addressed to all the churches, in which he appointed synods with a view to coming to an agreement concerning the date of the celebration of Easter. Even the bishops of the most remote dioceses of Asia Minor obeyed the Pope's order and sent their votes to Rome, but as these were not in accordance with the Roman view, it very nearly caused a schism. He succeeded in settling the controversy about the date of Easter, and is said to have decided that in case of necessity Baptism might be given with natural water. He was the first ecclesiastical writer to write in Latin.

St. Innocent I, Pope, Confessor (402-417), took a vigorous part in the defence of St. John Chrysostom; upheld the rights of the Holy See and wrote a letter on liturgical questions which remains a notable document to this day.

JULY 29. **St. Martha,** ***Virgin:*** St. Martha accompanied her sister St. Mary Magdalen and her brother St. Lazarus into Gaul, where she closed her holy life. Her sacred relics are venerated at Tarascon, in Provence.

The ways by which God leads men's souls are very varied; one way may be more perfect than another, but each soul must sanctify itself in its own fashion. Grace does not do violence to nature, but perfects it; thus, although St. John tells us that Jesus loved Martha, Mary, and Lazarus, each of the sisters always retains her own individual character in the Gospel narrative. Mary feels more deeply, and, therefore, though she is habitually more recollected, yet she is also a woman of an eager and pleasing disposition, more courageous in her actions.

The virtues of Martha, the elder sister of Lazarus, on the other hand, are more commonplace and less exceptional. She is a good housekeeper, diligent, affectionate, and forbearing in undertaking the additional labor which Mary's different nature puts upon her. In discharging her daily duties she looks at life chiefly from the practical side. The Savior loves her much, because, though Mary is eager to receive spiritual food from him, Martha, on the contrary, shows a mother's tender care both for Him and for His disciples, who were always received as members of the family in her home at Bethany.

Sts. Felix II, Simplicius, Faustinus, and Beatrice, ***Martyrs:*** The martyr-Pope St. Felix II governed the Church during the exile of Pope Liberius, in the middle of the Fourth Century. Simplicius and Faustinus were drowned in the Tiber, probably in 303, when the great persecution under Diocletian was at its height.

Beatrice, their sister, with the aid of the priest Priscus, recovered their bodies in order to give them burial; for which offence she was strangled in prison.

In the Fourth Century a basilica was built at the side of the sepulchre of the two brothers and their sister.

July 30. **Sts. Abdon and Sennen,** *Martyrs:* Sts. Abdon and Sennen were Persians who, coming to Rome in the Third Century, courageously confessed the faith of Christ and were put to death in the persecution of Decius in 250.

July 31. **St. Ignatius of Loyola,** *Confessor:* St. Ignatius, founder of the Society of Jesus, was born at Loyola in Spain, in the year 1491. He served his king as a soldier till his thirtieth year. Convalescing from a severe wound received at the siege of Pampeluna, he was given, in the absence of other books, the Lives of Jesus Christ and of the Saints. It dawned on his chivalric nature that the Church has need of her army to defend under the sovereign Pontiff the interest of God against heresy and all evil. On his recovery he ascended Montserrat and in the Benedictine Abbey there he laid down his sword at the feet of the Blessed Virgin. He learned here to love the Psalms and canticles of the Divine Office which he was later to recommend to the faithful; he desired that those who were to make his Spiritual Exercises should choose a dwelling whence they could easily go to the Offices of Matins and Vespers as well as to Mass. Among the Benedictines of St. Paul's in Rome, Ignatius pronounced his vows and was regularly elected the first general of his new Society.

The name of Loyola and the Society founded by him are synonymous with the highest degree of Catholic life and activity, so that the enemies of the Church, whilst they may show toleration for other religious Orders, keep up an undying hatred for that of St. Ignatius, in which they justly recognize the most efficient and invincible army which Providence has placed under the immediate command of the Vicar of Christ.

Ignatius and his companions, by means of the Spiritual Exercises tried to raise the clergy to a higher realization of their own dignity and mission. Their zeal for the Liturgy led them to restore the churches to their former cleanliness, dignity, and magnificence. Drawn by these exterior attractions, the faithful were the more easily induced to frequent the Sacraments and the Offices of the Church. From the very beginning they undertook works of education and missionary labors.

With the sweet name of Jesus on his lips and in his heart, St. Ignatius gave his soul to God on July 31, 1556. His body is preserved in Rome in the magnificent church built by Cardinal Alessandro Farnese and dedicated to his memory.

Feasts of August

Aug. 1. **St. Peter's Chains:** The chains with which St. Peter the Apostle was fettered from time to time have always been the object of veneration among the faithful. They are pre-

served in a basilica in Rome, which is called Saint Peter *ad Vincula* (in chains). The anniversary of the dedication of this church falls on August 1st. The chains of the Apostle Paul are preserved in the Basilica of St. Paul. The reverence shown to the chains of the two apostles must have been very widely spread in olden times from the moment when Justinian I asked the Pope for "a portion of the chains of the holy apostles, if it were possible" and St. Gregory the Great relates that in his day the faithful were eagerly desirous of the favor of possessing at least a small quantity of the filings of St. Paul's chains. The chains of St. Peter are in two portions, one having eleven links, shaped so as to hold the hands, and the other twenty-three links, at the end of which are two half circles to hold the neck. Only four links are preserved of the chains which bound St. Paul.

AUG. 1. **The Holy Machabees,** *Martyrs:* The Seven Machabees, brothers, and other Jews, suffered martyrdom for their faith in the second century before Christ, under the tyrant Antiochus Epiphanes, the impious king of Syria. They are the only martyrs who suffered before Christ that are honored with a feast of universal observance. Their relics were placed in the church of St. Peter's Chains beneath the new altar on August 1st.

AUG. 2. **St. Alphonsus Mary de Liguori,** *Bishop, Confessor, Doctor of the Church:* St. Alphonsus was born of noble parents near Naples, Italy, in 1696, and died in 1787. In the midst of many evils he appeared with a three-fold mission as Doctor, Bishop, and founder of a new religious Order. As Doctor he became the great teacher of Moral Theology; he found the middle way between the two extremes of the lax and the over-rigorous, and by his ascetic writings he spread amongst the people Catholic piety, devotion to Our Lady, to Jesus in the Blessed Sacrament, to the Passion, and defended the supreme rights of the Church and of the Pope.

As apostle and bishop St. Alphonsus sought to imitate Our Divine Redeemer in His evangelizing journeys through the villages of Galilee and Judea. Hence he founded his own society of missionaries whom he destined to labor among the poor peasants and mountaineers rather than the inhabitants of the towns.

As founder of a new Order, the saint has the merit of having adapted the scope of his work to the needs of the time, and of having brought it to completion in spite of innumerable difficulties. Although approved by the Pope, the King of Naples refused to permit the new Order to establish itself. St. Alphonsus himself was excluded from the houses of his own Order in the Kingdom of Naples. This schism existed until his death. After his death the whole scene changes; the rejected founder is raised to the altars, and his Congregation extends its boundaries beyond the confines of Italy and of Europe.

He was devoted in a special manner to the Holy Eucharist, and left a beautiful little book entitled *Visits to the Blessed Sacrament.*

AUG. 2. **St. Stephen I,** *Pope, Martyr:* St. Stephen, by birth a Roman, was made Pope on May 3, 253, and governed the Church for three years. He decided the question of the validity of Baptism when administered by heretics, ordering that the tradition should be preserved according to which it was sufficient that they receive confirmation. He was murdered by the Emperor's soldiers while seated in his episcopal chair in the catacombs, during the celebration of Mass, August 2, 257.

AUG. 3. **The Finding of the Body of St. Stephen,** *the First Martyr:* The body of St. Stephen, the first martyr, with those of some other saints, was discovered near Jerusalem in the year 415. Later the body of the saint was taken to Constantinople and finally to Rome, where it now lies beside that of St. Lawrence. The many miracles that occurred on the finding of St. Stephen's body led to the institution of this festival, besides that of December 26th. A tradition states that Gamaliel, the teacher of St. Paul, had buried the body of St. Stephen at his country house; Nicodemus and Abibas, son of Gamaliel, and Gamaliel himself, were also buried there.

AUG. 4. **St. Dominic,** *Confessor:* St. Dominic, the founder of the Order of Friars Preachers, was born in Spain in 1170, and died at Bologna, Italy, in 1221. In 1208 while the saint was at prayer Our Lady appeared to him, gave him the Rosary, and bade him go forth and preach. Beads in hand, he led the Catholic troops against the Albigensians and crushed that heresy. Countless souls were brought to grace by his words. His parents attributed his birth to the prayers of the holy Benedictine Abbot, Dominic of Silos; his mother saw in a vision her child in the shape of a little dog, holding a torch in his mouth. He became the great defender of Catholic Doctrine, and the opponent of heresies.

AUG. 5. **The Dedication of the Church of Our Lady-of-the-Snow:** Tradition tells us that during the pontificate of Pope Liberius, in the Fourth Century, in the heat of August, the plan of the church of St. Mary Major was traced out in a miraculous fall of snow. For this reason that basilica is known as St. Mary-of-the-Snow, and the name is also given to the feast of its dedication. The stations at Christmas are held in this Church because some relics of the Crib of Bethlehem are preserved there. The Pope was also accustomed to officiate there on the first Sunday in Advent, at the beginning of the ecclesiastical year.

AUG. 6. **The Transfiguration of Our Lord Jesus Christ:** This festival was originally commemorated on the Vigil of Ember Saturday in Lent. With the decline of liturgical understanding a special festival was instituted in its honor in order to arouse popular devotion to this mystery. It is now the patronal feast of the Lateran Basilica, and of all churches under the title of St. Savior.

Sts. Sixtus, Felicissimus, and Agapitus, *Martyrs:* Pope St. Sixtus II, mentioned in the Canon of the Mass,

was the first martyr actually put to death in the catacombs themselves. Under the Emperor Valerian (258) he was beheaded on his throne just as he finished Mass. His four deacons were put to death with him, and two others, Felicissimus and Agapitus, were decapitated the same day while St. Lawrence, the archdeacon, was put to death three days later.

AUG. 7. **St. Cajetan,** *Confessor:* St. Cajetan was born in 1480 in Lombardy, of pious and noble parents. From childhood he was known as a saint and in later years as "a hunter of souls." Even before St. Ignatius he undertook to establish a body of Clerks Regular following the apostolic life. Together with Pietro Carafa, afterwards Pope Paul IV, he took the austere vow of entrusting himself entirely to Divine Providence and living solely on any alms which might be voluntarily given by the faithful.

Christian Rome venerates him as one of her most distinguished citizens. He took a notable part in the reform of the Breviary under Clement VII. When celebrating Mass in St. Mary's Major at the crib of Our Lord, he merited the grace of holding the divine Infant in his arms. Worn out with toil and sickness he went to his reward in 1547.

St. Donatus, *Bishop and Martyr:* St. Donatus, Bishop of Arezzo in Tuscany, suffered martyrdom under Emperor Julian the Apostate, in 361. He was illustrious for his sanctity and for his gift of working miracles. The Church has always remembered him with the highest veneration.

AUG. 8. **Sts. Cyriacus, Largus, and Smaragdus,** *Martyrs:* St. Cyriacus was a holy deacon of Rome under Popes Marcellinus and Marcellus. With Largus, Smaragdus, and about twenty others he was crowned with martyrdom in 303, in the persecution of Diocletian. The occasion of the translation of their remains many years later to a church dedicated to them led to the institution of a festival in their memory. St. Cyriacus is invoked for diseases of the eye, and against diabolical possessions.

AUG. 9. **St. John Mary Vianney,** *Confessor:* St. John Mary Vianney was born at Dardilly, France, in 1786. He was a farm-hand until his nineteenth year, when he began his studies for the priesthood. His talents were poor, and his progress slow. He was ordained at Grenoble in 1815; he became parish priest of Ars in 1818. That little town was the scene of his marvelous labors until his holy death, August 4, 1859. He was canonized May 31, 1925, by Pope Pius XI. For forty years his food and sleep were insufficient to sustain human life; during the last ten years of his life he spent from sixteen to eighteen hours a day in the confessional. Enlightened by God, he could read hearts and soften the most hardened sinner. He healed the sick and cast out devils; like his Master he was openly persecuted, calumniated and hated by wicked men. His little parish attracted thousands of people. Towards the end of his life 158,000 people visited Ars in a single year. He founded an orphanage for girls, trusting its support to Divine Providence. He had the gift of prophecy,

and told many souls what the future held in store for them. He is in a special manner the model for all parish priests.

AUG. 9. **The Vigil of St. Lawrence:** The vigil of St. Lawrence has been observed in the Church certainly since the Fourth Century. The ancient vigils consisted of a fixed number of scriptural Lessons alternated with responsorial Psalms and episcopal Collects. When day began to break, the Holy Sacrifice was offered and the fast came to an end.

St. Romanus, *Martyr:* St. Romanus was a Roman soldier. He was converted to the Christian faith by the preaching of St. Lawrence, and was beheaded the day preceding that of the saints martyrdom.

AUG. 10. **St. Lawrence,** *Martyr:* After the feast of Sts. Peter and Paul this is the greatest festival in the ancient Roman Liturgy. The terrible martyrdom endured by the famous archdeacon deeply impressed the generations that came immediately after him, for whom Lawrence became at Rome that which Stephen had been at Jerusalem.

In order to save from confiscation some property of the Church that had been intrusted to Lawrence, he sold it and gave the proceeds to the poor. As the enemies of the Church believed he had concealed the treasures and hoped to make him reveal their hiding-place, he was roasted alive on a gridiron. After an agony of hours he expired with a prayer on his lips for the conversion of the heathens.

His ashes were placed in peace by the priest Justin in the cemetery of Cyriacus. Constantine erected a basilica on the spot, which has since been rebuilt several times. The gridiron is still preserved in the old Church of San Lorenzo *in Lucina.*

AUG. 11. **Sts. Tiburtius and Susanna,** *Martyrs:* St. Tiburtius, a subdeacon, son of the prefect of Rome, being accused of professing the Christian religion, was beheaded, 286, outside the walls of Rome. Nine years later St. Susanna, a holy virgin, after many torments laid down her life for Christ.

AUG. 12. **St. Clare,** *Virgin:* St. Clare, born at Assisi in Umbria, was the first of the holy virgins whom St. Francis, consecrating to God, bound to Christlike poverty. On a visit to St. Francis, she expressed to him her desire to become a Spouse of Christ. To St. Francis had been given a little chapel called the Portiuncula by the Benedictine abbot of Monte Subasio. St. Francis gave to Clare the rule of St. Benedict to follow, as he desired to graft his new foundation on to the old Order, so as to give it a canonical basis, one already recognized by Holy Church. St. Francis determined that Clare should not imitate the rich convents of Benedictines then in Umbria, but should go back to the early traditions of Benedictine poverty; thus it was that Pope Gregory IX was able to write to them before they had a rule of their own: "Now you are worthy daughters of the blessed Benedict." Her sister Agnes and other women soon joined her; they walked barefooted, slept on the ground, observed perpetual abstinence, and made poverty the basis of their lives.

St. Clare teaches us to have great devotion to the Holy Eucharist. In the midst of her extreme poverty she caused the Blessed Sacrament to be kept in a silver case placed in an ivory pyx. One day when the Sarcens attacked the Convent of San Damiano, Clare herself held up the pyx containing the Blessed Sacrament like a shield between the nuns and the fury of the infidels. The enemy turned and fled.

St. Clare passed to her heavenly reward, August 11, 1253, and was canonized by Pope Alexander IV, two years later.

AUG. 13. **Sts. Hippolytus and Cassian,** *Martyrs:* St. Hippolytus is one of the saints associated with St. Lawrence, who baptized him, and whom he followed to martyrdom in 258.

St. Cassian was a schoolmaster, and the official who sentenced him to death for being a Christian had him murdered by his own pupils.

AUG. 14. **The Vigil of the Feast of the Assumption of Our Blessed Lady.** As early as the Seventh Century the preparation, by a solemn fast, for keeping devoutly the great festival of the Assumption, is described as a custom of great antiquity. In many parts of the Church the strict fast enjoined lasted over several days. The Mass celebrated on this day is of Our Blessed Lady, on account of its being that of a vigil, and is said in purple vestments, and the hymn *Gloria in excelsis* is omitted.

St. Eusebius, *Confessor:* St. Eusebius was a Roman priest distinguished for his zeal in the cause of orthodoxy. He lived in the Fourth Century of our era. He appears to have died in prison. The universal veneration in which he was held led to his immediate canonization.

AUG. 15. **The Assumption of the Blessed Virgin Mary:** Among the feasts of the Blessed Virgin that of the *dormitio sanctæ Mariæ,* or of her bodily assumption into heaven, was from very early times the most solemn and the most widely observed. In the time of Pope Sergius I a solemn procession proceeded to St. Mary Major, where Mass was celebrated. It was customary to carry images of the Savior and of His Blessed Mother in this procession; outside of Rome a similar ceremony was observed.

It should, however, be borne in mind that though the divine maternity of the Blessed Virgin Mary may be regarded as the immediate reason of her Assumption into heaven, yet the first and formal reason of this privilege is to be sought in her Immaculate Conception. It is true, indeed, that the dignity of the Mother of the Incarnate Word was the primary reason for which God preserved the Immaculate Conception of Mary from all stain of original sin—and in this sense the Gregorian Sacramentary rightly attributes the reason of the bodily resurrection of the Blessed Virgin to her prerogative as Mother of the Word—but in order to express this truth with perfect accuracy, it is necessary to say that the formal reason for the preservation of her body from corruption was precisely her immunity from all stain of original sin.

The consecrated formulas of the Roman Liturgy have not any difficulty in expressing and in reconciling the fact of the death of the Blessed Virgin with her bodily resurrection, due to her exalted dignity.

The end of that transitory state in which the pilgrim soul finds itself on earth is called by us death, but it does not necessarily imply any idea of pain or abasement in the case of the Immaculate Mother of God. The state of separation of soul and body with all its consequences, such as bodily corruption, long and violent separation of form from matter, etc., had no power over the Mother of God.

The authority of the Roman Liturgy concerning the possibility of dogmatic definition of the Assumption of the Blessed Virgin is paramount, for it reflects the teaching and authority of the supreme Pontiff. Now that Catholic devotion anticipates the day when the infallible Teacher of Truth will place this last gem in the diadem which adorns Our Lady in heaven, theologians will be able to draw largely on that fount of Catholic tradition which is contained in the Liturgy, especially that of Rome.

AUG. 16. **St. Joachim,** *Father of the Blessed Virgin Mary, Confessor:* The excellence of a fruit is always a sign of the quality of the tree which bore it. In the case of St. Joachim, the Immaculate Conception of Mary reflects a splendid glory on the chaste union of her parents.

The Gospels speak of a sister of Our Lady who accompanied her even to the foot of the cross. According to some authorities she too was a daughter of Anna and of Joachim.

His feast was first introduced into the Breviary by Julius II, who fixed the date of March 20. Leo XIII (Joachim Pecci) raised it to a double of the second class. In the reform of the Breviary carried out by Pius X, August 16th was the date fixed.

The close relationship which existed between the Savior and St. Joachim confers on the latter of great dignity, raising him above other saints, so that the honor paid to him is reflected upon Christ Himself in a special manner and upon His Immaculate Mother. They loved him and honored him in this world above all others. Their love is like a precious gem which adorns the crown of the holy Patriarch in heaven.

AUG. 17. **St. Hyacinth,** *Confessor:* St. Hyacinth, the glorious apostle of Poland and Russia, was admitted into the Order of Friars Preachers by St. Dominic himself. By his example of holy living and by the power of his preaching, multitudes were converted, churches and convents were built, and 120,000 pagans and infidels were baptized by his hands. He died at Cracow A.D. 1257, on the feast of the Assumption.

AUG. 18. **Of the Octave of the Assumption:** The doctrine of the Assumption of the Blessed Virgin Mary has not been defined as a dogma of faith; however, it is accepted universally in the Church. Benedict XIV declared that no one is permitted to doubt its truth. The solemnity attached to its feast makes it part of the ordinary belief of the faithful.

AUG. 18. **St. Agapitus,** *Martyr:* The Roman Martyrology commemorates to-day Agapitus who, at the age of fifteen, was put to death with a sword at Præneste in Italy. His tomb has recently been found with the inscription "Agapitus, pray for me." His body was transferred to Corneto in 1437.

AUG. 19. **St. John Eudes,** *Confessor:* St. John Eudes was born at Ri, France, November 14, 1601; he made brilliant studies at Cæn; became an Oratorian and a priest; founded, in 1641, the Congregation of Our Lady of Refuge (Good Shepherd Nuns); left the Oratory and founded, in 1643, the Society of Jesus and Mary (Eudists) for the education of priests and for missionary work; instituted the feasts of the Hearts of Jesus and Mary; wrote a number of ascetical books; died at Cæn, August 19, 1680.

He was noted as a preacher and for his great love of God. He made a special vow always to do what was most pleasing to God. In the confessional all the fire of his pulpit oratory disappeared and he was as gentle as a lamb.

AUG. 20. **St. Bernard,** *Abbot, Doctor:* St. Bernard, Abbot of Clairvaux, was born in Burgundy, in 1091. He was at once a reformer of the monastic life, a preacher of the Crusade, a Doctor of the Universal Church, a worker of miracles, a peace-maker between kings, princes and peoples, the oracle of Popes, and the champion of the Roman See against schisms and heresies. The mortal frame of the saint, consumed by penance and by sickness, could scarcely contain his soul on fire for the glory of God. This fire communicated itself to those around him; his secretaries had difficulty in recording the numerous miraculous cures which he worked by the touch of his hand, or simply by a blessing. On a visit to Italy he installed at the ancient Abbey *ad aquas Salvias,* as first abbot, Bernardo Pisano, who became Pope Eugenius III. He died at Clairvaux, August 20, 1153, and was buried at the foot of the Blessed Virgin's altar. Pius VIII declared him a Doctor of the Church.

AUG. 21. **St. Jane Frances,** *Widow:* St. Jane Frances Fremiot was born in France and was married to Baron de Chantal. She made her house the model of a Christian home. On the death of her husband, with the assistance of St. Francis de Sales, she founded the Order of the Visitation, of which she became the first superior.

AUG. 22. **Immaculate Heart of Mary:** Devotion to Mary's Heart always flourished in the Church, but its first official approval did not come till the beginning of the 19th century when Pius VI approved, for certain religious organizations, a Feast for the Most Pure Heart of Mary. The devotion was approved for the universal Church when Pius XII dedicated all mankind to the Heart of Mary in December, 1942, following this by the institution of the new Feast of the Immaculate Heart of the B. V. M. **Sts. Timothy, Hippolytus and Symphorian,** *Martyrs:* St. Timothy of Antioch was martyred at Rome in the Fourth Century. He was buried in a special grave in the gardens of Theona, not far from the cemetery of St. Paul.

This was a recognition of the fact that he bore the same name as the great disciple of St. Paul.

St. Hippolytus (not the rival of Pope Callixtus) was a martyr of Porto. His history is wrapped in obscurity.

St. Symphorian is a celebrated martyr of Autun, beheaded under the reign of Aurelian about 180. When he was being led to martyrdom his pious mother called to him: "My son, my son, look up to heaven and behold Him Who reigns there. You are not being led to death, but to a better life."

Aug. 23. **St. Philip Benizi,** *Confessor:* St. Philip Benizi was born in Florence on the feast of the Assumption in 1233. He was one of the first to profess the religious life as a Servite, and in time became general of the Order. With his brethren he preached in many countries of Europe, and journeyed even into western Asia to spread the Christian faith. In his humility he refused honors, and even the Papacy, which was offered him by the cardinals assembled in conclave. He entered into the glory of heaven in the year 1285.

It is said that when he was dying he repeatedly asked for his book, and when the infirmarian did not understand his meaning the saint made signs that he wanted his crucifix, which was the book in which he was accustomed to meditate.

The Vigil of St. Bartholomew, *Apostle:* Like the other Apostles, the holy Nathanæl or Bartholomew, a true Israelite, sincere and without guile, as Our Savior Himself testified, was honored with a vigil which was already noted in the *Martyrology* of St. Jerome.

The Mass is that of December 20, but at Rome the Office of to-day was not introduced until much later.

Aug. 24. **St. Bartholomew,** *Apostle:* In the Gospel of St. John, Bartholomew is not mentioned among the Apostles, but it is stated that Philip and Nathanael came to Jesus, and that Jesus said of Nathanael, "the Israelite in whom was no guile." In the list of the apostles in the other Gospels, Nathanael is not mentioned, but after Philip is placed Bartholomew.

The Redeemer chose all the apostles at once, and formed them from the beginning into a hierarchial group with St. Peter at their head, in order to show us that the rightful priesthood instituted by Christ is that which is derived in unbroken succession from the twelve apostles chosen by Our Savior, and being in communion with the See of Peter, is also in communion with the entire Catholic episcopate.

Bartholomew is said to have preached the faith over a great part of Asia and suffered martyrdom in Armenia, where he was flayed alive. His body was transferred many times, and is now believed to repose in the Church of St. Bartholomew on an island in the Tiber.

Aug. 25. **St. Louis,** *King, Confessor:* To-day we commemorate a king who was a faithful disciple of Christ Crucified, and whose life bears witness to the truth that virtue is not always rewarded in this world. Louis was inspired by his zeal for

the Faith to attempt the reconquest of the Holy Places sanctified by the blood of the Redeemer, but instead of triumph and victory, he only met with defeat and captivity, and when he was at last ransomed by his people, he brought back to Paris as a symbolic trophy of his campaigns the crown of thorns once worn by Our Savior.

He died of plague under the walls of Tunis, to which city he was about to lay siege, on August 25, 1270. Christian Rome dedicated a celebrated church to him, not far from the *Stadium Domitiani*.

The custom of genuflecting at the words in the Credo, *et homo factus est*, and of making profound reverence at the passage in the Gospels recording the death of Jesus was introduced by this pious king in his own chapel; they are now part of the ordinary ceremonial.

AUG. 26. **St. Zephyrinus,** *Pope, Martyr:* St. Zephyrinus, a Pope of the Third Century, after a lengthy reign in the course of which he earned the title of martyr by his suffering, died a holy death. He is said to have forbidden the use of wooden chalices in the celebration of the Mass, and to have prescribed that all the faithful should receive Communion on Easter Day. He defended the Church against heresies and especially of those who denied the Trinity.

AUG. 27. ***St. Joseph Calasanctius,*** *Confessor:* St. Joseph Calasanctius was born in Aragon in 1556. Having become a priest it was revealed to him that he should teach the children of the poor. He founded the Order of the Poor Clerks Regular of the Pious Schools of the Mother of God. He was ever a devout pilgrim at the shrines of the martyrs, and daily visited the seven Churches of Rome, where he lived for fifty years. He died August 25, 1648.

AUG. 28. **St. Augustine,** *Bishop, Confessor, Doctor of the Church:* St. Augustine was born at Tagaste, Africa, in 354. In his early life he abandoned the pious teaching of his mother and fell into grievous sins. Finally at Milan he was converted by the example and words of St. Ambrose and baptized in 387. His mother, St. Monica, died seven months later when, with her son, she was about to return to Africa. St. Augustine remembered her always in his prayers and offered the Holy Mass for her soul. He was made bishop of Hippo in 395, and established a common life for his clergy. The rule of St. Augustine is drawn from his 211th epistle which he wrote for nuns and which later was adapted for the men. He is one of the few saints who was appreciated even during his lifetime; his contemporaries recognized his sanctity and his learning. No council was held at that time in Africa of which the Bishop of the small city of Hippo was not the leading spirit. He died in 430. His body was saved by African bishops from the profanation of the Vandals. It was taken first to Sardinia, and then to Pavia, where it is still preserved in *Ciel d'Oro*.

St. Hermes, *Martyr:* St. Hermes, a prefect of Rome, suffered under Emperor Hadrian, about 132, in the time of Pope Telesphorus.

AUG. 29. **The Beheading of St. John the Baptist:** Besides the chief feast of St. John the Baptist, that of his nativity, the Church commemorates on the twenty-ninth of August, his glorious death and birth into heaven. Ever since the Fourth Century in Africa, in the East, in Syria, and in many places all over the world, the beheading of St. John the Baptist has been commemorated on August 29th. When in 362, pagans violated the tomb and burned his remains, some parts were saved by monks, and taken to St. Athanasius at Alexandria. The head is said to have been preserved at Jerusalem, and may later have been brought to Rome.

The Gospel of the Mass recounts his martyrdom. He died because his sanctity as precursor of Christ was intolerable to the immoral Herodias. He anticipated in his death the humiliations of Calvary, but he was rewarded by having his praises spoken by the Savior Himself, even if Jesus and his disciples did not actually assist at his funeral, as some legends maintain.

St. Sabina, *Martyr:* St. Sabina, a Roman widow of high birth, suffered martyrdom under Emperor Hadrian, early in the Second Century, and was buried in the same grave with St. Seraphia, her maid-servant, who had instructed her in the Faith.

AUG. 30. **St. Rose of Lima,** *Virgin:* St. Rose, the first canonized saint of the New World, was born at Lima in 1586. She received the name of Isabella in Baptism, but one day her mother saw a beautiful rose drooping over the baby's cradle, and ever afterwards called her Rose. She was an obedient child; her mortifications were most severe. She prayed, worked, and wept for the conversion of sinners; she excelled in her love for holy purity. She lived a life of simplicity and prayer in a small hut in a corner of her father's garden; the birds would visit her and sing with her the praises of God. The Savior frequently appeared to her. Her devotion to the Passion of Our Lord was remarkable as were her own sufferings. Her bed was strewn with glass shards, with nails and thorns; she wore chafing hair-cloth; her head was crowned with painful thorns skillfully concealed by roses. She died August 26, 1617. Her Office was written by the eminent Cardinal Bona.

Sts. Felix and Adauctus, *Martyrs:* St. Felix suffered martyrdom in the year 303, and was joined by Adauctus, who shared his martyr crown. A painting of the Sixth Century depicts both of them with the priestly tonsure. Felix is an old man, but Adauctus stands on the right hand side, although he is young and beardless.

AUG. 31. **St. Raymond Nonnatus,** *Confessor:* The mother of this heroic Spanish saint, did not live for him to know and love. He asked the Blessed Virgin to take him as her special son. She revealed to him that he should devote himself to the ransoming of captives. He then founded the Order of Our Lady of Mercy for this purpose. He even gave himself up as a hostage to the Mohammedans for their sake. He was

made a Cardinal after his rescue, but died shortly after in 1240.

Feasts of September

SEPT. 1. **St. Giles,** *Abbot:* St. Giles, an Athenian, lived probably in the second half of the Seventh Century, and founded a celebrated monastery in the diocese of Nimes. St. Urban made his feast common to the Universal Church. His feast was kept at Rome with great solemnity with fireworks, music, races through the streets, etc. He is invoked for the cure of epilepsy and other diseases. The abbey erected in his honor was a magnificent structure and center of pilgrimage during the middle ages.

The Holy Twelve Brothers, *Martyrs:* The Holy Twelve Brothers, natives of Africa, suffered at Beneventum in Southern Italy, under Emperor Valerian, A.D. 258.

SEPT. 2. **St. Stephen,** *King of Hungary, Confessor:* St. Stephen, King of Hungary, introduced Christianity into his native land. Pope Sylvester II gave him the privilege of having a cross carried before him like an archbishop. He did all that an apostle could do for his country. By his example and his influence he induced the nobles and the people to embrace the Catholic Faith; he gave Christian legislation to the kingdom; he founded and endowed episcopal sees, built monasteries and established charitable institutions, not only in Hungary but even in Constantinople, Jerusalem, Ravenna and Rome.

St. Stephen, seven years before his death, saw his young and most innocent son Emerich, an angel of purity and holiness, whom God glorified by many miracles, precede him on the way to heaven. He followed him to the tomb on August 15, 1034, but Innocent XI appointed his feast to be kept on September 2, in memory of the victory which the Christian army won over the Turks at Budapest on this day.

SEPT. 5. **St. Lawrence Justinian,** *Bishop, Confessor:* St. Lawrence Justinian was the first Patriarch of his native city, Venice. Renouncing the prospect of a noble marriage, he entered the Canons of St. George in Alga. All his revenues were spent on the poor and the building of new monasteries. God made it known that the safety of the glorious Venetian state was due, not to the diplomatic skill of her doges, or her formidable galleys, but to the holiness and merits of her bishop. He was a true fore-runner of the ecclesiastical reform later carried out by the Council of Trent. He died on January 8, 1455, a model of humility and pastoral zeal. Innocent XII fixed his feast on this day, the anniversary of his episcopal consecration.

SEPT. 8. **The Nativity of Blessed Virgin Mary:** This festival originated in the East where it is mentioned very early. At Rome it was not observed before the reign of Pope Sergius I. As Eve, our first mother, arose from the side of Adam,

dazzling with life and innocence, so Mary came forth, bright and immaculate from the heart of the eternal Word, Who, by the co-operation of the Holy Spirit, as the Liturgy teaches us, was pleased to form that body and soul which were to be, one day, his tabernacle and altar. This is the sublime meaning of the feast of the Birthday of the Blessed Virgin Mary. It is the dawn foretelling the day which already breaks behind the eternal hills, the mystic rod which rises from the venerable root of Jesse; the stream which springs from Paradise; it is the symbolical fleece which is stretched on our dry earth to catch the miraculous dew. This is the new Eve, that is to say, the life and the Mother of all the living, who is born today for those to whom the first Eve became the mother of sin and death.

SEPT. 8. **St. Hadrian,** *Martyr:* St. Hadrian was an officer in the Roman army; from persecuting Christians he was so moved by their constancy that he embraced the Faith and suffered martyrdom toward the end of the Third Century.

SEPT 9. **St. Gorgonius,** *Martyr:* The body of this martyr was interred in the cemetery on the *Via Labicana,* and Pope Damasus adorned his tomb with the following inscription: "This sepulchre hollowed out of the hill-side contains the body of the martyr Gorgonius, who thus watches before the altar of Christ. Whosoever comes to seek the tombs of the saints in this place will find that other blessed ones rest here, who were led to heaven by the same faith."

SEPT. 10. **St. Nicholas of Tolentino,** *Confessor:* St. Nicholas of Tolentino, in central Italy, received his name because he was born after his parents had made a pilgrimage to the tomb of St. Nicholas of Bari. He is one of the glories of the Hermits of St. Augustine. His life is remarkable because of the great devotion which he showed to the mystery of the Christ. He had impressed upon his body the stigmata of Christ. He is represented holding a lily, because he was always a model of innocence and purity. His feast dates from the time of Sixtus V.

SEPT. 11. **Sts. Protus and Hyacinth,** *Martyrs:* These holy martyrs, scourged and beheaded, during the persecutions of the Third Century, were commemorated by Pope Damasus with the following inscription: "The kingdom of heaven holds thee, O Protus, and thither dost thou follow him, O valiant Hyacinth, robed in the purple of thy blood. They were brothers and were unconquered in spirit. Protus first won his crown, but Hyacinth equally deserved the palm."

SEPT. 12. **The Most Holy Name of Mary:** This feast originally instituted by Innocent XI in memory of the great victory won over the Turks before the walls of Vienna (September 13, 1683), was fixed for this date under Pope Pius X. Innocent XII had ordered that it should be kept on the Sunday within the Octave of the Nativity of Our Lady.

Whatever interpretation of the name of Mary we may accept, whether it means *bitterness,* the *lady of the sea,* or *beloved of God,* it is still the name of our Mother in heaven,

the name which was first on the lips of the divine Child, the name which after that of Jesus holds all our hope of salvation. Many saints, especially St. Bernard and St. Gabriele dell' Addolorata, recognize in the most sweet name of Mary the virtues and prerogatives which the Doctors of the Church find in the name of the Savior, such as light, strength, sweetness and protection. Therefore the devout Christian desires above all things to pronounce the holy names of Jesus and Mary with his last breath before going forth to behold their countenances.

Pius X granted great indulgences to those who should make use of this pious invocation.

SEPT. 14. **The Exaltation of the Holy Cross:** In ancient times, under the name of "the Exaltation," the finding of the Holy Cross was celebrated on September 14th in the West, as is still done in the East. But when in the Eighth Century the feast of May 3 was instituted, that of September 14th was retained as one of thanksgiving for the recovery, a hundred years earlier, by the Great Emperor Heraclius, of the inestimable relic, from the infidel Chosroes, King of Persia, who had possessed himself of the holy relic when pillaging the city and churches of Jerusalem. In the East the finding of the Holy Cross by Helena, the mother of Constantine, was celebrated with great splendor. Particles of the true Cross, were, in time, brought from Jerusalem to many other churches in the East and in the West. These churches sought to imitate the solemn ceremonies in use at Jerusalem in order to do homage to the Holy Cross, the triumphant standard of our salvation.

SEPT. 15. **The Seven Dolors of the Blessed Virgin Mary:** Popular devotion to the Sorrows of Our Blessed Lady, whom Holy Church invokes as Queen of Martyrs, led, in the Middle Ages, to the institution of several local festivals, such as that, still kept in some places, of Our Lady's Compassion. The devotion was fostered by the Holy Founders of the Servite Order who seem to have been the first to distinguish and enumerate the Seven Dolors. It has been raised by Pius X to the rank of a double of the second class.

St. Nicomedes, ***Martyr:*** St. Nicomedes, a Roman priest, was scourged to death in the persecution under Domitian, in the life-time of St. John the Evangelist. He suffered about the year 90.

SEPT. 16. **Sts. Cornelius and Cyprian,** ***Bishops, Martyrs:*** St. Cornelius succeeded St. Fabian as Pope in 251. He behaved with zeal and piety in his pastoral charge and adhered to his duty with courage and steadfastness. The holy Pope suffered martyrdom, September 14, 252.

St. Cyprian, Archbishop of Carthage and Primate of Africa, laid down his life for Christ, September 14, 258, six years later, to the day, after his friend St. Cornelius. St. Cyprian is one of the most famous of the earlier Fathers of the Church.

Sts. Euphemia, Lucy, and Geminianus, ***Martyrs:*** St. Euphemia, a virgin of Chalcedon, suffered in the per-

secution continued by the successors of Diocletian, about the year 307. The Council of Chalcedon was held in her sepulchral church. St. Lucy and St. Geminianus, two other martyrs who suffered in the same persecution, are commemorated with St. Euphemia.

SEPT. 17. **The Impression of the Stigmata of St. Francis:** While St. Francis of Assisi, in September, 1224, was rapt in meditation on Mount Alvernia, Almighty God as a mark of His special favor deigned to impress on his hands, feet, and side the likeness of the sacred wounds of Christ. Until the day of the saint's death blood flowed from these wounds at intervals. Pope Sixtus V ordered this feast to be observed by the whole Church. Clement VIII suppressed it, because the Church only dedicates special solemnities to the mysteries of our redemption; particular favors granted to the saints by God directly concern their individual sanctification, and are commemorated when the life of each saint is read in the Breviary on the day of his feast. The feast was restored, however, by Paul V, and raised to a rank of a double by Clement XIV. Its observance is a privilege overstepping the ordinary rules of the Liturgy, extended in honor of St. Francis and not only rare, but also unique. Christ was pleased to imprint upon his new apostle, the herald of the Great King, this stigmata as His final seal, changing him to His own image and likeness and uniting him to Himself on the rood of the Cross.

SEPT. 18. **St. Joseph of Cupertino,** *Confessor:* St. Joseph of Cupertino, a Franciscan friar in Italy, was born June 17, 1603. The feast of this glorious Son of the Seraph of Assisi was made universal throughout the Church by a Pope of the same Order, Clement XIV. He is famous for his evangelical simplicity and for his ecstasies. The whole of the Mass assigned to him brings out the mystical side of his sanctity. He worked many miracles, and died a happy death at Orsino on September 18, 1663, as he himself has predicted.

SEPT. 19. **St. Januarius and Companions,** *Martyrs:* During the persecution under Diocletian St. Januarius, patron of the city of Naples and bishop of Beneventum, was beheaded with his deacons and some others. In the great church at Naples are preserved some of the blood of St. Januarius in two glass phials, and also his head. The blood is congealed, but every year up to the present it liquefies when placed near the martyr's head. This miracle has been verified both by scientists and by many pious and learned persons. Cardinal Schuster, now Archbishop of Milan, was able to observe it closely and, like others who have studied it, was obliged to confess that there seems to be no possible natural explanation of this event. It may be that in this manner God is pleased to show to the people of Naples that the blood of their great Patron is still active and powerful in the sight of the Lord, for with God there is no past, but all is present and living in His sight.

SEPT. 20. **St. Eustace and Companions,** *Martyrs:* St. Eustachius, or Eustace, an officer of the Roman army under Em-

peror Trajan, was burned at the stake for the Faith, with his wife and children, during the reign of Emperor Hadrian. We pray to him to preserve us from fire, eternal or temporal. In art he is depicted with a stag and hunting equipment.

SEPT. 20. **Vigil of St. Matthew,** *Apostle:* In accordance with her usual custom the Church appoints a vigil to the feast of the holy apostle, Matthew. It has been kept in the Church from ancient time and is mentioned in the *Martyrology* of St. Jerome.

SEPT. 21. **St. Matthew,** *Apostle, Evangelist:* St. Matthew was a Galilean by birth. In the Gospel he humbly relates the story of his own conversion. To the glory of an apostle he adds that of an evangelist. He wrote his Gospel in Aramaic, and it was afterwards translated into Greek. The Aramaic text has perished. This Gospel is a divinely inspired work included in Sacred Scripture. He gives the line of ancestors from whom Jesus descended as a man, and on this account is represented by the animal with a human face in the symbolical vision of Ezekiel. Little is known of his life; the Fathers in general say that he died in Persia. St. Paulinus of Nola asserts that he died amongst the Parthians. When his remains were discovered at Velia and brought to the Cathedral of Salerno, Pope Gregory VII began his journey there, but died on the way, and was buried near the tomb of St. Matthew.

SEPT. 22. **St. Thomas of Villanova,** *Bishop, Confessor:* St. Thomas of Villanova, Archbishop of Valencia, Spain, was a Religious of the Order of St. Augustine. He was distinguished by his perfect humility and his charity to the poor, to whom he gave all he possessed. When he died the very bed on which he lay no longer belonged to him. He had given it a few days before to a poor man, who in his turn allowed him to keep it for the short time that it would still be of use to him. He died September 8, 1555.

St. Maurice and Companions, *Martyrs:* St. Maurice was an officer of the Theban legion, a body of about 6000 men. These soldiers were Christians and loyal to their emperor and to God. They refused to sacrifice to the heathen gods and were put to the sword, in 286, by Maximian, the colleague of Diocletian, unresistingly giving their lives for the Faith.

SEPT. 23. **St. Linus,** *Pope, Martyr:* St. Linus, the immediate successor of St. Peter, ruled the Church for about twelve years. In the year 79 he suffered martyrdom, and was buried alongside the Prince of Apostles. His name is in the Canon of the Mass.

St. Thecla, *Virgin, Martyr:* The virgin St. Thecla was converted by St. Paul while preaching at Iconium. She left a luxurious home and followed the apostle in his later journeys. She suffered many tortures for the Faith but finally passed her life in solitude in Isauria, and there died a holy death.

SEPT 24. **Our Lady of Ransom:** The Order of Our Lady of Ransom was founded in the Thirteenth Century by St. Peter

Nolasco (Jan. 31) and St. Raymond of Pennafort (Jan. 23), aided by King James of Aragon. The object of the Order was to redeem Christians held in slavery by the Mohammedans. Pope Gregory IX instituted the feast of Our Lady of Ransom and afterwards it was extended by Pope Innocent XII to the Universal Church.

SEPT. 26. **Sts. Cyprian and Justina,** *Martyrs:* St. Cyprian was converted to the Christian Faith by the holy virgin St. Justine, and with her suffered martyrdom. They were both beheaded in the year 304 at Nicomedia, the residence of Emperor Diocletian.

Devotion to Sts. Cyprian and Justina was introduced into Rome during the Middle Ages, when tradition asserted that their relics were preserved near the Lateran Basilica.

SEPT. 27. **Sts. Cosmas and Damian,** *Martyrs:* Sts. Cosmas and Damian, twin brothers, distinguished themselves as physicians. They gave their lives for the Faith at Cyrus in Syria where they were buried. Besides using their skill for the healing of diseases they sought to spread the Faith in Christ. After many tortures they died about the year 285 in the persecution under Diocletian. The fame of their miracles spread over the whole world; many churches were erected in their honor at Rome and elsewhere. Their names are mentioned in the Canon of the Mass and in the Litany of the Saints.

SEPT. 28. **St. Wenceslaus,** *Martyr:* St. Wenceslaus, duke of Bohemia, ruled that country during its period of conversion to Christianity. His devotion to the Holy Eucharist is mentioned by St. Alphonsus in his book, *Visits to the Blessed Sacrament.*

Wenceslaus was in the habit of sowing and reaping with his own hands the wheat from which the hosts were to be made, and he used to rise in the night even during the coldest seasons to visit the Blessed Sacrament. His virtue was the cause of his death, for it aroused the antagonism of his evil-minded mother and brother, who caused him to be assassinated September 28, 938.

SEPT. 29. **The Dedication of St. Michael the Archangel:** This is the original feast of the leader of the heavenly armies, St. Michael. The captain of the heavenly armies, the angel named in the Canon of the Mass, held from early times the first place in the Liturgy among the other angels; wherefore many churches dedicated to St. Michael in the Middle Ages were simply known as churches "of the holy angel." St. Michael, whose name signifies "who is like unto God" cast the evil spirit out of heaven, and overcame Satan in the struggle for possession of the body of Moses. God has intrusted our defense, in the combat with the devil, to the angels. The reason of this is easily understood. The devil is a spirit who has lost none of the powers inherent to his nature. In order, therefore, that the struggle should not be unequal, God has placed at our side defenders of the same nature as Lucifer,

that is to say pure spirits, who are, however, greater and more powerful than he is.

SEPT. 30. **St. Jerome,** *Confessor, Doctor of the Church:* St. Jerome was born in Dalmatia in 329. Even during his life he was renowned as a Doctor and Interpreter of Holy Scripture. He defended Catholic teaching against many heresies; his chief aim was to be a perfect monk and before he would consent to be raised to the priesthood he exacted a promise from Paulinus, Bishop of Antioch, that this new dignity should in no wise interfere with his monastic vocation. To him we owe the translation of the Holy Scriptures, the introduction of the alleluiatic chant into the Sunday Mass, the spread of monastic life among the aristocracy, and lastly the daily recital of the Divine Office. After important services to the Pope of his time, St. Jerome retired to Bethlehem, where he died September 30, 420.

Feasts of October

OCT. 1. **St. Remigius,** *Bishop, Confessor:* St. Remigius, who for seventy-four years was Bishop of Rheims, in France, converted and baptized King Clovis, and thus brought Christianity to the Franks. He was celebrated for his doctrine and for his miraculous powers, as well as for his holiness. His homilies have been lost, but four of his letters are extant, as well as some verses written by him and intended to be engraved on a chalice, and also his last testament. He died on January 13, 533.

OCT. 2. **Feast of the Holy Guardian Angels:** In the prayer for the feast of St. Michael (September 29) we ask that the Holy Angels may fulfill the special office entrusted to them of watching faithfully over us upon earth. This feast included together with St. Michael the whole of the heavenly court. A distinct feast of the Guardian Angels originated only at a later date. The Spaniards observed it in the Sixteenth Century and Paul V (September 27, 1608) declared the feast of the Guardian Angels, a feast of the whole Church, and ordered that it should be kept on the first vacant date after the feast of St. Michael. Clement X (1670) assigned it to October 2nd. Leo XIII raised it to the rank of a greater double.

The guardianship of the faithful is given by God into the hands of the angels, not only for the sake of the unity and harmony which bind together the orders of creation, but also on account of the duty owed by the angels to Christ. It is from Christ that they receive their glory, therefore out of gratitude to Him who is *caput hominum et angelorum* (the head of men and angels) these blessed spirits watch over the Church, the chosen Bride of the Savior, and over the faithful who are the members of His Mystical Body.

OCT. 3. **St. Teresa of the Child Jesus (Little Flower):** Mary Frances Teresa Martin was born of saintly parents at Alençon (Orne) on January 2, 1873. She was educated by the Benedictine Nuns at Lisieux. After her ninth year she tried to enter the Carmelites, and put her case before the Bishop of

Bayeux and Pope Leo XIII, whom she visited. At the age of fifteen she was allowed to enter the Carmel at Lisieux (April 9, 1888). She died at the age of twenty-four. There was nothing extraordinary about her religious life; she was perfect in her simplicity, humility, charity, her love of God and her trust in Him. She offered herself as a victim to the "merciful love of the good God." She was just a little child in the arms of Jesus. Her way of sanctity was a *little way;* Pius XI said: "We wish that St. Teresa's secret of sanctity should be made known to every one of our children. We have set her before the children of the Church as a striking and most precious example." Countless miracles have been wrought through her intercession. On her death bed she said: "I do not intend to remain idle in heaven. My longing is to labor even there for the Church and souls. Our Lord will work wonders for me that will infinitely surpass my boundless desire After my death I shall let fall a shower of roses." She was canonized May 17, 1925.

OCT. 4. **St. Francis of Assisi,** *Confessor:* St. Francis of Assisi, born in 1182, was the founder of the Order of Friars Minor. Chosen by God to be a living manifestation to the world of Christ's poor and suffering life on earth, he was early inspired with a burning love of poverty and humiliation. Divine desire burned in him so mightily as to kindle a like desire in other hearts. Many joined him, and were constituted by Pope Innocent III into a Religious Order.

He lived at the time when the feudal system was disappearing, and Christian democracy was dawning. St. Francis undertook to teach to this generation a spiritual language suited to its new aspirations. He led the people to devotion towards the sacred humanity and the person of the Redeemer, a devotion which has continued to increase. He set the example for clergy and people of detachment from worldly wealth and worldly honors. His reform was carried out not by rebellion, but in accord with the head of the Church. It was the papal authority, which from the first directed that overwhelming current of new life and evangelical mysticism loosed by the saint, and incorporated it in the service of the Church.

Francis died at sunset on Saturday, October 3, 1226, at Assisi, his birthplace. Gregory IX, his friend and director during life, raised him to the altars three years later, and built the marvelous church of Assisi over his tomb.

OCT. 5. **St. Placidus and Companions,** *Martyrs:* St. Placidus, together with St. Maurus were committed to the care of St. Benedict, when both were very young. Their parents were friendly to the holy patriarch, who like them belonged to the nobility. St. Benedict had great love for these two early companions. On one occasion while drawing water from the lake of Subiaco, as St. Gregory relates, Placidus fell in and the waves carried him far from the shore. At the command of Benedict, Maurus hastened to the rescue and only after he had safely brought the young Placidus to the shore did he note that he had walked upon the waters. Little is known

of the life of St. Placidus. Since the Tenth Century he has been venerated as a saint in the Benedictine Order.

OCT. 6. **St. Bruno,** *Confessor:* St. Bruno of Cologne, after brilliant studies at Paris, was made a canon of Rheims cathedral. Feeling himself called to a life of retirement and penance he betook himself with six companions to a solitude called the Chartreuse and there laid the foundations of the Carthusian Order. In the end he left Chartreuse for a most desolate place where he passed the rest of his life in a cave. He died October 6, 1101.

OCT. 7. **The Most Holy Rosary of the Blessed Virgin Mary:** October 7 is the anniversary of the glorious victory won in 1571 by the Christian forces over the Turkish fleet at Lepanto. This triumph of the Cross over the Crescent was universally attributed to the powerful intercession of the Mother of God, whom Pope Pius V fervently invoked with her Rosary in his hand, and to whom the prayers of all Christendom were addressed. Two years after this great favor had been obtained, Gregory XIII instituted an annual feast of thanksgiving to be celebrated on the First Sunday of October in all churches where an altar in honor of the Blessed Virgin of the Rosary had been erected. From being a local festival this celebration gradually spread and became general, until Leo XIII raised it to the rank of a double of the second class for the whole Church.

The devotion of the Rosary of the Blessed Virgin Mary dates at least from the Twelfth Century. The glory of having spread this form of prayer with such extraordinary success is certainly due to the Dominican Order, and, owing to their zeal, the Rosary soon became the most popular devotion throughout the Christian world.

The Holy Rosary as it is now recited, and enriched with great indulgences, represents, after the Divine Office, what may be described as a popular Breviary of the Gospel. By meditating on the appropriate mysteries, it may be adapted to the Liturgical Cycle, and because it unites vocal with mental prayer the Rosary is regarded as the most beautiful and approved devotion of the Latin Church.

St. Mark, *Pope, Confessor:* St. Mark, a Roman priest, was the right hand of Pope St. Sylvester, during the latter's pontificate, and finally succeeded him. St. Mark's term as Pope lasted only eight months, for he was called to his eternal reward in the year 336. Pope Damasus records of him that his life was blameless and full of love of God. He cared little for honors and despised earthly things, for his inmost heart was attached to virtue alone. He was the champion of justice and a perfect lover of Christ.

Sts. Sergius, Bacchus, Marcellus, and Apuleius, *Martyrs:* Sts. Sergius and Bacchus were at one time officers in the imperial army. After many tortures they were put to death for being Christians. The date of their martyrdom, which took place in the Third Century, is uncertain. Together with them are honored two Roman martyrs, Marcellus and Apuleius, probably their contemporaries.

Oct. 8. **St. Bridget,** ***Widow:*** St. Bridget (or Birgitta) of Sweden, on the death of Prince Ulfo, her husband, embraced a life of prayer and penance. Favored by Almighty God with wonderful visions and revelations, she founded the Religious Order of the Most Holy Savior. With her daughter St. Catherine, she made numerous pilgrimages to various sanctuaries in Italy and in Palestine. The secrets of heaven were manifested to her in many revelations which are referred to in the Collect of the Mass. She exerted her influence in the cause of the Church's reform in the courts, episcopal palaces, the abbeys and even at the Holy See. She died at Rome, July 2, 1373. Her relics were brought back to Sweden by her daughter a year later. She was canonized by Boniface IX, 1391.

Oct. 9. **Sts. Dionysius, Rusticus and Eleutherius,** *Martyrs:* Ever since the Seventh Century Rusticus and Eleutherius have been associated with St. Dionysius (or Denis). The veneration of St. Dionysius at Paris goes back to an earlier period. St. Gregory of Tours frequently mentions the Basilica of St. Denis built at the suggestion of St. Genevieve. The saint martyred at Paris is to be distinguished from the Areopagite converted by St. Paul, whose veneration has ever been famous among the Greeks, and from the pseudo-Dionysius, a Syrian of the Fifth or Sixth century.

Oct. 10. **St. Francis Borgia,** *Confessor:* St. Francis Borgia, one of the most honored nobles of Spain, cut himself off from the chance of dignity or preferment, and entered the Society of Jesus, of which later he became the General. Conspicuous for the holiness of his life, he ended his days in Rome, October 10, 1572.

Oct. 11. **The Maternity of the Blessed Virgin Mary:** In the first ages of the Church the day sacred to our Blessed Lady, under her great title of Mother of God, was January 1. Evident traces of this devotion remain in the liturgy proper to the feast of the Circumcision, which is now kept on that day. Many churches having petitioned for a special festival in honor of Our Lady's divine maternity, a day, usually in the month of October, was granted by the Holy See for its celebration. By a decree of the Sacred Congregation of Rites, April 24, 1914, the eleventh of October was assigned. Pius IX raised it to a double of the second class and extended it to the Universal Church.

All Catholics believe that Mary is the Mother of God. This does not mean that she is not a creature of God, nor that God did not exist before she was created. It means that He who was her Son was a Divine Person. In Christ there are two natures: the nature of God and the nature of man; but in Him there is only one Person, a Divine Person, the Second Person of the Blessed Trinity. Hence all that may be predicated of either nature may with propriety be said of the Savior in the concrete form, without distinguishing the two natures. So we may say that God was born of the Blessed Virgin Mary. We then refer to the Person of the Son of God,

Who is both God and Man. Christ, Who is God, was born according to His human nature of the Blessed Virgin. She is, therefore, truly the Mother of God.

OCT. 13. **St. Edward,** *King, Confessor:* St. Edward, called the Confessor, the last but one of the Anglo-Saxon kings of England, reigned holily and happily for twenty-four years. On the throne he rivalled the saints by his untiring practice of austere virtue; his reign was one of almost unbroken peace; the country grew prosperous, ruined churches rose under his hand, the weak lived secure, and for long ages after, man spoke of the laws of "good King Edward." He died January 5, 1066. The Saint's body reposes in the shrine in Westminster Abbey, behind what used to be the High Altar.

OCT. 14. **St. Callistus,** *Pope, Martyr:* Pope St. Callistus succeeded St. Zephyrinus. The institution of the ember-day fasts is ascribed to him. He suffered martyrdom under Emperor Alexander Severus, October 14, 223. He was a staunch defender of the unity of the Divine Essence. He offered absolution to even the greatest sinner who should have performed the canonical penances.

OCT. 15. **St. Teresa,** *Virgin:* St. Teresa, the foundress of the Discalced Carmelites, was born at Avila in Spain, 1515. She was called to reform her Order, favored with distinct commands from Our Lord, and her heart was pierced with divine love; but dreading delusion she acted only under obedience to her confessors, which made her strong and safe. Her heavenly Spouse called her to Himself, October 4, 1582. By the alteration of the calendar, then taking place, the next day was reckoned the fifteenth of the month, and in due course was assigned for the keeping of the feast. In the Collect we have the only example in the whole of Liturgy of a reference to a woman entrusted with the office of teaching and feeding the faithful.

OCT. 16. **St. Hedwig,** *Widow:* St. Hedwig, of royal origin, on the death of her husband, Duke Henry of Poland, retired into a Cistercian monastery, where she lived under obedience to one of her daughters, who was abbess of the monastery, growing day by day in holiness till Almighty God called her to Himself, October 14, 1243. St. Hedwig fasted and prayed and took the discipline; she heard several Masses daily and distributed alms with great generosity. She was canonized twenty years later by Pope Clement IV.

OCT. 17. **St. Margaret Mary Alacoque,** *Virgin:* Margaret Mary Alacoque was born at Verosvres in the diocese of Autun in 1647. When only three years old she already had the greatest fear of the smallest sin. Indeed, the very word "sin" frightened her exceedingly. And before she was quite four years of age, without anyone suggesting them to her, she clearly pronounced the words, "O my God, I consecrate my purity to Thee, for my whole life: I vow to Thee perpetual chastity." Even as a mere tot she loved Jesus and Mary above all things; and as soon as she had learned to say the rosary, she recited it every day. Some time after she had made her

First Holy Communion, God sent her a grievous sickness that lasted four years. Then Margaret had recourse to Our Lady. She promised that if that dear Mother would cure her she would become a Sister. Scarcely had she uttered the words, when she was cured. After some hesitation she entered the Order of the Visitation of Paray-le-Monial at the age of twenty-three. The Sacred Heart of Jesus manifested itself to her several times; through her He willed to make this devotion known to the world. She died October 7, 1690. She was canonized by Pope Benedict XV on Ascension Thursday, May 13, 1920. Pius XI extended her feast to the whole Church on June 28, 1929.

OCT. 18. **St. Luke the Evangelist:** St. Luke, a native of Antioch, was converted by St. Paul, and accompanied him on many of his journeys. St. Luke is best known as the historian of the New Testament. He gathered information from the lips of the apostles and wrote, as he tells, all things in order. The *Acts of the Apostles* were written as a sequel to his Gospel. He died the death of a martyr, and was buried at Thebes in Bœotia. His relics were brought to Constantinople in 357.

OCT. 19. **St. Peter of Alcantara,** *Confessor:* Peter Caravito, or Peter of Alcantara, as he is called from the city of his birth, died on October 18, 1562, and his feast was introduced into the Missal by Clement X. This saint is distinguished by three characteristics. The first is the incredible severity of the mortification by which, like St. Paul, he sought to fill up that which was wanting in the Passion of Christ, for the good of the Church. The spirit of the Franciscan Reform, initiated in the new so-called province of St. Joseph by his endeavors, is one of great penance and extreme poverty.

The second characteristic of St. Peter of Alcantara is the abundance of mystical gifts and the grace of sublime contemplation received by him in reward for his austerities.

Thirdly, St. Peter is distinguished by the active part he took in the reform of the Carmelite Order initiated by St. Teresa. He was the first to examine and approve of the spirit of this reform.

St. Teresa, for her part, declared that she had never asked anything of the Lord through the merits of Brother Peter which she had not obtained.

OCT. 20. **St. John Cantius,** *Confessor:* St. John was born at Kenty in the diocese of Cracow. He was a parish priest and missionary, but, above all, he is remarkable for having fulfilled during many years the duties of a professor at the University of Cracow. There may be many who hold that the position of a teacher at a university, who is apt to be enamoured of his own learning, is scarcely suited to the practice of Christian perfection. John of Kenty has dispelled this illusion, and has proved that the example of a holy life lends authority to a master's teaching far more than would self-sufficiency. He was marked during his life-time by a great generosity towards the poor, and, after his death, God distinguished him by a number of miracles. He died on Christ-

mas Eve, 1473, and was canonized by Pope Clement XIII in 1767. He is invoked in cases of ulcers, fever, and consumption; he is one of the patrons of Poland.

OCT. 21. **St. Hilarion,** Abbot: St. Hilarion, a Palestinian solitary, passed a life of self-denial and mortification in the wildernesses of Egypt and the Holy Land. His biography was written by St. Jerome. His last words were: "Go forth, O my soul, what do you fear? You have served Christ for seventy years, do you now fear death?" In the East he was the first to be venerated as a saint other than a martyr. He died at the age of eighty in 371.

Sts. Ursula and Companions, *Virgin-Martyrs:* St. Ursula, a native of England, sought an asylum in Gaul, when her country was harassed by the Saxons. She found an abiding-place in Germany but was set upon by a horde of Huns, and with her companions gave her life in the year 453 in defense of her faith and chastity.

OCT. 24. **St. Raphael,** *Archangel:* In the Book of Tobias, in the Old Testament, we read of the ministry of the holy archangel St. Raphael, protector and guardian of the sick. The Eastern Churches observed a feast in his honor since the year 1000. It is now universally celebrated throughout the Church. His name signifies "The healing of God"; he is one of the seven blessed spirits who always stand before the throne of God. He is identified by many Fathers of the Church with the angel who stirred the Pool of Bethsaida as related in the Gospel.

OCT. 25. **Sts. Chrysanthus and Daria,** *Martyrs:* St. Chrysanthus came with his wife St. Daria from the East to Rome, some time in the Third Century. They were accused of being Christians, and after suffering many torments their lives were closed by a glorious martyrdom in one of the persecutions, probably in that of Valerian, about the year 237. Of them the Byzantine Liturgy says: "Chrysanthus and Daria live in heaven, though they are dead, having been buried alive in one grave. The inseparable pair were entombed on March 19."

OCT. 26. **St. Evaristus,** *Pope, Martyr:* Pope St. Evaristus, who succeeded St. Anacletus as Pope, governed the Church during nine years. He divided the various ecclesiastical regions of Rome among the titular presbyters and ordered that seven deacons should surround the Pope when he preached. He was put to death for the Faith in the year 112.

OCT. 27. **Vigil of the Apostles Sts. Simon and Jude:** Anticipation is a sign of solicitude and zeal, and therefore the Church, because she is full of love, anticipates the liturgical solemnities in her prayers. A typical example of this zeal is found in the lives of some of the early saints like St. Nicholas of Myra and the Patriarch St. Benedict, of whom we are told that in their prayer they even anticipated the liturgical night vigils. The vigil of Sts. Simon and Jude, Apostles, is mentioned in the *Martyrology* of St. Jerome.

OCT. 28. **The Holy Apostles Simon and Jude:** St. Simon was a Chananean, and was known among the apostles as "the Zealot." Before Christ called him to be an apostle, Simon belonged to the patriotic party known as Zealots, who, impatient of foreign rule, prepared for a war of independence. This circumstance was not forgotten, and even after he had become a disciple of the Lord, he was still known by the appellation of the Zealot. He suffered martyrdom in Persia, according to tradition.

St. Jude is the brother of James the Less, first bishop of Jerusalem, and therefore a cousin of Our Savior. The New Testament includes a short letter written by St. Jude, who is daily commemorated in the Roman Canon of the Mass under the name of Thaddeus. It is believed that the relics of these two apostles are in St. Peter's in Rome. Tradition says that he preached in Mesopotamia, where he died for the Faith. He is the patron of difficult cases.

OCT. 31. **The Vigil of All Saints:** The preparing by a solemn vigil for the celebration of All Saints' Day, probably dates from the Eighth Century, when November 1 was fixed for the celebration of the feast. The fast on this vigil is of universal observance. As on other vigils Holy Mass is celebrated in purple vestments, and the liturgy throughout is of a penitential character.

Last Sunday in October. **Feast of Our Lord Jesus Christ, King,** This feast was instituted by Pope Pius XI at the close of the Holy Year, 1925. The purpose of the Holy Father was to bring home to all mankind the fact that Christ is King not merely over individuals, but over families and societies, over states and nations, over rulers and tribunals as well. The duty of Catholics is to hasten the return of the world to His authority by their prayers, their influence and their actions. They are reminded that they must courageously fight under His royal banner, with the weapons of the spirit, for the rights of God and of His Church.

The last Sunday of October was chosen for the feast, the Sunday preceding All Saints, because during this month the liturgical year draws to its close and thus the mysteries of Jesus Christ are fittingly completed and crowned by the liturgical festival of Christ, the King. On the same day also will annually take place the consecration of mankind to the Sacred Heart of Jesus.

Christ is proclaimed King of all mankind both in the Old and the New Testament. David, Isaias, Daniel and Zacharias in plainest terms predicted the kingship or the kingdom of the future Messias. At the coming of Christ the Angel Gabriel announced that "of His Kingdom there shall be no end." The Savior Himself declared His kingship before Pilate. But His kingdom, though in this world, was not to be of this world. As man He is Lord over all kings and over all human possessions. Yet He is "King of kings and Lord of lords," and on the last day He will present Himself together with His kingdom to His Father, when all His enemies shall have been put under His feet.

Devotion to Christ as King is not new, but the Church has given to it a great liturgical solemnity in the present feast.

Feasts of November

Nov. 1. **The Feast of All Saints:** The custom of keeping holy one day in the year as the festival of all God's saints, whether commemorated in the Liturgy or not, dates back to at least the beginning of the Fifth Century. In ancient times it was usually called the feast of All Holy Martyrs. The day of its celebration varied; and in the East, even now, All Saints is in most places a movable feast. Pope St. Boniface IV, when dedicating the Roman Pantheon as the Church of Our Blessed Lady and All Holy Martyrs, appointed November 1 for the chief annual festival in the sacred building. Gregory III built an oratory at St. Peter's in honor of all the saints, confessors as well as martyrs, who had died in all parts of the world. Gregory IV chose November 1 as the Feast of All Saints. The Octave was added by Sixtus IV.

Nov. 2. **The Commemoration of All the Faithful Departed:** Should November 2 fall on Sunday, the commemoration of All Souls is transferred to the following Monday. Pope Benedict XV granted priests permission to offer three Masses on all Souls' Day. One of these Masses the celebrant may say according to his own intention; one must be offered for all the faithful departed and the third for the intention of the Holy Father.

The Church with her usual sublime economy preserved all that was innocent, tender and inspired in the funeral rites of classic antiquity. She purified and spiritualized them, handing them on to the new generations of the Middle Ages transfigured by a new thought which gave a sense of joy and life to the Liturgy of the departed, the thought that they would rise once more like the risen Redeemer.

Therefore all that was dismal or frightening disappeared. There were no more emblems of death, skulls or cross-bones traced upon the draperies; all spoke instead of peace and serene hope.

The ancient Roman cemeteries, then, were not merely graveyards, they were country houses with baths and gardens adjoining them, where even the Popes themselves often resided.

The memento of the dead in the Mass is common to all Liturgies since the Third Century. In the Eighth Century we find among the customs of the monastery of Fulda that of celebrating each month a commemoration of the faithful departed with a special Office and special prayers. To pass from a monthly celebration to an annual one was easy, and thus we find that towards the Tenth Century, especially in Benedictine monasteries, the custom prevailed of commemorating every year the benefactors and friends of the house who had been taken from this world. St. Odilo, Abbot of Cluny, is generally recognized as having been responsible for the universal adoption of this custom, already in use in many churches (998).

Nov. 3. **Of the Octave of All Saints:** The Mass is as on the feast, with the additional prayer of the Holy Ghost, and either that for the Church or that for the Pope.

Nov. 4. **St. Charles Borromeo,** *Bishop, Confessor:* About fifty years after the Protestant heresy began, Our Lord raised up a mere youth to renew the face of His Church. The life-work of St. Charles may be divided into two periods, first, the activities he discharged beside his uncle Pius IV which embraced not only Rome but the Universal Church. Secondly, the pastoral office which he filled at Milan, as the Bishop and Apostle of that diocese. He may be said to have directed from Rome the last phase of the Council of Trent.

The zeal displayed by St. Charles in fulfilling his pastoral duties is almost incredible. His field of action as Archbishop of Milan and Legate of the Holy See was very extensive. Yet there was no deserted Alpine village which was not included in his pastoral visitation. His biographers tell us that in three weeks he consecrated no less than fifteen churches. He established a seminary, whose rules have been the basis of seminary regulations since that time. He died November 4, 1584.

Sts. Vitalis and Agricola, *Martyrs:* St. Vitalis, the servant of St. Agricola, by his courage in bearing the most atrocious tortures for the Faith, encouraged his master to die bravely with him for Christ. They suffered at Bologna in Italy about the year 300.

Nov. 5, 6, 7. ***Of the Octave of All Saints:*** The Mass is as on the feast, with the additional prayer of the Holy Ghost, and either that for the Church or that for the Pope.

Nov. 8. **The Octave-day of All Saints:** That this Octave dates only from the time of the Renaissance can be deduced from the fact that there is no special Mass for it in the Missal, and that the Roman Sacramentaries only mark to-day as the feast of the Crowned Saints. It is well to repeat, on account of the modern tendency to multiply octaves, that originally the celebration of the Octave was a characteristic of the Paschal solemnity.

The Holy Four Crowned Martyrs: In the persecution under Diocletian, Sts. Severus, Severianus, Carpophorus, and Victorinus, four brothers, were cruelly tortured until they expired in the hands of their tormentors. They were at first known simply as four Christians who had won the crown of martyrdom and continued to be so styled even after their names were learned.

Nov. 9. **Dedication of the Basilica of Our Saviour:** As the anniversary of the dedication of a cathedral is kept as a solemn festival in all the churches of a diocese, so the dedication of the Church of St. John Lateran, the cathedral of the Supreme Pontiff, is everywhere celebrated. The first mention of the Lateran in ecclesiastical history is that of Optatus of Milevis who relates that a Council against the Donatists was

held within its walls. About this time Constantine gave to the Church of Rome the ancient Palace of the Laterani, part of the dowry of his wife, Fausta.

From that time onwards the Lateran became the ordinary residence of the Popes, and may be regarded as a memorial of that long series of holy Pontiffs who inhabited it during the course of nearly ten centuries. Those walls, now nearly two thousand years old, have seen many important events in history and have figured in poetry and in art, whilst they sheltered a dynasty of Pontiffs who ruled longer than any dynasty of kings. Here, at the suggestion of Pope Sylvester, Constantine the Great transformed or constructed the first basilica dedicated to the Saviour at Rome. In the Twelfth Century, on account of the baptistery, it was dedicated to St. John the Baptist and began to be called St. John Lateran. In the early Middle Ages the Pope officiated, not at one church only, but in all the basilicas and titles within and without the city. On great solemnities and for ordinations and coronations, he officiated at St. Peter's. When the observance of the stations declined, the Lateran was ranked as the Papal residence, and the basilica was looked upon as a cathedral with regard to the other titular churches of the city.

As papal cathedral and mother of all the churches, the Basilica of the Saviour has been clothed with the dignity of a symbol of the Pontifical authority in the eyes of the Catholic world. The Liturgy has also concentrated in her ritual this belief held by the household of the faith, and Pius X raised the feast which we celebrate to-day to the same rank of a double of the second class for the entire Latin Church, as is held by the great feasts of the religious year.

In this basilica and the Latern Palace five ecumenical councils were held, besides twenty synods. The basilica, after its destruction, was rebuilt by Benedict XIII and consecrated on November 9, 1726. Since that time the feast has been kept in the Universal Church.

The dedication of a church is an important liturgical event. It is not the same thing to pray in private, or to pray in the sacred sanctuary and to take part in the rites of Catholic Liturgy. By reason of its consecration the Church is the throne of God's mercy, the place chosen by Him, and where He chiefly condescends to work our salvation. Here we know He listens to our prayers; here Jesus is pleased to receive from the assembly of believers that solemn, public, and united adoration which is due to Him.

St. Theodore, *Martyr:* St. Theodore was a soldier martyr, and suffered death at Amasea in Asia Minor in 306. After being tortured by having his flesh torn by iron hooks, he was burned. During his martyrdom he sang the verse of the Psalm: "I will bless the Lord at all times." At an early date a round church was built in his honor at Rome; pious women still carry their sick children thither in order to invoke the help of the great martyr.

Nov. 10. **St. Andrew Avellino,** *Confessor:* This celebrated Neapolitan missionary, because he was very handsome, had to

resist various attempts at seduction. He became a priest and practiced Canon Law; having uttered a slight untruth in court he read a short time afterwards: "The mouth that utters untruth kills the soul." He was so moved by this Scripture that he renounced his career and entered, at the age of thirty-six, the Theatines, receiving the name of Andrew. He was at one time spiritual director of the seminary of Piacenza, where he is still venerated. His patronage is invoked by the faithful against apoplectic seizures and sudden death. He died of an attack of apoplexy as he was standing at the foot of the altar, repeating the words, *Introibo ad altare Dei* (1590).

Sts. Tryphon, Respicius, and Nympha, *Martyrs:* St. Tryphon and St. Respicius, his convert, after most cruel torments, were brutally scourged and then beheaded under Decius, in 252. St. Nympha, a virgin of Palermo, in Sicily, is honored on the same day, but the date of her martyrdom is uncertain.

Nov. 11. **St. Martin,** *Bishop, Confessor:* At a time when liturgical honors were reserved almost exclusively to martyrs only, the Apostle of Gaul was the object, at a very early period, of the veneration afterwards extended to all Confessors. St. Martin died at Candes towards the end of the year 396 or the beginning of 397, after a life marked by many miracles, and by the apostolic zeal in which he labored to root out paganism in his diocese and to establish in it the ideals of the monastic life. His asceticism and his simple habits did not find favor with his brother bishops, or even with his own clergy whilst he lived, but in 397, immediately after his death, his biography, written by Sulpicius Severus, entirely rehabilitated his memory. This little book became a kind of gospel of the monastic life.

Martin was born in Sabaria (now in Hungary); his father, a Roman general, brought him up as a pagan and destined him for the life of a soldier. He was drawn to Christianity, despite his pagan surroundings. One day, having no money, he gave half his cloak to a poor beggar; that night he saw Our Lord in a vision wrapped in one-half of his cloak and surrounded by choirs of angels to whom He said: "Martin, yet a catechumen, hath clothed Me with this garment." His biographer says: "He never thought unkindly of another, and never returned evil for evil." His shrine was as much visited during the Middle Ages as Lourdes is now. Thousands of churches have been dedicated to him. St. Benedict dedicated the first church of his Order on Monte Cassino to his honor and desired to yield up his soul before the altar of St. Martin.

St. Mennas, *Martyr:* St. Mennas, an Egyptian, a soldier in the Roman army, was beheaded in Phrygia, a province of Asia Minor, in 304, for refusing to renounce his faith in Christ. At one time his fame eclipsed that of St. Martin at Rome. Many miracles occurred at his tomb; mementos, little phials made of earthenware, with the image of the saint between two kneeling camels and the inscription "the

blessing of St. Mennas," are found in almost all the museums in Europe. After the Eighth Century popular devotion to him declined.

Nov. 12. **St. Martin,** *Pope, Martyr:* Pope St. Martin I suffered greatly in defence of the Faith. By his zeal and energy he incurred the hatred of the Monothelites, heretics who denied that Christ had any human will. So great was their influence that, after the plot to murder the Pope was frustrated by Divine Providence, the holy man was dragged to prison. From there he was banished to the Crimea, where he died in 655. Although a Roman Pontiff, his feast is kept in the Greek Orthodox Church and in their Liturgy he is saluted as "The infallible and holy exponent of the divine dogmas." His body was brought to Rome and buried in the Church of St. Sylvester.

Nov. 13. **St. Didacus,** *Confessor:* St. Didacus, born in Spain, was a holy lay-brother of the Order of St. Francis. He led a life perfect in the observance of the vows of poverty, chastity, and obedience. He died in the odor of sanctity in 1463; and was canonized a hundred years later by St. Pius V.

Nov. 14. **St. Josaphat,** *Bishop, Martyr:* St. Josaphat was a monk of the Order of St. Basil, and afterward Archbishop of Polotsk, in Poland. His labors for the union of the Ruthenian Church with that of Rome are almost incredible. After a youth of singular innocence mortified by voluntary penance, Josaphat, remembering the powerful support lent to the orthodox cause by the monastic orders, entered religion, and with the help of Velamin Rutski, devoted himself to the restoration of the rule of St. Basil.

As Superior of a monastery the saint had succeeded in keeping his disciples free from any schismatic taint: so, too, as metropolitan he devoted himself to the conquest of error with ardent and enlightened charity. He gave to all the example of a holy life, and labored for souls by preaching, by teaching the catechism, and by the distribution of controversial works. As a result of his zeal many schismatics were reconciled to the Catholic Church. His opponents at last resolved to take his life, and he suffered martyrdom at their hands with great courage and serenity at the age of forty-three years.

In 1642, Urban VIII placed his name in the ranks of the Blessed, and Pius IX, on June 29, 1867, on the occasion of the centenary of the Princes of the Apostles, canonized the zealous champion of the Primacy of the Roman Church. The Ruthenians celebrate his feast on September 16.

Nov. 15. **St. Albert the Great,** *Bishop, Confessor and Doctor of the Church:* St. Albert, philosopher, theologian, scientist, and most learned man of his time, was born about 1206 and died at Cologne in 1280. He entered the Order of Preachers and had as a pupil St. Thomas Aquinas. His scientific activity embraced: astronomy, cosmography, meteorology, climatology, physics, mechanics, architecture, zoology, botany, agriculture, navigation and the textile arts, and, besides, he compiled an encyclopedia of the learning of his day. In 1260 he was con-

secrated Bishop of Regensburg, but resigned after two years. He is known in the schools as the "Universal Doctor." He was beatified in 1622, canonized and declared a Doctor of the Church on January 9, 1932.

Nov. 16. St. Gertrude, *Virgin, Abbess:* St. Gertrude was born in Eisleben in Upper Saxony, 1256. At the age of five she was an oblate in the Benedictine Convent at Rodalsdorf, over which convent she ruled for forty years as Abbess. The Roman Breviary states that she died in 1334 "consumed rather by the ardor of her love than by disease." At the age of twenty-five she was favored with celestial visions, and towards the end of her life she received the stigmata. At God's command she recorded her revelations in her wonderful book called *Communications and Sentiments of Love.* The mission of this celebrated Benedictine nun in the Thirteenth Century was very similar to that of Margaret Mary Alacoque, which indeed she recognized and foretold in a prophetic showing. Her mystical life was lived in the Most Sacred Heart of Jesus; she is pictured with a flaming heart in her hand. When she spoke of Christ and the mysteries of His adorable life, her words were sweeter than honey and the honey-comb; her spirit was ever serene and radiant. Jesus revealed to her His Heart as a mystery of grace and love, rather than as an abyss of sorrow. She was not called to the special vocation of victim for the sins of the world as was St. Margaret Mary Alacoque.

A member of an order which for more than seven centuries had been the heir of patristic tradition and in which the Liturgy was almost exclusively the source of spiritual life, Gertrude conceived devotion to the Sacred Heart not as a separate devotion, but as a deeper intelligence of the great all-embracing mystery of Christ living again in the Church by means of the Catholic Liturgy.

On one occasion while listening to the beating of the Heart of Jesus, she asked St. John the Evangelist why he had not made known in his Gospel the treasures of light and mercy revealed to him during his mystic repose on the Saviour's Heart at the Last Supper. John replied that this new and touching revelation would be made later when the world had reached the depths of malice, and that in order to rescue it God would employ the last resources of His invincible love.

Nov. 17. St. Gregory Thaumaturgus, *Bishop, Confessor:* Gregory was born at Neocæsarea in Pontus about the year 213, and in his early youth was a disciple of Origen, whom he praised in an enthusiastic panegyric. Having been made bishop of his native city, he converted it from idolatry to the true Faith, working a number of miracles, on account of which he received the title of *wonder worker*. He died during the reign of Aurelian between 270 and 275, and the whole of Pontus, according to St. Basil, venerated his memory with the greatest devotion as that of a teacher of the Faith.

Nov. 18. The Dedication of the Basilicas of St. Peter and St. Paul: The two basilicas of the apostles were held in great veneration from the earliest times. The priest Caius, declared

against the heretics: "I can show you the trophies of the Apostles; for if you will go to the Vatican on the Ostian Way you will find the trophies of those who founded this Church." Acceding to the request of Pope Sylvester, Constantine undertook to make the sanctuaries at the tombs of these apostles correspond externally with their importance in the eyes of the whole Christian world. He erected the ancient Basilica of St. Peter on the Vatican and that of St. Paul outside the walls. On November 9, the Dedication of the Basilica of the Saviour at Rome; on November 18 that of the Basilicas of the Apostles is celebrated. The reason for determining November 18 is unknown. It would appear as though these dedications occurring within a few days of each other had been fixed by some conventional arrangement.

The present St. Peter's is on the site of the ancient church, marking the spot where St. Peter was martyred and buried. It was built in the Sixteenth Century when Pope Julius II and Leo X engaged Bramante and Michael Angelo to construct what is now the most vast and the richest church in the world. The new Church was consecrated by Urban VIII on November 18, 1626.

In 1823 the Basilica of St. Paul was almost wholly destroyed by fire, which spared only that part of the Church where the altar of the Apostle stands under the triumphant arch of Leo the Great. It was rebuilt by the efforts of successive Popes and reconsecrated by Pius IX on December 10, 1854.

So by the wonderful dispensation of Providence it came to pass that the Catholic Church celebrates annually the dedication of the four patriarchal basilicas at Rome: that of the Savior, of St. Peter, St. Paul and St. Mary Major. As each diocese commemorates the *encœnia* of its own cathedral, so the whole Catholic world celebrates annually the dedication of the fourfold Papal cathedral, and this festival is symbolical of the fact that in spite of the limits established to each diocese the Church of Christ is one, and is founded on Peter, who continues to feed his lambs from the seven hills, and to rule over the flock of Christ throughout the earth.

Nov. 19. St. Elizabeth, ***Queen of Hungary, Widow:*** Elizabeth, "fragrant rose of charity," daughter of Andrew, King of Hungary, and wife of Louis IV, landgrave of Thuringia, even before she could read was seen to cast herself before the altar, open a book of Psalms, fold her hands in prayer, and kiss the ground in token of humility. Prayer was everything to Elizazeth. Her husband was also a man of piety. They had three children, Herman, Sophia and Gertrude. Her greatest devotion was for the poor and the sick; she even brought lepers into her home to care for them. At her husband's death she entered the Order of the Penitents of St. Francis. Her brother-in-law then expelled her with her children, and she went forth poor, unable to find shelter for herself and her children. She died in 1231; the miracles obtained through her intercession brought about her canonization in 1235.

St. Pontianus, *Pope, Martyr:* St. Pontianus was Pope from the year 230 to 235, during the reign of Alexander

Severus. The emperor's successor, Maximinus, a cruel tyrant, banished the Pope, who died from the hardships of his exile.

Nov. 20. **St. Felix of Valois,** *Confessor:* St. Felix of Valois, of the royal family of France, was inspired with the desire of founding an Order for the redemption of Christian captives. He moved St. John of Matha, then a youth, to join him, and together they founded the Order of the Most Holy Trinity. After a life of great sanctity St. Felix died in 1213.

Nov. 21. **The Presentation of the Blessed Virgin Mary:** Just as we celebrate the birth of Jesus, the feast of His Holy Name and His presentation in the Temple, so too the Church solemnizes the nativity of the Blessed Virgin, the feast of her holy name and her presentation in the Temple. The tradition that Mary when three years old was presented by her parents in the Temple in order to be brought up in the shadow of the tabernacle is first found in the apocryphal Gospels. It agrees, however, so completely with the sentiment of Catholic devotion concerning that part of the immaculate life of Mary not mentioned in the Gospel, that it found favor with Catholics too. It was celebrated in the East as early as the Sixth Century. It was introduced in the West by the agency of Philippe de Maizieres, envoy of the King of Cyprus to the papal Court of Avignon. He described the festival as celebrated in the East in such glowing colors that Gregory XI introduced it into the Calendar of the Curia.

Mary was brought by her parents to the Temple at Jerusalem in order that the Rod of Jesse from whence the Flower of Nazareth would blossom should be preserved from all danger in the shadow of the sanctuary. This should be a lesson to all, but especially to parents who cannot guard the innocence of their children more surely than by accustoming them from an early age to prayer and to frequent reception of the sacraments.

Nov. 22. **St. Cecilia,** *Virgin, Martyr:* Born of an illustrious family, Cecilia as a child consecrated her virginity to God. Forced to marry a young pagan, Valerian, she said to him: "I am placed under the guardianship of an angel who protects my virginity; therefore do not attempt anything which may bring down on thee God's anger." Valerian asked to see the angel, saying that if he should see him he would believe in Jesus Christ. Cecilia told him that he must first be baptized and sent him to Pope Urban, who baptized him. Valerian then saw near Cecilia a brilliant angel. The brother of Valerian had a similar vision when, having been instructed by Cecilia, he too was baptized. Valerian and Tiburtious his brother were both martyred a short time later. Cecilia was then arrested and put to death about the year 230. In 1599 her body was discovered in the catacombs by Cardinal Sfoudrati with the head lying partly severed, just as at the time of her death. Her body now lies in the Church in Trastevere where the nuns of the Order of St. Benedict are its guardians. Cecilia is the patroness of musicians, because when musical instruments sounded she sang to God in her heart.

Nov. 23. **St. Clement,** *Pope, Martyr:* St. Clement, styled by St. Paul in his letter to the Philippians (iv, 3) as his "fellow-laborer," succeeded St. Cletus as Pope in the year 90. He is named third in the Canon of the Mass, after the apostles. There is no serious reason for doubting his martyrdom, although the account of it is apocryphal. That the Clement mentioned by St. Paul is the same as the pope and martyr, commemorated to-day, is denied by many. His church in Rome is an example of the Roman basilica of an early time. His *Acts* state that he was buried at Chersonesus in Crimea. When the Apostles of the Slavs, Cyril and Methodius, went to Rome to give an account of their mission to Adrian I they brought with them as a gift to the Pope the relics of St. Clement discovered by them at Chersonesus.

St. Felicitas, *Martyr:* St. Felicitas, the mother of the Seven Holy Martyrs, shortly after they died was called to give her life for Christ. She was beheaded, November 23, 150. Her remains rested in the Cemetery of Maximus with those of Silanus, the youngest of her sons. Subsequently the bones of this saint were placed in the title of Susanna where they still repose.

Nov. 24. **St. John of the Cross,** *Confessor, Doctor:* Pope Clement XII desiring to honor the Mystical Doctor of Carmel, famous for the help he gave to St. Teresa in the reform of her Order and for his mystical writings, in which he taught the science of the saints for the good of souls, introduced his feast into the Calendar. Pius XI (November 24, 1926) proclaimed him a Doctor of the Church. His life was filled with difficulties and embittered by anxiety, fatigue, persecution, and painful illnesses. When Jesus asked him one day what reward he desired for the labors he had sustained, John replied: "Lord, to suffer and be humiliated for Thee." He asked God not to let him pass a day without suffering and to permit him to die where he would be unknown to all. He passed to a better life on December 14, 1591.

St. Chrysogonus, *Martyr:* St. Chrysogonus, a Roman, was martyred under Emperor Diocletian. His name is mentioned in the Canon of the Mass. From the Fourth Century a basilica was dedicated to him at Rome in Trastevere.

Nov. 25. **St. Catharine,** *Virgin, Martyr:* The legend of St. Catharine is unsupported by solid historical authority. Devotion to her began in the West about the Eleventh Century and was widely spread by the Crusaders. We have still much to learn about the personality of St. Catharine, but although the particulars of her life are uncertain, God has been pleased to glorify his saint on Mount Sinai, where her tomb is still venerated by pilgrims.

St. Gertrude, who from childhood had had a great devotion to St. Catharine, once asked of Our Lord to be allowed to see the heavenly glory of her patron. Her prayer was heard, and she beheld the virgin of Alexandria on a golden throne surrounded by the sages whom she had led to a knowledge of the faith, and who formed her brightest crown in heaven.

Nov. 26. **St. Sylvester,** *Abbot:* The feast of this holy Abbot of Monte Fano near Fabriano was introduced into the Calendar by Leo XIII, who in doing so paid him the honor rendered by the Church to the founders of Religious Orders.

In the Thirteenth Century, when many Benedictine monasteries in Italy had lost much of their former holiness and learning, St. Sylvester succeeded in infusing new vitality into the ancient Order, by founding a monastic family which by the blessing of God transformed several Religious houses, and was distinguished by the sanctity of its members. His Order is called the Silvestrines; it numbered twenty-five houses in Italy when its founder died in 1267 at the age of ninety.

St. Peter of Alexandria, *Bishop, Martyr:* St. Peter was the last martyr to suffer at Alexandria under the persecution of Diocletian (311) and therefore the Greeks give him the honorable title of "the seal and limit of the persecution." He was an admirable example of a bishop.

Nov. 29. **Vigil of St. Andrew,** *Apostle:* The day preceding a festival is styled a vigil (from the Latin word signifying a night-watch) because in primitive ages the faithful passed in prayer in the church the greater part of the evening and night preceding a festival. Nor did they break their fast until after the holy sacrifice of the Mass had been offered, and Communion given in the course of the vigil. Hence the greater vigils are still observed as fast-days; and the Mass of a vigil has a specially penitential character. Purple vestments are worn by the priest; the *Gloria in excelsis* is not said.

St. Saturninus, *Martyr:* St. Saturninus, martyr, suffered at Rome in the last great persecution under Emperor Diocletian, 304.

Nov. 30. **St. Andrew,** *Apostle:* St. Andrew, the elder brother of St. Peter, and, like him, a fisherman of the lake of Galilee, on hearing St. John the Baptist proclaim that Jesus was the Lamb of God, was moved to follow Our Lord, who chose him to be one of the twelve apostles. It is believed that after the Resurrection St. Andrew labored in spreading the Gospel in Eastern Europe, and made many converts. At the last he was crucified in Patras in the Greek manner. In 357 his remains, together with those of St. Luke, were solemnly translated to the Church of the Apostles in Constantinople. His head is venerated at St. Peter's in Rome. In 1210 his body had been moved to the Cathedral at Amalfi in the Kingdom of Naples. His feast is important not only on account of the position it holds in the Missal (at the beginning of the Proper of the Saints) but more especially on account of the antiphons of the Divine Office and the passages from Holy Scripture read in the Mass.

Feasts of December

Dec. 2. **St. Bibiana,** *Virgin, Martyr:* St. Bibiana, a Roman virgin, was scourged to death (363) in the persecution of Julian the Apostate. Before her death her father, mother,

and only sister, had given their lives for Christ. One of the most ancient churches in Rome bears her name, and is said to have been built on the site of her house.

DEC. 3. **St. Francis Xavier,** *Confessor:* St. Francis Xavier, the great Jesuit missionary, was the apostle of the East Indies, and the first to preach the faith of Christ in Japan. He baptized hundreds of thousands of pagans. For the love of Jesus and out of a "longing love to help Christ's poor," he traveled, barefoot, to the most distant parts, preached the Gospel in more than a hundred kingdoms, and islands, brought kings and nations into the fold of the Church. And then this noble-hearted missionary, this saint mighty in word and work, gave his great soul to his Master, December 2, 1552.

DEC. 4. **St. Peter Chrysologus,** *Bishop, Confessor, Doctor of the Church:* St. Peter, Archbishop of Ravenna in Italy, who died about the year 450, won the title of Chrysologus, "golden worded," not only for his eloquence, but because his words were good, true, and of priceless worth. God's choice of St. Peter as a bishop, which was made known in a vision to Pope Sixtus III, is alluded to in the prayer of the Mass.

St. Barbara, *Virgin, Martyr:* St. Barbara, also commemorated to-day, was a virgin martyr, who suffered for Christ probably in Egypt, during the reign of Galerius, about the year 306. The details of her holy life are unknown; but she has been held in veneration throughout the Church from the date of her martyrdom.

DEC. 5. **St. Sabbas,** *Abbot:* St. Sabbas, a monk in Palestine, was famous for his charity to those in need, for his true Catholic zeal, and for his austere life. There is a church in Rome dedicated to him. Over ninety years of age, he died in 531.

DEC. 6. **St. Nicholas,** Bishop, *Confessor:* St. Nicholas, Archbishop of Myra in Asia Minor, from the childlike innocence of his own life and his devout care for the young, is looked upon as the patron of children. He died in the middle of the Fourth Century, and seven hundred years later his holy relics were translated to Bari in Italy. Because of the power he exercised over flames, we pray that through his intercession we may be preserved from the flames of hell. He is remembered for the money which he threw in a window that three young girls might have a dowry for their marriage. Because of this gift his name has become associated with giving and children thank Santa Claus (or St. Nicholas) for their presents at Christmastime.

DEC. 7. **St. Ambrose,** *Bishop, Confessor, Doctor of the Church:* St. Ambrose, a doctor or teacher of the Church, was Archbishop of Milan from A.D. 374 to his death in 397. By his steadfastness he deserved well of God's people. Gentleness, meekness, humility, and obedience made him yield to every one in indifferent matters, but in those of duty he was inflexible. His writings have contributed many hymns and lections to the Roman Breviary. St. Ambrose died April 4,

397; but the fourth of April falling as a rule in Lent, the seventh of December, anniversary of his consecration as bishop, was assigned for his festival.

DEC. 7. **Vigil of the Immaculate Conception of the Blessed Virgin Mary:** To add to the solemnity of the feast of the Immaculate Conception of Our Blessed Lady, Pope Leo XIII in 1879 extended this vigil to the Universal Church.

DEC. 8. **The Immaculate Conception of the Blessed Virgin Mary:** The feast of the Immaculate Conception of the Blessed Virgin Mary was instituted to solemnize the exalted dignity bestowed upon her through a special grace of God, and in behalf of the merits of Christ—a dignity and choice that preserved her from the least stain of original sin.

We must look to the Orient for the first indications of this feast. In the Eastern Church it was observed as early as the Seventh Century, and in the Western Church it became known in the Ninth Century. Pope Sixtus IV introduced it (1476) into the Roman Church; Pope Gregory XV gave to it (1622) the title, *"Conceptio B.V.M. Immaculatæ";* Innocent XII raised it (1693) to a feast of the second class with an octave; Clement XI declared it (1708) a universal holyday; Pius IX gave it (1863) new Breviary hours and a new Mass; Leo XIII raised it (1879) to a feast of the first class with a vigil. The choice of December 8 was determined and approved solely in accordance with its tradition. The First Plenary Council of Baltimore, held in 1846, chose the Blessed Virgin Mary in her Immaculate Conception as the principal patron of the United States.

The feast of the Immaculate Conception is not to be confused with that of the conception of Christ (feast of the Annunciation of the Blessed Virgin Mary); it is the commemoration of the day on which Mary was created by God, and that in the state of grace; whereas all other human beings come into this world stained with original sin. This idea of the feast was vigorously debated by theologians till far into the Middle Ages, but was clarified more and more under the authority of the popes, so that the dogma, announced by Pope Pius IX on December 8, 1854, as divinely revealed, had already been universally accepted as such in the Seventeenth Century.

DEC. 10. **St. Melchiades,** *Pope, Martyr:* Pope St. Melchiades ruled the Church at the close of the era of persecution. St. Augustine styled him "a true son of peace and a true father of Christians." He died January 10, 314, having sat as Pope two years, six months, and eight days. In some calendars he is called a martyr, doubtless on account of his sufferings in times of persecution.

DEC. 11. **St. Damasus,** *Pope, Confessor:* St. Damasus, by birth a Spaniard, governed the Church from 366 to 384. "The ancients," according to Alban Butler, "particularly commend his constancy in maintaining the purity of our holy faith, the innocence of his manners, his Christian humility, his compassion for the poor, his piety in adorning holy places, espe-

cially the tombs of the martyrs, and his singular learning." Much of our knowledge about the martyrs is derived from the inscriptions which he composed in their praise.. He established rules for the liturgical singing of the Psalms and decreed that the *Gloria Patri* should be said at the end of each Psalm. At his command St. Jerome translated the New Testament into Latin. This Pope also confirmed the second ecumenical council, held at Constantinople.

DEC. 13. **St. Lucy,** *Virgin, Martyr:* St. Lucy, a native of Syracuse, Sicily, consecrated herself to God from her childhood. Her mother did not know of her vow and wished her to marry a young pagan. At the tomb of St. Agatha, she prayed for the cure of her mother from a serious disease. When this prayer was granted she informed her mother of her vow, to which her mother then consented. When the young pagan saw her distributing her goods among the poor, his anger knew no bounds. He accused her before Paschasius, the governor, of being a Christian. She was brought before a judge who commanded her to be exposed to temptation in an evil house. But God watched over her and made her absolutely immovable so that no number of guards could carry her to that place. In a similar way He preserved her from the pains of fire and other dreadful torments. Finally she died in prison of wounds she had received (304). Her name is in the Canon of the Mass.

DEC. 15. **Octave Day of the Immaculate Conception:** On the feast of the Immaculate Conception we welcome the dawn of the day as the herald of the ardently desired coming of the Sun of Justice *i.e.,* of the birth of Our Savior, to which Mary's feast is a beautiful preparatory festival. Hence the feast fits admirably into the time of Advent. The stronger our longing for the divine child, the more rapturous is our joy in the Mother of God. The All-holy could not but be born of a most pure virgin. "I will greatly rejoice in the Lord, and my soul shall be joyful in my God"—thus the Church has Mary pray. The Epistle depicts God's wisdom, to which Mary most nearly approaches: "He that shall find me shall find life, and shall have salvation from the Lord." May we not say this of our Blessed Lady "whose name is Mary," and to whom the angel said, "Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women"? The Church brings the Mass to a beautiful close: "May the sacraments which we have received, O Lord our God, repair in us the wounds of that sin from which Thou didst in a singular manner preserve the Immaculate Conception of Blessed Mary."

DEC. 16. **St. Eusebius,** *Bishop, Martyr:* St. Eusebius, Bishop of Vercelli, in northern Italy, battled for the Church in the evil days of the Arian heresy. Having for six years and more endured imprisonment and exile, on his death in A.D. 371 he was honored as a saint and a martyr.

DEC. 21. **St. Thomas,** *Apostle:* St. Thomas, called Didymus, that is "the twin," was probably a Galilean of lowly condition and a fisherman. He was chosen to be one of the apostles in

the year 31, as can be determined from the mention of his name in the catalogue of the apostles in St. Matthew. He is reputed to have been slow of understanding and little acquainted with secular learning. When Jesus was about to go to the neighborhood of Jerusalem in order to raise Lazarus from the dead the other apostles tried to dissuade Him, lest the Jews stone Him. But in his enthusiastic love St. Thomas exclaimed, "Let us also go, that we may die with Him!"

Again, it was at the Last Supper that the Saviour said: "And whither I go you know, and the way you know." To this St. Thomas, burning with an ardent desire to follow the Master said, "Lord, we know not whither Thou goest; and how can we know the way?" To which Our Lord replied with the beautiful words, "I am the way, and the truth, and the life. No man cometh to the Father but by Me." In the Gospel for to-day the response of Jesus to the doubt which Thomas had expressed concerning his resurrection is related, with the answer of Thomas, "My Lord and my God."

St. Thomas is said to have planted the standard of the cross among the Medes, Persians, and neighboring nations. He is called the Apostle of India. He is said to have been slain for the faith at Calamina in India; and there is a legend to the effect that he was executed by the sword or by a lance.

Descriptions of Symbolic Representations

Frontispiece—The Crucifixion. A picture of the crucifixion is most appropriate as a frontispiece for a missal. The Holy Sacrifice of the Mass is the continuation of Calvary. It is the same sacrifice but offered on our altars now in an unbloody manner. The altar bread is changed into the Body and the wine into the Blood of Christ glorified and reigning in heaven.

Page 102 *(Picture)*—The Root of Jesse. Isaias foretold the lineage of the Messias. The picture for Advent illustrates his prophecy: "And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge, and of godliness." (Mary is the sweet stem which bore that Rose Christ). The root of Jesse was a familiar subject of the artists of the early church.

Page 136 *(Picture)*—The Nativity of Our Lord. This picture illustrates the Gospel of the first Mass of Christmas. The shepherds were out on the hills of Bethlehem watching their flocks when suddenly a bright Angel stood before them and announced the birth of the promised Redeemer. "And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger." They went down and saw the word fulfilled. Bowing down they adored their God. A star announced the good news to the Wise Men and to the world.

Page 167 *(Headpiece)*—The Holy Name of Jesus. "In the name of Jesus let every knee bow, of those that are in heaven, on earth and under the earth". The Holy Name of Jesus is formed in Greek by the letters IHCOYC (Jesous) here shortened to IHC. The rays which encircle the monogram signify the glory of that Holy Name. The angels represent the eternal adoration and homage of the Church triumphant in heaven. The flaming torches stand for the ardor and love burning for that Name in the hearts of those who belong to the Church Militant on earth. Our Lord was called Jesus from the day of His circumcision. This, too, was the occasion of the first shedding of His blood for us; it is brought to mind by the drops of blood dripping from the symbolic monogram.

Page 201 *(Tailpiece)*—Prayer. A smoking thurible or censer is a symbol of prayer. The Psalmist of the Old

Testament recommends that we pray always. St. Paul does the same in one of his Epistles. And the prayer of the Sixth Sunday after the Epiphany has this phrase: "ut semper rationabilia meditantes" suggesting that we always keep our minds fixed on those things which are pleasing to God. As smoke ascends so ought our prayers rise up to the beautiful throne of God filling our own souls with the sweet odour of sanctity.

Page 202 *(Headpiece)*—"I AM THE RESURRECTION." The empty crib, at the left, marks the close of the joyful Christmas cycle. The altar, at the right, attracts our attention towards the drama of suffering and crucifixion to be represented on Good Friday. The nails and crown of sharp thorns tell the story of Christ's bitterest hours. We are approaching the holy cycle of the liturgical year—the period of penance and self-denial. Sincere sympathy with Christ's Passion and Death constrains us to share His sufferings by personal mortification—the daily food of strong Christian souls. Christ suffered and died only to rise all glorious. "I am the resurrection and the life." The cross and the winding sheet silhouetted against the sky keep the memory of Calvary alive. The phoenix rising from the flames more glorious than before its descent into the fire is an apt figure of Christ's resurrection and glorified body. "It behooves us, also, to suffer and so to enter into glory."

Page 215 *(Headpiece)*—"BY THE DISOBEDIENCE OF ONE MAN." The symbolic picture for Ash-Wednesday, illustrates the words of St. Paul: "By the disobedience of one man (Adam) all men are made sinners; but by the obedience of one man (Christ the Redeemer) all men are made just." The illustration appropriately recalls the scene at the gate of Paradise where an Angel of God and a flaming sword stood against Adam and Eve's return. They had disobeyed God and were expelled. The wages of their sin was announced to them: "Dust thou art and unto dust thou shalt return." The skull and ashes are opposite the portal of Eden. Christ bore the scourging for sin and by His death upon the cross merited the palm of victory for the children of Adam.

Page 359 *(Headpiece)*—"O BLEST TREE." The Divine Office of Passion Sunday is filled with allusions to the wood of the Cross. The Vesper hymn invites us to sing the praises of the "Blest Tree, whose happy branches bore the wealth that died the world to restore." The symbol is designed to portray the contradiction of the mystery of the "Blest Tree" against that tree which bore the forbidden fruit—and the

tempter. It illustrates the second and third verses of the Church's morning song. Christ the Redeemer had designed to defeat the Tempter with his own weapon. He "noted then this Wood, the ruin of the ancient wood to quell. . . . And the multiform deceiver's art by art would overthrow." The fruit of the tree led us away from God: the "Faithful Cross! . . . one and only noble Tree" led us back again to God.

Page 388 *(Headpiece)*—PALM SUNDAY. On Palm Sunday the curtain is raised for the drama of Calvary to be represented in every sanctuary of the Catholic Church. Although the Church is in mourning, sorrowful nigh to death, she holds in her hand the palm of victory. She ponders the treachery of Christ's enemies, the agony in Gethsemani, the Betrayal and the Last Words of her Beloved. But not for a moment does she forget the third day—Easter morn when her sorrow will be turned into joy. Hence the cross is draped with the winding sheet. "He is not here. Go and tell His disciples that He is risen from the tomb.'" The monogram fixed to the cross is an ancient symbol of Christ formed by the first two letters X P (corresponding to our English alphabet letters C(h)R of the Greek name Christ X P I C T O C (Christos). The palm branches have a significance we ought not easily forget. The Church gives everyone a branch of palm. We hold it in our hand during the singing of the Passion, and pledge our fidelity to Christ. We would rather die than betray Him Who died for us.

Page 446 *(Picture)*—THE LAST SUPPER. The Apostles are amazed at the great mystery of Christ's love. "And taking bread, he gave thanks and broke; and gave to them, saying: "This is my body, which is given for you. Do this for a commemoration of me." (Lk. 22, 19). Every Holy Thursday is another anniversary of the event which transformed this cold earth of ours into a better land of pilgrimage.

Page 447 *(Headpiece)*—THE GREAT LOVE-FEAST OF CHRIST. In the Liturgy of Maundy Thursday, the Church relives the great love feast with Christ. On this solemn occasion Christ revealed the infinite love of His heart. "With desire, I have desired to eat this pasch with you before I die." He fulfilled the ancient law of the synagogue by celebrating the passover, then He instituted the Sacrament of Love—the Holy Eucharist. All this was done under the shadow of the cross. The faithful are symbolized by doves. How significant when we recall the words of Christ: "Be ye simple as doves." The sheaf of wheat and cluster of grapes is a popular symbol for the Holy Eucharist. But an ancient symbol

—the fish and basket of bread has a wealth of meaning few of us realize. The basket of bread obviously reminds us of the miracle of the five loaves in the desert which foreshadowed the institution of the Holy Eucharist. In the Greek language, I X T H U C (Ichthus) means fish and every letter of the word recalled to the minds of the early Christians the mystery of the Incarnate Word and His work of Redemption.

Jesus	Christ,	of God the Son,	Savior.
Iesous	Christos,	Theou uios,	Soter

Page 469 *(Headpiece)*—"My People, What Have I Done to Thee!" Christ reproaches us in the liturgy of Good Friday for treating Him with such little sympathy and love.

The instruments of His death graphically portray what He suffered for love of us. They recall the prophetic words of Isaias describing the death of Christ: "Despised and the most abject of men, a man of sorrows and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not." (Is. 53, 3).

Page 537 *(Tailpiece)*—"Peace Be With You." The lamb with cross and banner, bearing "pax"—peace—emblazoned on it, fittingly conveys the thought of the sequence of Easter Sunday.

"To the Paschal Victim, hymns of praise,
Come, ye Christians, joyous raise!
Lamb unstained, unmeasured price hath paid,
Ransom for the sheep that strayed."

Not only did the Lamb of God restore man to peace with God, but He also opened the flood gates of grace.

Page 538 *(Picture)*—"Hail, Thou King of Victory." St. Paul wrote that if Christ is not risen from the dead our faith is vain and our preaching and hope a fable. But there need not be any fear of that because Christ had even His enemies' servants to testify to the resurrection. The terror stricken soldiers ran back into the city and shouted over their shoulders that Christ had risen from the tomb. They had to be bribed into silence by the Chief Priests and Scribes. The holy women visited the empty tomb and were convinced: "We know that Christ indeed has risen from the grave. Hail, thou King of Victory, have mercy, Lord, and save." (Sequence).

Page 583 *(Tailpiece)*—The Victory of Christ. This little symbol illustrates the ancient liturgical acclamation with which the early Christians proclaimed the victory of Christ over sin, the devil and death. Christ reigns in the hearts

of the faithful, He conquers the devil and his forces, He commands the powers of life and death. The I and X in the monogram are the Greek initial letters for His name—JESOUS CHRISTOS. The palm announces His absolute victory. It is very appropriate for the eve of the Ascension which is the liturgical feast that re-presents Christ's triumphal entry into Heaven.

Page 584 *(Picture)*—THE ASCENSION OF OUR LORD. The artist has given us a literal interpretation of the Introit of the Mass. "Ye men of Galilee, why wonder you, looking up to heaven? Alleluia He shall so come as you have seen Him going up into heaven, alleluia, alleluia, alleluia."

Page 597 *(Picture)*—DESCENT OF THE HOLY GHOST. After the Ascension, the Blessed Mother and the Apostles went on a retreat in the Cenacle to prepare for the coming of the Paraclete. Christ had promised to send Him. He would open the minds of the Apostles to the truths He Himself had taught them. The Holy Ghost came with a roaring wind and appeared in twelve fiery flames over each of the twelve. He confirmed their faith, took away all fear, gave them the gift of tongues to go out and preach to all nations.

Page 625 *(Tailpiece)*—THE SEVEN GIFTS. The Holy Ghost began His reign on earth with fire. He descended upon the Apostles in the upper-room in the form of fiery tongues. "He has all the power of the glorious Godhead." And with what great power His presence was felt on that first Pentecost morning. One is constrained to associate with this event the words of Christ "I have come to cast fire upon the earth".—During the octave of Pentecost the Church in her liturgy prays for the seven gifts of the Holy Ghost. The symbolism of the seven burning lamps at the end of the octave is a summary of this mighty prayer.

Page 626 *(Headpiece)*—TRINITY SUNDAY. In this illustration, the artist utilizes an ancient symbol of the Holy Trinity. This profound mystery of three Divine Persons in one God can hardly be better symbolized than by a triangle whose sides are all equal. The three equal lines form one perfect triangle. We profess belief in "one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance" (Preface of the Mass). The artist has enclosed the triangle in a circle, a symbol of eternity. The triple sanctus and adoring Seraphim incessantly proclaim that our God is thrice holy, worthy of all honor and glory.

Page 633 *(Tailpiece)*—BLESSED BE THE HOLY TRINITY. There is one outstanding Mystery of our Faith—The Holy

Trinity—which simply overwhelms the human mind. In the strength of our faith in It, we shall be protected from all adversities. And what do we believe? That there are three Persons in One God. The ancient symbol of this faith is brief and most concise. Three equal circles stand for the Three equal Persons, intertwined to show the intimate relation between Them and enclosed in one greater circle to suggest the substantial unity. A perfect illustration of the words of the Introit of the Feast—"Blessed be the Holy Trinity and undivided unity."

Page 634 *(Picture)*—THE SACRAMENT OF THE ALTAR. This picture is an excerpt from one of Raphael Santi's greatest frescoes in the Vatican. It illustrates the history of the doctrine of the Holy Eucharist by gathering around the Sacrament of the Altar the representative Doctors of the early Church who taught the great mystery of faith. Christ is the center of the Church Triumphant in heaven, militant on earth and suffering in purgatory. We are in the reign of the Holy Spirit. He appears in the picture as the link between heaven and earth.

Page 644 *(Picture)*—THE SACRED HEART OF JESUS. When we look at this picture of the Sacred Heart of Jesus and read the Introit of the Mass, we wonder what profound secrets were revealed to the Beloved Disciple, St. John, when he rested upon our Blessed Lord's breast at the Last Supper. Our Lord surely revealed some of them to St. Margaret Mary Alacoque. The chalice and host—Sacrament and Sacrifice of His Love—are very significant because through the Mass and Holy Communion "the thoughts of His Heart are to all generations" as we read in the Introit. The spear and ladder, the pillar, the crown of thorns and nails recall the bitter hours of Christ's sacrifice on Calvary. But the two palms announce His victory over death and sin.

"Oh shame! to turn to evil deeds,
That rend His loving heart in twain.
In virtue's ways march bravely on,
While burning hearts our love proclaim."
(Vesper Hymn of the Feast)

Page 753 *(Headpiece)*—THE ASPERGES ME. The antiphon, sung at the ceremony of the "Asperges" petitions God to cleanse us in the waters of grace. This is represented by the extended hands of God shedding a dew of benediction upon the faithful, which He effects through the ministration of His priests. This is a sacramental of the Church; it cleanses from venial sin all who assist at it with contrite hearts, and thus prepares them better for the Holy Sacrifice.

Page 775 *(Tailpiece)*—O PRAISE YE THE LORD. Every preface is a hymn of thanksgiving and praise. It is the solemn introduction to the Canon of the Mass. The symbol of a harp is very significant at this point. The priest bids the faithful to lift up their hearts—*sursum corda*. David of the Old Law too, took up his harp and called upon all nations to praise the one true God of Israel.

Page 776 *(Picture)*—THE ETERNAL SACRIFICE. Jesus Christ, since His ascension into heaven, stands glorious before His eternal Father bearing on His Body the wounds which mark Him victim of the Eternal Sacrifice. The Sacrifice of Calvary continues in heaven. And in every mass this Eternal Sacrifice is presented in time; God the Father again accepts the atonement, thanksgiving, petition and adoration of Jesus.

Page 777 *(Headpiece)*—THE SAVIOUR'S FOUNTAINS. The Sacrifice of the Mass is the center of the Liturgy. Christ died on the cross for the salvation of the world. The headpiece works out this dogma in a symbolic manner. The monogram on the cross stands for Christ, Who is the beginning and end of all—Creator and Judge. Stags are familiar figures in the Church's symbolism. They always represent the faithful. Here they are drinking from the streams which flow from the foot of the cross. Calvary is the original source of the waters of salvation and sanctifying grace, and through the Mass these waters continue to flow. We see the words of Isaias fulfilled: "You shall draw waters with joy out of the Saviour's fountains." (Isaias 12, 3).

Page 797 *(Tailpiece)*—I AM THE VINE, YOU THE BRANCHES. Christ called Himself the vine of which the faithful are the branches. By grace we grow more like to Christ, more intimate with Him; we become with the first reception of grace at Baptism members of His Mystical Body. The artist has surrounded the vine with three equal circles—a trefoil suggesting another profound doctrine—the relation of the Mystical Body to the Blessed Trinity. The faithful with Christ are the beloved sons of the Father; the Holy Ghost is the bond of love between that same Father and us the members of Christ.

Page 818 *(Tailpiece)*—O PRAISE YE THE LORD. See explanation above.

Page 850 *(Picture)*—THE IMMACULATE CONCEPTION. St. John the Evangelist saw a great sign in heaven: "A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Apoc. 12, 1). The

church uses this passage from the Apocalypse to describe the Mother of God. She was exempted from the law of inheritance according to which all men are born with the stain of original sin, because she was to be the Mother of God. She is, too, the chosen daughter of the Father, and the Spouse of the Holy Ghost. The symbol of the Holy Spirit hovering over the Immaculate Mother is therefore very significant. Mary, too, is the beloved daughter who "feedeth among the lilies." (Canticle of Canticles.)

Page 900 *(Headpiece)*—THE LIGHT OF THE WORLD. The lighted candle is a traditional symbol of our Blessed Lord, Who called Himself "the Light of the world." The candle flame dispels darkness. Christ dispels the darkness of sin by His grace, the darkness of ignorance by His message of eternal truth. Candle flame gives warmth, Christ ignites souls with love. "I am come to cast fire upon earth." The lighted candle is a most appropriate symbol for the feast of Purification which portrays Christ in its liturgy as "the light to enlighten the nations, the Glory of His people Israel."

Page 945 *(Tailpiece)*—THE JUST MAN SHALL FLOURISH. The opening words of today's Introit are translated into a graphic symbol. "The just man shall flourish like a palm tree . . . planted in the house of the Lord." (Ps. 91, 13-14.) The monogram is surrounded by a halo significant of the eternal bliss which St. Joseph is now enjoying in heaven. Once a Pharaoh told his people to go to Joseph. The Church today makes those words her own.

(The comparison is Oriental. There is hardly a more beautiful picture in the Orient than a healthy green palm tree standing beside a running stream.)

Page 946 *(Picture)*—ST. JOSEPH. The picture illustrates the exalted dignity of St. Joseph as foster father of the Son of God. And the Gospel of the Mass says: "Jesus Himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph." (Lk. 3, 23). The two scenes from Joseph's life portray him as the dutiful father of Jesus. St. Joseph is always represented with a lily in his hand because he was "the chaste guardian of the Virgin." (Litany).

Page 954 *(Picture)*—THE ANNUNCIATION. The lily, symbolic of Mary's spotless chastity, is the choicest flower in God's garden. It was to this pure maiden that the Archangel Gabriel brought the message of God: "Hail Mary, full of grace, the Lord is with thee . . . the Holy Ghost shall

come upon thee. . . . The Holy which shall be born of thee shall be called the Son of God." (Lk. 1, 35).

Page 1064 *(Headpiece)*—BEHOLD THE LAMB OF GOD. The artist has summarized what we know of St. John the Baptist. He was chosen to prepare the way for Christ's coming. He announced the lamb of God. "Behold the Lamb of God, behold Him, who taketh away the sins of the world" (Jn. 1, 29). Like a morning star John preceded the rising sun—symbol of the Light of the world. Mary was *conceived* without original sin; the Precursor was *born* without original sin. The lily reminds us of this privilege, which John preserved by his austere life in the desert clothed in a hair shirt and content with locusts and wild honey. Upon the fulness of time Christ came to be baptized. John raised the shell of water over Christ's brow and a voice came out of a cloud: "This is My Beloved Son . . . hear ye Him." After that St. John's mission was fulfilled. He died a martyr by the executioner's sword.

Page 1077 *(Headpiece)*—STS. PETER AND PAUL. The church for centuries has used symbols to tell the lives of her Saints. In keeping with this tradition the symbolic picture summarizes the respective missions of Sts. Peter and Paul. Our Lord appointed Peter to be His Vicar on earth. He gave him the keys of the kingdom of God on earth, and commissioned him to "feed My lambs and My sheep." The chair is a symbol of Peter as Pope and Vicar of Christ. St. Peter finally proved his great love for his Master by crucifixion with his head towards the ground. St. Paul was beheaded on the same day. That is why the sword is placed against the inverted cross. St. Paul was a missionary who suffered the hardships of the sea, even shipwreck. The quill and papyrus bear testimony to his titles Vessel of Election and Doctor of the Gentiles.

Page 1158 *(Picture)*—THE ASSUMPTION OF OUR LADY. It is the common belief of the faithful that Our Blessed Lady was taken up into heaven before her body was allowed to corrupt in the tomb. Our Lord's Ascension was witnessed by men and angels; Our Lady's Assumption only by angels. The picture can only suggest the beatitude and glory of that scene. The branches of roses and pot of lilies are a beautiful tribute to the Queen of Martyrs and of Virgins.

Page 1186 *(Headpiece)*—THE NATIVITY OF OUR LADY. Mary derives her greatest glory from the vocation to be the Mother of God. Mary was destined to this office from her nativity. Our Lady's birth therefore is aptly symbolized by a crescent

moon which receives its light from the sun. "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun" (Cant. 6, 9). Mary was conceived without the stain of original sin. From her conception there was enmity between her and Satan. "I will put enmity between thee and the woman and thy seed and her seed. She shall crush thy head and thou shalt lie in wait for her heel." That was the first promise of a Redeemer. Mary's soul is an enclosed garden where lilies of the greatest purity flourish. "Thou are all fair, O my love, and there is not a spot in thee" (Cant. 4, 7).

Page 1198 *(Headpiece)*—THY SOUL A SWORD SHALL PIERCE. We are accustomed to see the Mother of Sorrows—seven swords piercing her tender heart. But Mary knew only one sorrow, all others are nothing in comparison. "Through her heart, His sorrow sharing, all His bitter anguish bearing, now at length the sword had passed." (Hymn for Vespers). Simeon in the temple had foretold her martyrdom: "And thy soul a sword shall pierce, that out of many hearts, thoughts may be revealed" (Lk. 2, 35). The garland of roses and thorns reminds us of the bitter anguish that pierced the heart of Mary—the Rosa mystica.

Page 1256 *(Picture)*—JESUS CHRIST, KING. We find an appreciation of this picture in the Gradual of the Mass: "He shall rule from sea to sea, and from the river to the ends of the earth. All kings shall adore Him, all nations shall serve Him." Christ the King, therefore, holds the globe in His palm and in his right hand the cross which is now His scepter and the emblem of His universal dominion. Now He wears a crown not of thorns but of glory. Attending angels carry the nails and crown of thorns—symbols of the sacrifice which won for Him His universal Kingship. Christ is robed in the garments of a priest because He is always the Eternal High Priest.

Page 1263 *(Tailpiece)*—THE CROWN OF JUSTICE. There is a crown awaiting the faithful servant of God in heaven. This is a familiar phrase among Catholics. The symbol illustrates our faith. The palm of victory, too, is familiar. The meaning of the stars is clear. They shine only in the heavens. But the full meaning of this symbol is found in the words of St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day" (2 Tim. 4, 7).

Page 1264 *(Picture)*—THE SAINTS IN GLORY. The illustration is taken from a painting of Albrecht Dürer. It shows

the Saints in glory. God the Father, His Beloved Son and the Holy Spirit symbolized by the dove, are surrounded by a chorus of Angels. Virgins and Virgin Martyrs, representing those privileged souls who follow the Lamb singing a hymn of praise that only Virgins can sing, occupy the left side of the middle tier. John the Baptist and Precursor, the Patriarchs and Prophets and Saints of the Old Testament are grouped together on the right side of the same tier. Saints of the New Dispensation who lived after Christ's coming and from every walk of life are grouped in the third tier. They are looking up to Christ their Redeemer and beloved Master whom they have served so faithfully on earth.

Page 1269 *(Headpiece)*—COMMEMORATION OF ALL SOULS. There is only one source of salvation—the Sacrifice of Calvary. Behold then the "Lamb of God Who takest away the sins of the world." Out of the depths of Purgatory the souls cry to Christ the Lamb slain yet eternally living—the beginning and end of salvation represented by the symbols *Alpha,* the first letter and the symbol *Omega,* the last letter of the Greek alphabet (Apoc. 22, 13).

Page 1270 *(Picture)*—FORGET ME NOT AT THE DAILY SACRIFICE. The artist has designed a symbolic picture to teach the universal efficacy of the Mass. At every Mass the heavens are opened not only to pour down benediction upon our earth, but to receive the march of souls liberated from Purgatory. This is happening all over the world "from the rising of the sun to the going down" (Malachias 1, 11). All the poor souls are being saved in the name of Jesus which means savior. That is the meaning of the anchor and the monogram. The two globes portray the fulfillment of Malachias' prophecy. The Father and the Holy Spirit cooperate in the daily Mass, which fact explains the hand from the clouds and the dove in the picture. In the center of the glory of heaven, the Lamb of God, slain but still living and standing upon the book whose seals He alone can loose, is surrounded by the choirs of Angels and Saints. The beautiful peacocks are used as a symbol of Christ's divinity and immortality. Alpha and Omega, the initial and final letters of the Greek alphabet call to mind the truth in which we all sincerely trust—Christ is the beginning and final end of our salvation.

Page 1298 *(Tailpiece)*—THE SECURITY OF OUR FAITH. The meaning of the anchor in the church's symbolism is readily understood. It is the symbol of faith. Frequently the fish is used as a symbol of the faithful. The combination of the anchor and the fishes signifies the security of our faith. We

are anchored to Christ through faith. Faith is vision for the soul. The vision of eternal realities albeit in a dark manner and through a cloud. Therefore the rising sun in the background. The saints realized the security which faith gives a sincere soul.

Page 1398 *(Picture)*—THE MEDIATRIX OF ALL GRACES. The Blessed Virgin Mary is shown in her place in the mystic Body of Christ. Her title "Gate of Heaven" tells us her work as Mediatrix of All Graces. She stands at the portals of heaven clothed with the sun and the stars in her crown. She is Queen of Heaven (signified by the monogram and crown). The four angels on the panels bear her titles. The mystic rose: she suffered; she was the sorrowful Mother. The Symbolic Lily (fleur-de-lis): she was free from all sin. The Morning Star: her glory in her Divine Child. The Star of the Sea: our guide o'er life's tempestuous way. Her attitude is that of the *orantes,* as pictured in the catacombs; this is the position of prayer, like to that of the priest during the Canon of the Mass. The prayer of the church unites with her prayer. The dove resting on a pillar (right) develops the thought that Mary prays for all the faithful; the dove on the broken branch (left) proclaims the intention of Our Lady's prayer—that all may enter Paradise. Cardinal Mercier's favorite salutation for the Virgin was Mediatrix of All Graces.

Page 1610 *(Picture)*—STS. ISAAC JOGUES AND COMPANIONS. The eight Jesuit martyrs of North America are now enjoying the beatitude of heaven. They are close to Jesus whom they have loved and served even unto martyrdom. The name of Jesus sheds some of its glory upon these valiant men. Two angels with palms proclaim the victory of their fidelity.

Standing, from left to right are: St. Gabriel Lalemant, St. René Goupil, St. Isaac Jogues, St. John Lalande, St. John de Brebeuf. *Front row, kneeling, left to right:* St. John Garnier, St. Anthony Daniel, St. Noel Chabanel.

Glossary of Liturgical Terms

Abbot, the superior or head of a monastery for men. He is constituted as a blessed person by the ceremonial blessing given by the bishop; he uses mitre and crozier and other episcopal insignia.

Ablution, from the Latin word *ablutio* meaning washing. Term applied to the purifying of the priest's fingers after the Communion in the Mass.

Abstinence Days, when meat is not permitted. All Fridays of the year.

Acolyte, highest of the Minor Orders. Office is to light candles and serve wine and water at Mass. Servers at the altar are generally called acolytes.

Acta of St. Marcellus, a record (unauthentic) of the proceedings of the trial and death of the Martyr St. Marcellus. Such records were usually made by notaries, appointed; additions sometimes were made by later hands.

Ad duas lauros on the Via Labicana, at the two laurels on the road to Labicum, a little town between Tusculum and Praeneste; now called Colonna.

Ad lunam, Church *ad Lunam* "at the place of the moon." Why so called is not known.

Advent, the Coming of Christ in grace. The penitential season preparatory for His coming at Christmas.

Agape, a feast of Charity in the primitive church at which contributions were made. Originally observed in remembrance of the Last Supper of Our Lord.

Agnus Dei, triple prayer in the Mass, immediately preceding the Communion Prayers; occurs at the end of Litanies.

Alb, a vestment of white linen reaching to the feet, worn at Mass. Symbolical of innocence of life, and of hope for eternity.

Alleluia, a Hebrew word meaning "Praise the Lord." Used in the Liturgy during joyful seasons. It is sung by angels in Heaven. (Apoc. 19, 1.)

Amen, a Hebrew word meaning "so be it." Expresses assent to the prayer it follows.

Amice, a rectangular piece of fine linen which the priest wears upon his shoulders during Mass. Helmet of salvation, protection against satan.

Antependium, from the Latin *ante*—before, *pendium*—hanging. A rich fabric hanging in front of the altar and varying with the color of the season.

Antiphon, a verse or part of a verse sung or said before and after each psalm or division in the Divine Office. Varies with each feast and season.

Antiphonary, a book containing the Chants for the Mass and Office; used by the chanters.

Apostle, one of the twelve men chosen personally by Jesus to continue His work, and given a special mission.

Apostoleion, Greek name for Church of the Twelve Apostles; one of the famous religious edifices of Rome; completed in 564.

Arch-basilica—a Major Basilica. Title of distinction given to certain churches by the Pope. Cfr. Basilica.

Archipresbyteratus, Basilica *"in Archipresbyteratu"* was dedicated to St. Apollinaris, archpriest and patron Saint of Ravenna.

Area Vindiciani, the field (perhaps the burying ground) of Vindicianus, in the village of Vindena (Terni).

Asperges, a verse from Psalm 50, recited by the priest while sprinkling the congregation with holy water before the Mass for the people on Sundays. The entire ceremony is called the Asperges.

Augustus lector de Belabru, means

Augustus reader, from the Marshes.

Aula, a spacious room or hall.

Aventine, one of seven hills upon which the ancient city of Rome was built.

Baptistery, generally a building —*baptistry*, a section of church set aside for the baptismal font.

Basilica, from Greek *basilike*—a palace or royal building. A style of church architecture. Title of distinction given to some churches by the Pope.

Basilica in aedibus sessoriis, originally one of the halls of the Sessorian Palace. St. Helena, mother of Constantine the Great, adapted it as a church to receive the relics of the true cross which she brought from Jerusalem. Hence the names *Basilica Heleniana* and *Sancta Hierusalem* (Jerusalem).

Basilica in exsquiliis, the Basilica on the Esquiline Hill, Rome.

Basilica Salvatoris, "Basilica of our Blessed Savior" title given to St. John Lateran by Pope St. Sylvester. Other titles: Lateran Basilica, Basilica of Constantine.

Biretta, originally an Italian term for an official ecclesiastical cap worn by Western clergy. Varies in color according to grades of dignity.

Burse, a square case for the corporal, made of the same material and color as the vestments.

Calvary, hill outside wall of Jerusalem; scene of Christ's crucifixion.

Campus Martius, place of assembly for the ancient Roman people, near the Tiber.

Canopy, a rectangular framework of rich cloth supported by poles and carried over the Blessed Sacrament in processions. Italians call it the *baldacchino*.

Canon, the fixed and unchanging part of the Mass, between the Sanctus and the Pater Noster.

Canticle, hymn taken from Holy Scripture, arranged for chanting and so used in Divine Service.

Carcere, St. Nicholas in, "St Nicholas by the Prison;" occupies the site of pagan temples used as prisons under the Byzantine rule (about 550 A. D.).

Catechumen, A person not baptized but taking instructions for Baptism.

Caterina dei Funari, St. Catherine's of the rope-makers; a church still situated on the *piazza dei Mattei*, Rome.

Centurion, a military officer who commanded a hundred soldiers in the Roman army.

Chalice, a vessel of precious metal in the form of a cup having a stem with a knob and a base, consecrated by a bishop, to contain the Precious Blood at Mass.

Chalice Veil, a cloth which covers the chalice until the offertory, and after the Communion. It is made of the same material and color as the vestments.

Chasuble, the outer, chief vestment which the priest wears at Mass; a symbol of protection, a "little house."

Chrism, oil mixed with balm used in Baptism, Confirmation, Holy Orders and other Consecrations.

Ciborium, a vessel of precious metal for containing the consecrated Hosts. Similar to the Chalice, but having a cover surmounted by a cross.

Cincture, a cord of linen worn about the waist to confine the Alb. Symbol of faith and chastity.

Coelian, one of seven hills upon which the ancient city of Rome was founded.

Collect, from Latin *collecta*—a gathering of people. In early Christian times the faithful met at an appointed church to pray before forming the procession to a Basilica in Rome where the stational Mass was offered. The Bishop present, summed up the petitions and sentiments of the people in a short prayer which came to be called the "Collect."

Commemoration, the act of calling to remembrance. When two feasts of unequal rank fall on the same day a com-

memoration of the feast of lesser rank is made in the Office and Mass.

Common, Masses and Prayers in honor of a particular kind or class of Saints, as Martyrs, Confessors, Virgins, etc., Common of Saints.

Communicantes, opening word of a prayer in the Canon of the Mass asking God to remember the merits and hear the prayers of the Blessed Virgin and the Saints for our help.

Communion, vestige of a chant formerly rendered while Holy Communion was being distributed to the faithful.

Confessor, one who suffered for the faith or who practised virtue in a heroic degree.

Confiteor, "I confess to Almighty God, etc." The act of contrition said at the foot of the altar before Mass. Dates back to 13th century.

Consecration, the words of the priest which change the bread and wine into the Body and Blood of our Lord; the part of the Mass in which these words are said.

Cope, an ample vestment, varying in color, and reaching to the feet, with a hood hanging from the shoulders. Worn in most Solemn Ceremonies, but not at Mass. Formerly a protection against rain, in outdoor processions.

Corporal, a square linen cloth upon which the chalice and the consecrated Host are placed during Mass.

Corpus Christi, Latin for "Body of Christ." A feast in honor of the Blessed Sacrament.

Credence, a small table to right of Altar, upon which are placed the cruets, basin, finger-towel and other requisites for Mass and other ceremonies.

Creed, the public and solemn profession of Faith said or sung before the Offertory of the Mass. The Nicene Creed is used in the Mass; the Creed is omitted in some Masses.

Cruets, small vessels of glass or metal for the wine and water used in Holy Mass.

Cubicula, the burial chambers in the ancient catacombs.

Cultus, a Latin word meaning worship or veneration.

Dalmatic, the distinctive vestment of the Deacon at High Mass.

Deacon, the second of the Major Orders. He may baptize, preach and distribute Holy Communion. At High Mass the deacon sings the Gospel and assists the priest.

Deaconry, office of deacon or deaconess; house for use of deacons or deaconesses. Group of Deacons collectively.

Doctor, one singled out for his defense or exposition of the teachings of the Church.

Dominica in albis, from the phrase *"in albis depositis"* referring to the ceremony of laying aside the white baptismal robe which the neophytes (recently baptized) wore during the week following Easter Sunday.

Domus, house or home.

Double, term to specify the rank of a feast. Determines the number of commemorations permitted in Mass. On a Double, the Antiphons in the Office are intoned in their entirety.

Double Major, designation of the rank of a feast. See Study Plan, page 50.

Double Minor, designation of the rank of a feast. See Study Plan, page 50.

Doxology, a formula of praise to the Blessed Trinity as: "Glory be to the Father, etc."

Elevation, raising of the Host and Chalice after Consecration for the adoration of the faithful.

Ember Days, the Wednesday, Friday and Saturday following the first Sunday in Lent, Whitsunday, the Exaltation of the Cross, and the third Sunday in Advent. They are days of fasting and prayer to ask for God's blessing on the ordination of the clergy, held during these seasons.

Epiphany, Greek for "manifestation." Feast observed on January sixth to commemorate the finding of our

Blessed Lord by the Magi in the stable at Bethlehem.

Epistle, the selection of Holy Scriptures, read between the Collect, or Prayer and the Gospel of the Mass.

Esquiline, one of the seven hills upon which the ancient city of Rome was founded.

Eucharistia Lucernaris, a vestige of the Jewish practice of lighting a lamp on the evening of the Sabbath and incorporated into the early Christian Liturgy. Note the incident in the Acts of the Apostles 20, 8, when St. Paul gathered the faithful together towards the end of the day in some wealthy person's house, where, having lighted the ritual lamp, they preached, prayed and celebrated the eucharistic agape.

Exorcist, one of the Minor Orders. Formerly charged with the office of expelling the devil.

Feria, a week day to which no feast or vigil of a feast is assigned.

Forum olitorium, ancient vegetable market of Rome.

Girdle, see cincture.

Gloria, the Church's greatest hymn of praise. The first words are from the hymn the Angels sang on the night of Our Divine Saviour's birth.

Gospel, Latin *evangelium* means "good news." The selection from the Holy Gospels read in Mass.

Golgotha, a Hebrew word meaning "skull." Name for Mount Calvary scene of Christ's death.

Gradual, select verses of Scripture said or sung after the Epistle at Mass.

Hosanna, Hebrew word from Psalm 118, meaning "God save him." The acclamation of joy with which the Jews met our Lord as he entered Jerusalem on Palm Sunday.

Host, the unleavened bread which is offered and consecrated at Mass. Christ present under the appearance of bread after the Consecration.

Hyssop, an aromatic plant. Used by Jewish High Priest as an aspergile in certain religious ceremonies.

In aperitione aurium, "the opening of the ears." Refers to the miracle Christ worked upon the deaf man. The ceremonies of the Wednesday after the fourth Sunday in Lent were called *in aperitione aurium*.

In Caelio monte, "on the Coelian Hill," one of the seven hills of ancient Rome.

In hoc signo vinces, "in this sign conquer."

In Macello Liviae, near the meat-market of Livia.

In piscibus, close to the old fish-market within the ancient Portico of Octavia.

Incense, a mixture of spices and gums burned to give off a sweet odor during ceremonies of the Church. Symbolic of prayer ascending to the throne of God.

Introit, from the Latin *introit* —"he enters." In the early Church the Introit, usually a selection from Holy Scripture, was chanted while the priest and his attendants were going in procession to the altar; it is the first part of Mass read from the Missal by the priest at the altar.

Kyrie eleison, "Lord have mercy upon us;" the original Greek, still retained in the Mass and in Litanies.

Lateran, Basilica of St. John; scene of five General Councils; cathedral church of Rome.

Lavabo, from the Latin *lavabo* —"I will wash." The washing of the priest's hands before the Secret and Preface in the Mass is called the Lavabo, from the first word of Psalm 25 which he says.

Lectionary, a collection of readings from the Scriptures, the writings of the Fathers, or the lives of the Saints, used in public and in private services. Known among Greek Liturgical books as the *Anagnosis*.

Lent, the forty days fast before Easter, beginning on Ash Wednesday, Sundays excluded.

Lesson, the name given to the extracts from the Scriptures read after the Collect of the Mass.

Levite, a deacon in the early church. In the Old Testament, one of the priestly tribe of Levi.

Limbo, where the Souls of unbaptized infants spend their eternity of natural happiness without seeing God. Souls of saints who died before Christ were detained in Limbo until the Ascension.

Liturgy, from the Greek *leiton* — public, *ergon* — work or service. The official public worship of the Church.

Lucernare, see Eucharistia Lucernaris.

Lucernarium, see Eucharistia Lucernaris.

Lucina, St. Lawrence in, Church of ancient origin. Thought to have been the house of a Christian lady Lucina.

Magi, the Wise Men who came from the East to worship the Infant Jesus at Bethlehem. An ancient tradition classes them as kings and puts their number at three. The origin of this tradition, and the names Gaspar, Melchior and Baltassar, are hard to establish.

Magnificat, Canticle of the Blessed Virgin Mary, sung at Vespers. (Luke I, 46-55.)

Maniple, Vestment worn on the left arm of the priest at Mass. Not worn by any one not in the order of the subdeacon. Signifies labor and the fruit thereof.

Martyres, St. Mary ad, the Pantheon, ancient Roman temple built in 27 B. C.; converted into a Christian church in 610 by Pope St. Boniface IV and dedicated to All Saints.

Martyrology, catalogue of Martyrs and Saints arranged in a calendar according to date of feasts. Originated in the early Church.

Maundy Thursday, Thursday in Holy Week. The day on which Our Lord instituted the Holy Eucharist.

Mass, from the words of dismissal at the end of the Mass: *Ite missa est*—"go the Mass is finished."

Menology, calendar containing the names and short sketches of the Lives of the Saints.

Mense Decembri, in the month of December.

Missal, a liturgical book containing the Ordinary and Proper parts of the Mass.

Mithras, a pagan divinity, midway between God and man, sun-god, a divinity of fidelity, manliness and bravery who floats midway between upper heaven and the earth, and who protects man. His cult was introduced into Rome after the Roman invasion of Asia Minor (346-395 A. D.).

Mitre, head dress worn by Bishops, Abbots, and some others.

Natalis, the day of death marking one's entrance into heaven or "birthday" (*natalitia*) among the Saints. The actual nativity or earthly birth is celebrated only of the Blessed Virgin, St. John the Baptist, and St. Mary Magdalen.

Neophyte, one recently admitted to the Church by the Sacrament of Baptism. A convert, not long in the Church.

Oblation, the act of offering, in a sacrifice. The object offered also called an oblation.

Octave, the continuous celebration of a feast for eight days.

Offertory, the offering of the bread and wine in the Mass, after the Gospel.

Offertory, verse of a Psalm or excerpt from Holy Scripture, said by the priest before the offering, or sung by the choir during the offering of the bread and wine.

Oration, from Latin *oratio*—meaning a prayer.

Oratory, small chapel or room for prayer or private devotions.

Ordinary, that part of the missal which contains the unchanging parts of the Mass.

Ordines Romani, early Roman ritual prescribing appropri-

ate chants and lessons for, and the order of various liturgical ceremonies.

Pall, a square, pocket shaped piece of linen with a cardboard inserted in order to stiffen it. It is placed over the chalice to prevent dust or other matter from falling into it.

Pallacinis, St. Mark in, rich and beautiful Church of St. Mark behind the Venetian Palace, Rome. Dates from the fourth century.

Palm, the emblem of martyrdom and in general of heavenly reward.

Pammachius, Title of, Church of Sts. John and Paul originally the house of these two Saints and scene of their martyrdom. St. Pammachius wealthy senator and friend of St. Jerome, had the old building filled in and built another church over it. This last is known as the *Titulus Pammachii* or Title of St. Pammachius.

Panisperna, St. Lawrence in, curious name probably derived from Perpenna Quadratus, an officer of Constantine, of whom an inscribed tablet was found in the nearby garden.

Paraclete, Latin *paraclitus*—consoler. Title of the great Consoler the Holy Spirit.

Parousia, the last coming of Christ to judge all men.

Paschal Time, that portion of the liturgical year which extends from Easter Sunday to the Octave of Pentecost-Trinity Sunday.

Passion-tide, the time between Passion Sunday and Holy Saturday.

Pastor Ecclesiae, another title for St. Peter's, Rome; the sheepfold of the Roman flock. *Pastor* means shepherd —St. Peter was the first shepherd of Christ's flock—the faithful.

Paten, a plate of gold or silver on which the large altar bread for consecration rests until the Offertory. After the Pater Noster the consecrated host is upon the paten until the *Domine, non sum dignus.*

Pater Noster, opening words of the Our Father, or Lord's Prayer, said or sung at the end of the canon, just befort the consecrated host is put upon the paten.

Pax, Latin word meaning "Peace." Name for ceremony in High Mass called "Kiss of Peace."

Pentecost, the Sunday which marks the 50th day after Easter. A feast of the Church commemorating the Descent of the Holy Ghost upon the Apostles in the form of fiery tongues.

Pons Senatorum, possibly the bridge over which Senators passed one by one to deposit their votes.

Pontifical, relating to Bishops; a book containing the ritual of Episcopal ceremonies. Called in Latin *Liber Pontificalis.*

Postcommunion, a prayer said immediately after the Communion, in thanksgiving. It invariably begs of God some grace or favor.

Praeconium, officially heralded praise.

Preface, the prayer which introduces the Canon of the Mass, and which terminates with the Sanctus.

Presbyter, Greek word for priest.

Prope Martyribus, title of St. Sylvester who was "nearly one of the martyrs." One of the first venerated as a saint who had not died as a martyr.

Proper, the changing parts in the Mass which are assigned to a particular Sunday or feast.

Proto-martyr, *proto* is the Greek for "the first." St. Stephen was the first Martyr of the Christian Church.

Prototype, an original or model after which something is copied.

Psalm, a sacred song or hymn composed on a divine or sacred theme, having for its object the praise or adoration of God, thanksgiving or petition. Strictly, one of the

150 inspired songs of the Psalter or Old Testament Book of Psalms.

Pudentiana, Church of St. Pudentiana was originally the senatorial palace of Pudens, where St. Peter lived and exercised his sacred office for several years. Hence at one time this church was popularly known as the "Cradle of the Western Church." Pope St. Pius I in 145, converted it into an oratory known as the Titulus Pastoris in memory of the Pope's brother Hermas, author of the book "Pastor Hermas."

Purificator, a linen cloth used for wiping the chalice, the fingers and lips of the celebrant after Communion.

Quadragesima, Lent; fortieth day before Easter. Days within this period are said to be *in Quadragesima,* e.g., first Sunday *in Quadragesima.*

Quinquagesima, the Sunday before the beginning of Lent; marks the fiftieth day before Easter.

Reader, the second minor order, ranking below Exorcist; called in Latin, *lector.*

Regio, Latin for vicinity or neighborhood; a district.

Regio ad Montes, in the vicinity of the Viminal Hill.

Repository, a tabernacle. Altar of repose for Sacred Host during hours of Holy Thursday.

Rogation Days, on which solemn penitential processions are held—three days preceding Ascension. Originated in sixth century, France, during public calamities. Rogation Mass points to efficacy of prayer.

Rubrics, directions for the procedure of ceremonies. Found in all liturgical books; called rubrics because printed in red.

Sancta Maria domnae Rosae, original name of *Santa Caterina dei Funari,* "St. Catherine's of the Rope-makers." Named after the foundress of the Church—lady Rose who lived in the 10th century.

Sanctus, at end of Preface; words of the Seraphim: "Holy, Holy, Holy, Lord God," etc., and the shouts of triumph upon Christ's entry into Jerusalem, "Hosanna," etc.

Schola Cantorum, a select body of chanters.

Scrutinies, in Lent examinations of catechumens who were to receive Baptism on Easter.

Secret, *oratio super oblata secreta*—"secret prayer over the offerings;" this prayer is said silently by the priest. The Latin phrase might be rendered—"prayer over the concealed offerings" (concealed from the eyes of the unbaptized) having reference to the practice of allowing only the faithful to attend the rest of the Mass from the Offertory. All catechumens were dismissed after the Credo. In the early church only the baptized were permitted to remain for the entire Mass.

Semi-double, designation of the rank of a feast. See Study Plan, page 50.

Septuagesima, third Sunday before the beginning of Lent, within the period of seventy days before Easter.

Sequence, measured verse or prose set to simple chant melodies following the Gradual of the Mass. Five remain in our Liturgical year.

Sexagesima, the Sunday which occurs about sixty days before Easter. *Sexagesima*—"sixtieth."

Simple, the lowest in rank in the designation of feasts. See Study Plan, page 50.

Speciosa, splendid, beautiful. Basilica of St. Lawrence in Panisperna called the *Speciosa* by Gregory II because of its splendor and majesty.

Station or statio; Church to which Christians went in procession to join in the Mass celebrated by the bishop. Daily custom during seasons of Advent and Lent.

Stole, originally a sort of cloak, now a long narrow band worn around the neck and crossed on the breast. Made

of same material and color as corresponding vestments.

Sub-deacon, the lowest of Major Orders. He serves the deacon at the altar, and sings the Epistle.

Synaxis, a term used in the Eastern church to signify an Assembly for Worship.

Tabernacle, from Latin *tabernaculum*—a tent. Receptacle on center of altar for reservation of Blessed Sacrament; it should be lined with silk and covered with a veil.

Templum Romuli, ancient temple of Romulus the legendary founder and first king of Rome. He was deified by the pagan Romans.

Templum sacrae urbis, temple of the sacred city of pagan Rome where the archives of the Censor, municipal plans and the registration lists were probably kept.

Tenebrae, Latin for "darkness." The public recitation of Matins and Lauds of the Divine Office on the evenings of Wednesday, Thursday and Friday, in Holy Week.

Thurible, vessel in which incense is burned; used in solemn ceremonies of the Church.

Titular, bearing a name or title related to or arising from a sacred person or thing.

Titulus, an honorable appellation or designation; used to denote the Saint or mystery to which a Church is dedicated, or the right of a Church or its reason for existing; also form of support to which an ecclesiastic is ordained.

Titulus Balbinae, the Church of St. Balbina founded by the matron Balbina who converted her own palace into a church. Originally the title commemorated this matron's charity.

Titulus Caeciliae, Church dedicated to St. Cecilia, situated across the Tiber river from St. Peter's.

Titulus Equitii, "Church of Equitius," a priest on whose property St. Martin's *ad montes* (on the Esquiline Hill) was built.

Titulus Caii, the Church of St. Susanna bore this title after Pope St. Caius who performed the dedication.

Titulus Marcelli, one of the oldest parishes of Rome; dates from 308 when Pope St. Marcellus opened an oratory in the house of the devout lady Lucina.

Titulus sancti Pudentis, see Pudentiana.

Tonsure, the crown formed by shaving the upper part of the head; distinctive mark of clerics and religious. Also, the ceremony of cutting the hair by which a bishop admits a candidate to the clerical state.

Tract, verses from the Psalms, sung instead of the Gradual in the ferial Masses from Septuagesima to Easter.

Transpontina, St. Mary in, ancient church of St. Mary across the river Tiber from the principal part of the city, not far from the bridge, on the same side as St. Peter's. It stood close to the Castel St. Angelo. Demolished by Pope Pius IV in 1514.

Trastevere, St. Mary in, St. Mary's "across the Tiber River" is one of the most venerable of all Christian Churches. All the region west of the Tiber is called *Trastevere.*

Trisagion, threefold praise of God, "Holy God, Strong God, Immortal God," recited and sung in Greek and Latin during the adoration of the Cross on Good Friday.

Tunic, outer vestment worn by the Subdeacon and Deacon at High Mass. A dalmatic, also the ordinary dress of certain religious orders, corresponding to the cassock.

Velabro, St. George in, "St. George in the Marshes." *Velabrum* name of a marsh caused by floods of the Tiber before its confining walls were built.

Versicle, an abbreviated Verse. Usually followed by a Response.

Vespers, one of the divisions of the Divine Office; evensong, the "hour of the lamps."

Via Appia, St. Paul walked down the Appian way when he was led prisoner to Rome. Houses of the wealthy Romans stood along this way during the days of the Caesars. Church of Pope St. Sixtus II, once so rich in holy memories, is now bare and forlorn. Its ancient name was *Titulus Tigridae* after the name of a Roman Lady upon whose property the church was built.

Via Lata, "the broad way." One of the many ancient Roman roads.

Via Ostiensis, Roman road—Ostian way; the road leading to Ostia where the Tiber flows into the sea.

Via Salaria, the catacomb of St. Priscilla on the *Via Salaria Nova;* most ancient and important of all early Christian cemeteries. Pope St. Sylvester erected a small basilica over it and had many bodies of Saints transferred into it from catacombs below.

Vidi Aquam, Antiphon substituted, during Eastertide, for the "Asperges."

Vigil, watching; the eve of a festival.

Vigiles, ancient Roman military guardsmen.

Viminal, one of the seven hills upon which the ancient city of Rome was founded.

Vinculis, St. Peter in, Church of St. Peter in Chains. Built in 442 by Eudoxia Licinia, wife of Valentinian III. She placed here the chain with which St. Peter had been bound in prison at Rome.

Votive, a Mass other than that of the day; in honor of some mystery or Saint.

Wednesday "in Mediana," has reference to the examinations held in the middle of Lent for the catechumens preparing for Baptism. The ceremony is called *in apertione aurium,* "the opening of the ears."

Whitsunday, same as Pentecost.

The Calendar

The following abbreviations have been made use of in the calendar of this Missal:

Ab., Abbot.	Ev., Evangelist.	d. 1. cl., Double of the First Class.
Ap., Apostle.	M., Martyr.	d. 2. cl., Double of Second Class.
App., Apostles.	Mm., Martyrs.	dm., Double Major
Archd., Archdiocese.	P., Pope.	d., Double.
B., Bishop.	Pp., Popes.	s., Simple.
Bb., Bishops.	V., Virgin.	sd., Semi-double.
C., Confessor.	Vv., Virgins.	Oct., Octave.
D., Doctor of the Church.	W., Widow.	
	Dioc., Diocese.	

Feasts proper to the United States are indicated in the following Calendar thus: (U. S.—St. N. N.) We insert them for the convenience of the people in our country. They can readily find these Masses proper to the various dioceses in which they live.

JANUARY

1. THE CIRCUMCISION OF OUR LORD, and Octave of the Nativity, d. 2. cl.

Sunday between Circumcision and Epiphany. THE MOST HOLY NAME OF JESUS, d. 2. cl. (Celebrated on Jan. 2 if no Sunday occur.)

2. Octave of St. Stephen, Protomartyr, s.
3. Octave of St. John, Apos. and Evang., s.
4. Octave of Holy Innocents, Mm. s.
5. Vigil of Epiphany, sd.—St. Telesphorus, P. M.
6. THE EPIPHANY OF OUR LORD, d. 1. cl. with priv. Oct. of the second order.

Sunday within the Octave of Epiphany, The Holy Family, Jesus, Mary and Joseph, dm.

7. Of the Octave. sd.
8. Of the Octave. sd.
9. Of the Octave. sd.
10. Of the Octave. sd.
11. Of the Octave. sd.—St. Hyginus, P. M.
12. Of the Octave. sd.
13. Octave of the Epiphany. dm.
14. St. Hilary, B. C. D. d.—St. Felix, Priest and M.
15. St. Paul the First Hermit, C. d.—St. Maurus, Ab.
16. St. Marcellus, I, P. M. sd.
17. St. Antony, Ab. d.
18. St. Peter's Chair at Rome, dm.—St. Paul and St. Prisca, V. M.
19. Sts. Marius and Comp. Mm. s.—St. Canute, King, M.—(U. S. Dioc. Brooklyn—The Holy Family).
20. Sts. Fabian P., and Sebastian, Mm. d.
21. St. Agnes, V. M. d.

22. Sts. Vincent and Anastasius, Mm. sd.
23. St. Raymund de Pennafort, C. sd.—St. Emerentiana, V. M.
24. St. Timothy, B. M. d.
25. The Conversion of St. Paul, Ap. dm.—St. Peter, Ap.
26. St. Polycarp, B. M. d.
27. St. John Chrysostom, B. C. D. d.
28. St. Peter Nolasco, C. d.—St. Agnes, V. M. (1) *secundo*. s.
29. St. Francis de Sales, B. C. D. d.
30. St. Martina, V. M. sd.
31. St. John Bosco, C. d.

FEBRUARY

1. St. Ignatius, B. M. d.—(U. S.—St. Brigid, V.)
2. THE PURIFICATION OF OUR LADY. d. 2. cl.
3. St. Blaise, B. M. s.
4. St. Andrew Corsini, B. C. d.
5. St. Agatha, V. M. d.—(U. S. Archd. Baltimore, Dioc. Los Angeles—St. Philip of Jesus, M.)
6. St. Titus, B. C. d.—St. Dorothy, V. M.
7. St. Romuald, Ab. d.
8. St. John of Matha, C. d.
9. St. Cyril of Alexandria, B. C. Dd.—St. Apollonia, V. M.
10. St. Scholostica, V. d.
11. Our Lady of Lourdes, dm.
12. The Holy Seven Founders of the Servite Order, Confessors, d.
13.
14. St. Valentine, Priest and M. s.
15. Sts. Faustinus and Jovita, Mm. s.
16.
17.
18. St. Simeon, B. M. s.
19.
20.
21.
22. St. Peter's Chair at Antioch, dm.—St. Paul, Ap.
23. St. Peter Damian, B. C. D. d.—Vigil of St. Matthias.
24. ST. MATTHIAS, Ap. d. 2. cl.
25.
26.
27. St. Gabriel of Our Lady of Sorrows, C., d.
28.

(In leap-year the feast of St. Matthias is kept on Feb. 25; and any feasts that may follow to the end of the month are each postponed one day.)

MARCH

1.
2.

St. Casimir, C. sd.—St. Lucius I., P. M.

Sts. Perpetua and Felicitas, Mm. d.
7. St. Thomas Aquinas, C. D. d.
8. St. John of God, C. d.
9. St. Frances of Rome, W. d.
10. The Holy Forty Martyrs, sd.
11.
12. St. Gregory the Great, P. C. D. d.
13.
14.
15.
16.
17. St. Patrick, B. C. d.
18. St. Cyril of Jerusalem, B. C. D. d.
19. ST. JOSEPH, SPOUSE OF OUR LADY, C. d. 1 cl.
20.
21. St. Benedict, Ab. dm.
22. St. Isidore, the Farmer, C. dm.
23.
24. St. Gabriel the Archangel, dm.
25. THE ANNUNCIATION, B. V. M. d. 1 cl.
26.
27. St. John Damascene, C. D. d.
28. St. John Capistran, C. sd.
29.
30.
31.

Friday after Passion Sunday. The Seven Dolors of our Lady. dm.

APRIL

1.
2. St. Francis of Paula, C. d.
3.
4. St. Isidore, B. C. D. d.
5. St. Vincent Ferrer, C. d.—(U. S. Dioc. Portland—Blessed Juliana of Cornillon, V.)
6.
7.
8.
9.
10.
11. St. Leo the Great, P. C. D. d.
12.
13. St. Hermenegild, M. sd.
14. St. Justin, M. d.—Sts. Tiburtius, Valerian and Maximus, Mm.
15.

16.
17. St. Anicetus, P. M. s.
18.
19.
20.
21. St. Anselm, B. C. D. d.
22. Sts. Soter and Cajus, Pp. Mm. sd.
23. St. George, M. sd.
24. St. Fidelis of Sigmaringen, M. d.
25. St. Mark the Evangelist. d. 2 cl.
26. Sts. Cletus and Marcellinus, Pp. Mm. sd.—(U. S.—Our Lady of Good Counsel).
27. St. Peter Canisius, C. D. d.—(U. S. Archd. Baltimore, San Francisco, Diocese Los Angeles—St. Thuribius of Mogrovejo, B. C.).
28. St. Paul of the Cross, C. d.—St. Vitalis, M.
29. St. Peter, M. d.
30. St. Catharine of Siena, V. d.

Wednesday before the Third Sunday after Easter. The Solemnity of St. Joseph, Spouse of Our Lady and Patron of the Universal Church, C. d. 1 cl. with common Octave.

Wednesday before the Fourth Sunday after Easter. Octave of the Solemnity of St. Joseph, dm.

MAY

1. Sts. Philip and James, App. d. 2 cl.
2. St. Athanasius, B. C. D. d.
3. The Finding of the Holy Cross. d. 2 cl.—St. Alexander I, P. and Comp., Mm.
4. St. Monica, W. d.
5. St. Pius V, P. C. d.
6. St. John, Ap., before the Latin Gate. dm.
7. St. Stanislaus, B. M. d.
8. The Apparition of St. Michael the Archangel, dm.
9. St. Gregory Nazianzen, B. C. D. d.
10. St. Antoninus, B. C. d.—Sts. Gordian and Epimachus, Mm.
11.
12. Sts. Nereus and Others, Mm. sd.
13. St. Robert Bellarmine, B. C. D. d.
14. St. Boniface, M. s.
15. St. John Baptist de la Salle, C. d.
16. St. Ubaldus, B. C. sd.—(U. S.—St. John Nepomucene, M.—St. Brendan, Ab.).
17. St. Paschal Baylon, C. d.
18. St. Venantius, M. d.
19. St. Peter Celestine, P. C. d.—St. Pudentiana, V.
20. St. Bernardine of Siena, C. sd.

21.
22. (U. S.—St. Rita of Cassia, W.).
23. (U. S. Dioc. Los Angeles—St. John Baptist de Rossi, C.).
24.
25. St. Gregory VII, P. C. d.—St. Urban I, P. M.
26. St. Philip Neri, C. d.—St. Eleutherius, P. M
27. St. Bede, C. D. d.—St. John I, P. M.
28. St. Augustine of Canterbury, B. C. d.
29. St. Mary Magdalen de Pazzi, V. sd.
30. St. Felix I, P. M. s.—(U. S. Dioc. San Antonio—St. Ferdinand, King, C.).
31. Feast of the Blessed Virgin Mary, Queen, d. 2 cl. - St. Petronilla, V.

Friday after the Octave-day of Corpus Christi. The Most Sacred Heart of Jesus, d. 1 cl.

JUNE

1. St. Angela Merici, V d.
2. Sts. Marcellinus, B., Peter, and Erasmus, Mm. s.
3.
4. St. Francis Caracciolo, C. d.
5. St. Boniface, B. M. d.
6. St. Norbert, B. C. d.
7.
8.
9. Sts. Primus and Felician, Mm. s.—(U. S.—St. Columba, Ab.).
10. St. Margaret, Queen, W. sd.
11. St. Barnabas, Ap. dm.
12. St. John of St. Facundus, C. d.—Sts. Basilides and Others, Mm.
13. St. Anthony of Padua, C. D. d.
14. St. Basil the Great, B. C. D. d.
15. St. Vitus and Others, Mm. s.
16. (U. S. Dioc. Kansas City—St. John Francis Regis, C.).
17.
18. St. Ephrem, Deacon, C. D. d.—Sts. Mark, Marcellian, Mm.
19. St. Juliana Falconieri, V. d.—Sts. Gervase and Protase, Mm.
20. St. Silverius, P. M. s.
21. St. Aloysius, C. d.
22. St. Paulinus, B. C. d.
23. Vigil of the Nativity of St. John the Baptist.
24. The Nativity of St. John the Baptist, d. 1 cl. with common Octave.
25. St. William, Ab. d.—Commemoration of the Octave of St. John the Baptist.
26. Sts. John and Paul, Mm. d.—Commemoration of the Octave of St. John the Baptist.

27. Of the Octave of St. John the Baptist, sd.—(U. S. Dioc. Concordia—Our Lady of Perpetual Succor).
28. St. Irenæus, B. M. d.—Octave of St. John the Baptist, and Vigil of Sts. Peter and Paul.
29. Sts. Peter and Paul, App., d. 1 cl. with common Octave.
30. Commemoration of St. Paul, Ap., dm.—Commemoration of St. Peter the Apostle, and of the Octave of St. John the Baptist.

JULY

1. The Most Precious Blood, d. 1 cl.—Commemoration of the Octave-day of St. John.
2. The Visitation of Our Lady. d. 2 cl.—Sts. Processus and Martinian, Mm.
3. St. Leo II, P. C. sd.—Commemoration of the Octave of Sts. Peter and Paul—(U. S. Dioc. Brooklyn, Los Angeles—Commemoration of All Holy Popes).
4. Of the Octave, sd.
5. St. Antony Mary Zaccaria, C. d.—Commemoration of the Octave.
6. Octave of Sts. Peter and Paul, App. dm.
7. Sts. Cyril and Methodius, Bb. Cc. d.
8. St. Elizabeth, Queen, W. sd.
9.
10. The Holy Seven Brothers and Others, Mm. sd.
11. St. Pius I, P. M. s.
12. St. John Gualbert, Ab. d.—Sts. Nabor, Felix, Mm.
13. St. Anacletus, P. M. sd.
14. St. Bonaventure, B. C. D. d.
15. St. Henry, Emperor, C. sd.
16. Our Lady of Mount Carmel, dm.
17. St. Alexius, C. sd.
18. St. Camillus de Lellis, C. d.—St. Symphorosa and her seven Sons, Mm.
19. St. Vincent de Paul, C. d.
20. St. Jerome Emilian, C. d.—St. Margaret, V. M.
21. St. Praxedes, V. s.
22. St. Mary Magdalen, Penitent. d.
23. St. Apollinaris, B. M. d.—St. Liborius, B. C.
24. Vigil of St. James.—St. Christina, V. M.—(U. S. Archd. Baltimore, San Francisco, Dioc. Monterey-Los Angeles—St. Francis Solano, C.).
25. St. James the Apostle, d. 2 cl.—St. Christopher, M.
26. St. Anne, Mother of Our Lady, d. 2 cl.
27. St. Pantaleon, M. s.
28. St. Nazarius and Others, Mm. sd.
29. St. Martha, V. sd.—St. Felix and Others, Mm.
30. Sts. Abdon and Sennen, Mm. s.
31. St. Ignatius, C. dm.

AUGUST

1. St. Peter's Chains, dm.—Commemoration St. Paul, Ap.—Holy Machabees, Mm.
2. St. Alphonse Mary de Liguori, B. C. D. d.—St. Stephen I, P. M.
3. The Finding of St. Stephen, Protomartyr, sd.
4. St. Dominic, C. dm.
5. Dedication of Our Lady of the Snow, dm.
6. The Transfiguration of Our Lord, d. 2 cl.—St. Xystus II, P. and Others, Mm.
7. St. Cajetan, C. d.—St. Donatus, B. M.
8. Sts. Cyriacus, Largus, Smaragdus, Mm. sd.
9. St. John Mary Vianney, C. d.—Vigil of St. Lawrence—St. Romanus, M.—(U. S. Archd. San Francisco, Dioc. Los Angeles).
10. St. Lawrence, M. d. 2 cl. with simple Octave.
11. Sts. Tiburtius and Susanna, V., Mm. s.—(U. S.—St. Philomena, V. M.—St. Emigdius, B. M.).
12. St. Clare, V. d.
13. Sts. Hippolytus and Cassian, Mm. s.
14. Vigil of the Assumption of B. V. M.—Comm. of St. Eusebius, C.
15. THE ASSUMPTION OF OUR LADY, d. 1 cl. with common Octave.
16. St. Joachim, Father of Our Lady, C. d. 2 cl.
17. St. Hyacinth, C. d.—Oct. of the Assumption and Octave-day of St. Lawrence.
18. Oct. of the Assumption, sd.—St. Agapitus, M.—(U. S. Dioc. Helena—St. Helena, Empress, W.).
19. St. John Eudes, C. d.—Of the Octave of the Assumption, sd.
20. St. Bernard, Ab. C. D. d.—Of Octave of the Assumption.
21. St. Jane Frances de Chantal, W. d.—Of Octave of the Assumption.
22. Immaculate Heart of the Blessed Virgin Mary, d. 2 cl. —St. Timothy and Comp. Mm.
23. St. Philip Benizi, C. d. Vigil.
24. St. Bartholomew, Apostle, d. 2 cl.
25. St. Louis, King, C. sd.
26. St. Zephyrinus, P. M. s.
27. St. Joseph Calasanctius, C. d.
28. St. Augustine, B. C. D. d.—St. Hermes, M.
29. Beheading of St. John the Baptist, dm.—St. Sabina, M.
30. St. Rose of Lima, V. d.—Sts. Felix and Adauctus, Mm.
31. St. Raymund Nonnatus, C. d.

SEPTEMBER

1. St. Giles, Ab. s. The Holy Twelve Brothers, Mm.—(U. S. Dioc. Los Angeles—St. Bibiana, V. M.).

2. St. Stephen, King, C. sd.
3. St. Pius X, P.C. d.
4.
5. St. Lawrence Justinian, B. C. sd.
6.
7. (U. S. Dioc. St. Cloud—St. Cloud, C.).
8. THE NATIVITY OF OUR LADY, d. 2 cl. with simple Oct.—St. Hadrian, M.
9. St. Gorgonius, M. s.—(U. S.—St. Peter Claver, C. d.—Comm. of St. Gorgonius).
10. St. Nicholas of Tolentino, C. d.
11. Sts. Protus and Hyacinth, Mm. s.
12. The Most Holy Name of Mary, dm.
13.
14. The Exaltation of the Holy Cross, dm.
15. THE SEVEN DOLORS OF OUR LADY, d. 2 cl.—St. Nicomedes, M.
16. Sts. Cornelius, P. and Cyprian, B. Mm. sd.—St. Euphemia and Comp., Mm.
17. The Stigmata of St. Francis, d.
18. St. Joseph of Cupertino, C. d.
19. St. Januarius and Comp., Mm. d.
20. St. Eustace and Others, Mm. d.—Vigil of St. Matthew.
21. ST. MATTHEW, Ap., Ev. d. 2 cl.
22. St. Thomas of Villanova, B. C. d.—St. Mauritius and Comp., Mm.
23. St. Linus, P. M. sd.—St. Thecla, V. M.
24. Our Lady of Ransom, dm.
25.
26. Sts. Cyprian and Justina, Mm. s.—(U. S.—STS. ISAAC JOGUES, JOHN DE BRÉBEUF AND COMP., Mm. d. 2 cl.—Comm. of Sts. Cyprian and Justin, Mm.).
27. Sts. Cosmas and Damian, Mm. sd.
28. St. Wenceslaus, M. sd.
29. THE DEDICATION OF ST. MICHAEL, d. 1 cl.
30. St. Jerome, Priest, C. D. d.

OCTOBER

1. St. Remigius, B. C. s.
2. The Holy Guardian Angels, dm.
3. St. Teresa of the Infant Jesus, d.
4. St. Francis of Assisi, C. dm.
5. St. Placidus and Comp., Mm. s.
6. St. Bruno, C. d.
7. THE MOST HOLY ROSARY OF OUR LADY, d. 2 cl.—St. Mark, P. C.—St. Sergius and Comp., Mm.
8. St. Bridget, W. d.
9. St. John Leonard, C. d. St. Denis, B. and Others, Mm. sd.
10. St. Francis Borgia, C. sd.

11. THE MATERNITY OF THE BLESSED VIRGIN, d. 2 cl.
12.
13. St. Edward, King, C. sd.
14. St. Callistus I, P. M. d.
15. St. Teresa, V. d.
16. St. Hedwig, W. sd.
17. St. Margaret Mary Alacoque, V. d.
18. ST. LUKE THE EVANGELIST, d. 2 cl.
19. St. Peter of Alcantara, C. d.
20. St. John Cantius, C. d.
21. St. Hilarion, Ab. s.—St. Ursula and Comp., Vv. Mm.—(U. S. Dioc. Portland—St. Ursula and Companions, V. M.)
22.
23.
24. St. Raphael the Archangel, dm.
25. Sts. Chrysanthus and Daria, Mm. s.
26. St. Evaristus, P. M. s.
27. Vigil of Sts. Simon and Jude.
28. STS. SIMON AND JUDE, APOSTLES, d. 2 cl.
31. Vigil of All Saints.

Last Sunday in October, FEAST OF OUR LORD JESUS CHRIST, KING, d. 1 cl.

NOVEMBER

1. ALL SAINTS, d. 1 cl. with common Octave.
2. All Souls, d.
3. Of the Octave of All Saints, sd.
4. St. Charles, B. C. d.—Sts. Vitalis and Agricola, Mm.
5. Of the Octave, sd.—(U. S.—Feast of the Holy Relics).
6. Of the Octave, sd.
7. Of the Octave, sd.—(U. S.—St. Leonard, Ab.).
8. Octave of All Saints, dm.—The Four Crowned Martyrs.
9. THE DEDICATION OF ARCHBASILICA OF OUR SAVIOR, d. 2 cl.—St. Theodore, M.
10. St. Andrew Avellino, C. d.—St. Tryphon and Comp., Mm.
11. St. Martin, B. C. d.—St. Mennas, M.
12. St. Martin I, P. M. sd.
13. St. Didacus, C. sd.
14. St. Josaphat, B. M. d.
15. St. Albert the Great, B. C. D. d.
16. St. Gertrude, V. d.
17. St. Gregory Thaumaturgus, B. C. sd.
18. The Dedication of the Basilicas of Sts. Peter and Paul, dm.
19. St. Elizabeth, W. d.—St. Pontianus, P. M.
20. St. Felix of Valois, C. d.
21. The Presentation of our Lady, dm.
22. St. Cecilia, V. M. d.

23. St. Clement I, P. M. d.—St. Felicitas, M.
24. St. John of the Cross, C. d.—St. Chrysogonus, M.
25. St. Catharine, V. M. d.
26. St. Sylvester, Ab. d.—St. Peter Alexandrini, B. M.
27. (U. S. Dioc. Brooklyn—Our Lady of the Miraculous Medal—St. Virgilius, B. C.).
28.
29. Vigil of St. Andrew.—St. Saturninus, M.
30. St. Andrew the Apostle, d. 2 cl.

DECEMBER

1.
2. St. Bibiana, V. M. sd.
3. St. Francis Xavier, C. dm.
4. St. Peter Chrysologus, B. C. D. d.—St. Barbara, V. M.
5. Comm. of St. Sabbas, Ab.
6. St. Nicholas, B. C. d.
7. St. Ambrose, B. C. D. d.—Comm. of the Vigil.
8 THE IMMACULATE CONCEPTION OF OUR LADY, d. 1 cl. with common Octave.
9. Of the Octave, sd.
10. Of the Octave, sd.—St. Melchiades, P. M.
11. St. Damasus I, P. C. sd.—Comm. of the Oct.
12. Of the Octave, sd.—(U. S.—Our Lady of Guadalupe).
13. St. Lucy, V. M. d.—Comm. of the Oct.
14. Of the Octave, sd.
15. Octave of the Immaculate Conception, dm.
16. St. Eusebius, B. M. sd.
17.
18.
19.
20. Vigil of St. Thomas.
21. St. Thomas the Apostle. d. 2 cl.
22. St. Frances Xavier Cabrini, V. d. 2 cl.
23.
24. Vigil of the Nativity of our Lord (privileged).
25. NATIVITY OF OUR LORD, d. 1 cl. privil. Oct. III. order. Comm. St. Anastasia, M. (2nd Mass).
26. St. Stephen, Protomartyr, d. 2 cl. with simple Oct.—Comm. of Oct. of Nativity.
27. St. John the Evangelist, d. 2 cl. with Simple Oct. Comm. of Oct. of Nativity.
28. Holy Innocents, Mm. d. 2 cl. with simple Octave. Commemoration of Octave of the Nativity.
29. St. Thomas of Canterbury, B. M. d.—Commemoration of Octave of the Nativity.
30. Of the Octave of the Nativity, sd.
31. St. Sylvester I, P. C. d.—Commemoration of Octave of the Nativity.

General Devotions

Morning Prayers

"I LOVE them that love Me: And they that in the morning early watch for Me, shall find Me."—*Prov. viii. 17.*

"Give ear, O Lord, to my words.

"Harken to the voice of my prayer, O my King and my God.

"For to Thee will I pray; O Lord, in the morning Thou shalt hear my voice.

"In the morning I will stand before Thee, and will look up to Thee.

"I will come into Thy house: in the multitude of Thy mercy."—*Ps. 5.*

"O come; let us praise the Lord with joy: let us joyfully sing to God our Saviour:

"Let us come into His presence with thanksgiving, and rejoice before Him with psalms.

"O come, let us prostrate ourselves before God, and adore Him; let us implore the Lord Who made us; for He is the Lord our God; and we are His people, and the sheep of His pasture."—*Ps. 94.*

"The Lord is good to them that hope in Him; to the soul that seeketh Him."—*Lam. 3, 23.*

"O Lord, have mercy on us; for we have waited for Thee; be Thou our arm in the morning, and our salvation in the time of trouble."—*Is. 23, 2.*

Morning Hymn of St. Ambrose

Now that the star of light has risen,
Let us to God most humbly pray,
To save us from all hurtful things
In all our actions of the day.

To bridle and restrain our tongue,
That wordy war may not resound,
To cover and protect our sight,
From dangerous follies all around.

To drive iniquity away,
And purify our inmost soul,
And by spare use of meat and drink
Our rebel passions to control.

That, when the day has sped away,
And He again the night shall bring,
We may, through holy abstinence,
With purity His glory sing.

To God the Father, glory be,
And also to His only Son,
With the Great Spirit Paraclete,
Now and while endless ages run. Amen.

(Translation of Jam lucis orto sidere *by Bishop Bagshawe).*

IN THE name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Place yourself in the presence of God, and humbly adore Him.

MOST holy and adorable Trinity, one God in three Persons, I believe that Thou art here present; I adore Thee with the deepest humility, and render to Thee, with my whole heart, the homage which is due to Thy sovereign majesty.

An Act of Faith

O MY God! I firmly believe that Thou art one God in three divine Persons, the Father, the Son, and the Holy Ghost; I believe that the divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

An Act of Hope

O MY God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

An Act of Charity

O MY God! I love Thee above all things, with my whole heart and soul, because Thou art all good and worthy of all love. I love my neighbor as myself for love of Thee. I forgive all who have injured me and ask pardon of all whom I have injured.

An Act of Contrition

O MY God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all good, and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

Thank God for all favors and offer yourself to Him.

O my God, I most humbly thank Thee for all the favors Thou hast bestowed upon me. I give Thee thanks with all my heart that Thou hast created me after Thine own image and likeness, that Thou hast redeemed me by the Precious Blood of Thy dear Son, and that Thou hast preserved me and brought me safe to the beginning of another day. I offer to Thee, O Lord, my whole being, and in particular all my thoughts, words, actions, and sufferings of this day. I consecrate them all to the glory of Thy name, beseeching Thee that through the infinite merits of Jesus Christ, my Saviour, they may all find acceptance in Thy sight. May Thy divine love animate them, and may they all tend to Thy greater glory.

Resolve to avoid sin and to practise virtue

Adorable Jesus, my Saviour and master, model of all perfection, I resolve and will endeavor this day to imitate Thy example; to be, like Thee, mild, humble, chaste, zealous, charitable, and resigned. I will redouble my efforts that I may not fall this day into any of those sins which I have heretofore committed *(here name any besetting sin)*, and which I sincerely desire to forsake. I have the intention to gain all the indulgences I can in favor of the poor souls in purgatory.

Ask God for the necessary graces

O my God, Thou knowest my weakness, and that I am unable to do anything good without Thee; deny me not, O God, the help of Thy grace; proportion it to my necessities, give me strength to avoid anything evil which Thou forbiddest, and to practise the good which Thou hast commanded, and enable me to bear patiently all the trials which it may please Thee to send me.

The Lord's Prayer

Our Father, Who art in heaven, hallowed be Thy name: Thy Kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

The Hail Mary

Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of Thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Apostles' Creed

I believe in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord:

Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Evening Prayers

"BEHOLD now, bless ye the Lord; all ye servants of the Lord.

"Ye that stand in the house of the Lord: in the courts of the house of our God.

"Lift up your hands by night to the holy places: and bless ye the Lord.

"May the Lord bless Thee out of Sion: Who hath made heaven and earth" *(Ps. 133)*.

"HE THAT dwelleth in the aid of the Most High: shall abide under the protection of the God of heaven.

"He shall say to the Lord, Thou art my protector, and my refuge: my God, in Him will I trust.

"For He hath delivered me from the snare of the hunters: and from the sharp word.

"He will overshadow thee with His shoulders: and under His wings thou shalt trust.

"His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

"For He hath given His angels charge over thee: to keep thee in all thy ways" *(Ps. 90)*.

"IN THEE, O Lord, do I put my trust; let me never be confounded; deliver me in Thy justice.

"Bow down Thine ear to me; make haste to deliver me.

"Be Thou unto me a God, a protector, and a house of refuge: to save me.

"Into Thy hands I commend my spirit: Thou hast redeemed me, O Lord, God of truth" *(Ps. 30)*.

"HAVE mercy on me: and hear my prayer.

"Lord, Thou hast set upon us the light of Thy countenance: Thou hast put gladness in my heart.

"In peace in the selfsame I will sleep and I will rest.

"For Thou, O Lord, singularly hast settled me in hope" *(Ps. 4)*.

Vesper Hymn of St. Ambrose

NOW that the daylight dies away,
By all Thy grace and love,

Thee, Maker of the world, we pray
  To watch our bed above.
Let dreams depart and phantoms fly,
  The offspring of the night;
Keep us, like shrines, beneath Thine eye,
  Pure in our foes' despite.

This grace on Thy redeemed confer,
  Father, co-equal Son,
And Holy Ghost, the Comforter,
  Eternal Three in One. Amen.

(Translation of Te lucis ante terminum *by Cardinal Newman).*

IN THE name of the Father, and of the Son, and of the Holy Ghost. Amen.

COME, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Place Yourself in the Presence of God and Humbly Adore Him

O MY God, I present myself before Thee at the end of another day, to offer Thee anew the homage of my heart. I humbly adore Thee, my Creator, my Redeemer, and my Judge! I believe in Thee, because Thou art Truth itself; I hope in Thee, because Thou art faithful to Thy promises; I love Thee with my whole heart, because Thou are infinitely worthy of being loved; and for Thy sake I love my neighbor as myself.

Return Thanks to God for All His Mercies

ENABLE me, O my God, to return Thee thanks as I ought for all Thine inestimable blessings and favors. Thou hast thought of me and loved me from all eternity; Thou hast formed me out of nothing; Thou hast delivered up Thy beloved Son to the ignominious death of the cross for my redemption; Thou hast made me a member of Thy holy Church; Thou hast preserved me from falling into the abyss of eternal misery, when my sins had provoked Thee to punish me; Thou hast graciously continued to spare me, even though I have not ceased to offend Thee. What return, O my God, can I make for Thy innumerable blessings, and particularly for the favors of this day? O all ye saints and angels, unite with me in praising the God of mercies, Who is so bountiful to so unworthy a creature.

Say the Our Father, Hail Mary, Apostles' Creed, Glory *and* Confiteor

Pray for the Church of Christ

O GOD, hear my prayers on behalf of our Holy Father Pope *N.*, our bishops, our clergy, and for all that are

in authority over us. Bless, I beseech Thee, the whole Catholic Church, and convert all heretics and unbelievers.

Pray for the Living and for the Faithful Departed

POUR down Thy blessings, O Lord, upon all my relations, friends, and benefactors: and upon my enemies, if I have any. Help the poor and sick, and those who are in their last agony. O God of mercy and goodness, have compassion on the souls of the faithful in purgatory; put an end to their sufferings, and grant to them eternal light, rest, and happiness. Amen.

Commend Yourself to God, to the Blessed Virgin, and the Saints

BLESS, O Lord, the repose I am about to take, that, my bodily strength being renewed, I may be the better enabled to serve Thee.

BLESSED Virgin Mary, Mother of mercy, pray for me, that I may be preserved this night from all evil, whether of body or of soul. O glorious St. Joseph, and all ye saints and angels of paradise, especially my guardian angel and my chosen patron, watch over me. I commend myself to your protection now and always. Amen.

HOLY, holy, holy, Lord God of hosts: the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost. Amen.

Into Thy hands, O Lord, I commend my spirit.

℣. Keep us, O Lord, as the apple of Thy eye.
℟. Hide us under the shadow of Thy wings.
℣. Let Thy mercy, O Lord, be upon us.
℟. As we have put our trust in Thee.
℣. O Lord, hear my prayer,
℟. And let my cry come unto Thee.

Let us pray

VISIT, we beseech Thee, O Lord, this habitation, and drive far from it all snares of the enemy. Let Thy holy angels dwell herein to keep us in peace: and may Thy blessing be upon us always. Through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. ℟. Amen.

℣. O Lord, hear my prayer.
℟. And let my cry come unto Thee.
℣. Let us bless the Lord.
℟. Thanks be to God.

MAY the almighty and merciful Lord, the Father, ✠ the Son, and the Holy Ghost, bless and protect us.
℟. Amen.

Devotions for Confession

Before Confession

REFLECT that this confession may be the last of your life. Therefore, prepare yourself for it as if you were lying sick upon your deathbed, and already at the brink of the grave. Ask God to give you the grace to make a good examination of conscience, the light to see your sins clearly, and the strength to make a sincere confession and to amend your life.

Prayer

MOST merciful God, Father in heaven, relying on Thy goodness and mercy, I come to Thee with filial confidence to confess my sins and to implore Thy forgiveness. Thou wilt not despise a contrite and humble heart. Bless me and receive me again into Thy favor; I acknowledge that I have been most ungrateful to Thee, but I sincerely repent and detest the wrong I have done, and I desire henceforth to walk in the way of perfection, in accordance with Thy holy will.

O Jesus, my Saviour, my good Shepherd, I have strayed far from the path that Thou hast marked out for me; I did not follow in Thy footsteps; I wandered into forbidden places. Repentant and sorrowful, I beg to be admitted again into the fold of Thy faithful followers. I want to confess my sins with perfect sincerity, as if I were at the point of death. My Jesus, I look to Thee with confidence for the grace to examine my conscience well.

O Holy Spirit, come in Thy mercy; enlighten my mind and strengthen my will that I may know my sins, humbly confess them, and sincerely amend my life.

Mary, my mother, immaculate spouse of the Holy Ghost, refuge of sinners, assist me in Thy intercession.

Holy angels and saints of God, pray for me. Amen.

Examination of Conscience

Begin by examining yourself on your last confession: Whether a grievous sin was forgotten through want of proper examination, or concealed or disguised through shame. Whether you confessed without a true sorrow and a firm purpose of amendment. Whether you have repaired evil done to your neighbor. Whether the penance was performed without voluntary distractions. Whether you have neglected your confessor's counsel, and fallen at once into habitual sins.

Then examine yourself on the ten commandments; the commandments of the Church; the seven capital sins; the duties of your state of life and your ruling passion. Calmly recall the different occasions of sin which have fallen in your way, or to which your state and condition in life expose you; the places you have frequented. The persons with whom you

have associated. Do not neglect to consider the circumstances which alter the grievousness of the sin, nor the various ways in which we become accessory to the sins of others.

The Ten Commandments of God

1. I AM the Lord thy God, Who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, not serve them.

2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

The Six Commandments of the Church

1. TO HEAR Mass on Sundays and holy-days of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive Holy Eucharist during the Easter-time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

The Seven Deadly Sins and the Opposite Virtues

1.	Pride	Humility
2.	Covetousness	Liberality
3.	Lust	Chastity
4.	Anger	Meekness
5.	Gluttony	Temperance
6.	Envy	Brotherly love
7.	Sloth	Diligence

The Four Sins which Cry to Heaven for Vengeance

1. Wilful murder. 2. The sin of Sodom. 3. Oppression of the poor. 4. Defrauding the laborer of his wages.

Nine Ways of Being Accessory to Another's Sin

1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5. By praise or flattery. 6. By concealment. 7. By partaking. 8. By silence. 9. By defense of the ill done.

The Seven Spiritual Works of Mercy

1. To admonish sinners. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive all injuries. 7. To pray for the living and the dead.

The Seven Corporal Works of Mercy

1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To visit and ransom the captives. 5. To harbor the harborless. 6. To visit the sick. 7. To bury the dead.

Preliminary Examination

WHEN did you make your last confession? Did you take sufficient pains to awaken contrition?

Did you omit to confess a mortal sin either intentionally or through forgetfulness?

Did you intentionally neglect to say the penance which was imposed on you, or were you so careless as to forget it?

Have you carried out the resolutions you made at your last confession or have you paid no heed at all to them?

Examination on the Ten Commandments of God

1. HAVE you doubted in matters of faith? Murmured against God at your adversity or at the prosperity of others? Despaired of His mercy?

Have you believed in fortune-tellers or consulted them?

Have you gone to places of worship belonging to other denominations?

Have you recommended yourself daily to God? Neglected your morning or night prayers? Omitted religious duties or practices through motives of human respect?

Have you read books, papers, and periodicals of anti-Catholic or atheistic tendency? Made use of superstitious practices? Spoken with levity or irreverence of priests, Religious, or sacred objects?

2. Have you taken the name of God in vain? Profaned anything relating to religion?

Have you sworn falsely, rashly, or in slight and trivial matters? Cursed yourself or others, or any creature? Angered others so as to make them swear, or blaspheme God?

3. Have you kept holy the Lord's Day, and all other days commanded to be kept holy? Bought or sold things not of necessity on that day? Done or commanded some servile work not of necessity? Missed Mass or been wilfully distracted during Mass? Talked, gazed, or laughed in the church?

4. Have you honored your parents, superiors, and masters, according to your just duty? Deceived them? Disobeyed them? Have you failed in due reverence to aged persons?

5. Have you procured, desired, or hastened the death of any one? Borne hatred? Oppressed any one? Desired revenge? Not forgiven injuries? Refused to speak to others? Used provoking language? Injured others? Caused enmity between others?

6 and 9. Have you been guilty of lascivious dressing? Been in lewd company? Read immodest books? Been guilty of unchaste songs, discourses, words, or actions? Wilfully entertained impure thoughts or desires?

7. Have you been guilty of stealing, or of deceit in buying, or selling, in regard to wares, prices, weights, or measures? Have you wilfully damaged another man's goods, or negligently spoiled them?

8. Have you borne false witness? Called injurious names? Disclosed another's sins? Flattered others? Judged rashly?

10. Have you coveted unjustly anything that belongs to another?

Examination on the Precepts of the Church

HAVE you gone to confession at least once a year? Received holy communion during Easter-time?

Have you violated the fasts of the Church, or eaten flesh-meat on prohibited days?

Have you sinned against any other commandment of the Church?

Examine yourself also in regard to the seven capital sins and the nine ways of being accessory to another's sin.

After the Examination

Having discovered the sins of which you have been guilty, together with their number, enormity, or such circumstances as may change their nature, you should endeavor to excite in yourself a heartfelt sorrow for having committed them, and a sincere detestation of them. This being the most essential of all the dispositions requisite for a good confession, with what humility, fervor, and perseverance should you not importune Him Who holds the hearts of men in His hands to grant it to you!

An Act of Contrition

Recite very attentively one of the following acts:

I

ETERNAL Father! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they displease Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

II

O MY God, I am truly sorry that I have sinned, because Thou art infinitely good and sin displeases Thee. I promise not to offend Thee again. I love Thee above all things with my whole heart and soul, and I will endeavor to please Thee in everything.

III

O GOD! infinitely worthy of all love, my creator, my saviour, my benefactor, why did I ever offend Thee? Lord, have mercy on me. How ungrateful I have been to Thee, Who art infinitely good! Father, forgive me. I love Thee, my God, with my whole heart and above all things; I hate sin because it is offensive to Thy goodness. I am truly sorry for having offended Thee, and with Thy help I will shun the occasions of sin and seek to please Thee in all things.

Invocations

O MARY, conceived without sin, pray for us who have recourse to thee!

Indulgence of 300 days; Plenary, under usual conditions if recited daily for an entire month. S. C. Indulg., Mar. 15, 1884; S. Pen. Ap., Apr. 15, 1932.

IN THY conception, O Virgin Mary, thou wast immaculate! Pray for us to the Father, Whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth!

Indulgence of 300 days; S. C. Indulg., Nov. 21, 1793; S. Pen. Ap., Apr. 24, 1933.

HOLY Virgin, Mary immaculate, Mother of God and our Mother, speak thou for us to the Heart of Jesus, Who is thy Son and our Brother!

APPROACH the confessional with the same recollectedness and reverence as would fill your heart if Christ our Lord were seated there in person ready to hear your confession. The priest is really the representative of Christ.

When you kneel down say: Bless me, Father, for I have sinned, *and then begin the* Confiteor, *proceeding as far as* Through my fault, *etc.*

The Confiteor

I CONFESS to almighty God, to blessed Mary, ever a virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. . . .

Then tell when you made your last confession and begin the avowal of your sins. Confess all your sins with a contrite and humble heart, and conclude thus:

For these and all the sins of my past life, especially my sins of *(naming some grievous sin)*, I am heartily sorry, beg pardon of God, and absolution of you, my Father *(then finish the Confiteor)*. . . . Therefore, I beseech the blessed Mary, ever a virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

Listen then with humility and docility to the instruction of your confessor, and during this time avoid all recurrence as to the confession itself; remembering that sins forgotten after a serious examination are really comprised in the absolution. Accept with submission the penance imposed, and if any obstacle that you foresee will prevent your accomplishing it, state this respectfully.

While the priest pronounces the words of absolution, endeavor to excite an act of perfect contrition. Should your spiritual Father deem it proper to defer absolution, acknowledge your unworthiness, and do not murmur. Leave the confessional resolved to use every effort, by an amendment of life and sincere repentance, to obtain God's pardon, which His minister will ratify.

Thanksgiving after Confession

ETERNAL Father! I thank Thee, I bless Thee, for Thy goodness and mercy. Thou hast had compassion on me, although in my folly I had wandered far away from Thee and offended Thee most grievously. With fatherly love Thou hast received me anew after so many relapses into sin and forgiven me my offenses through the holy sacrament of Penance. Blessed forever, O my God, be Thy loving-kindness, Thy infinite mercy! Never again will I grieve Thee by ingratitude, by disobedience to Thy holy will. All that I am, all that I have, all that I do shall be consecrated to Thy service and Thy glory.

"Sacred Heart of Jesus, I trust in Thee."

Indulgence of 300 days.—Pius X, June 27, 1906.

Devotions in Preparation for and Thanksgiving After Mass and Communion

Offering to Be Made at the Beginning of Mass

ETERNAL Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the Cross, and now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Who art our one and last end. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for . . . , for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Offering of Masses for the Dying

MY GOD, I offer Thee all the Masses which are being celebrated today throughout the whole world, for sinners who are in their agony and who are to die this day. May the Precious Blood of Jesus, their Redeemer, obtain mercy for them.

Preparation

Indulgence of five years; for saying the following Antiphon, Psalms, Versicles and Prayers, Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Oct. 3, 1936.

Antiphon.

REMEMBER not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins.

Ps. 83.

HOW lovely are Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced in the living God.

For the sparrow hath found her a house, and the turtle a nest for herself, where she may lay her young;

Even Thine altars, O Lord of hosts: my king and my God.

Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever.

Blessed is the man whose help is in Thee: in his heart

he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

For the lawgiver shall give a blessing: they shall go from strength to strength: the God of gods shall be seen in Sion.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God, our protector: and look upon the face of Thy Christ.

For one day in Thy courts: is better than a thousand.

I had rather be despised in the house of my God, than to dwell in the tents of sinners.

For God loveth mercy and truth: the Lord will give grace and glory.

He will not withhold good things from them that walk in innocence: O Lord of hosts, blessed is the man that hopeth in Thee.

Glory be to the Father, etc.

Ps. 84.

Thou hast blessed Thy land, O Lord: Thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: Thou hast covered all their sins.

Thou hast softened all Thine anger: Thou hast turned away from the wrath of Thine indignation.

Convert us, O God, our Saviour: and turn away Thine anger from us.

Wilt Thou be angry with us for ever: or wilt Thou stretch out Thy wrath from generation to generation?

Thou shalt turn again, O God, and quicken us: and Thy people shall rejoice in Thee.

Show us Thy mercy, O Lord: and grant us Thy salvation.

I will harken what the Lord God shall say within me: for He will speak peace unto His people.

And unto His saints: and unto them that are converted in heart.

Surely His salvation is nigh unto them that fear Him: that glory may dwell in our land.

Mercy and truth have met together: justice and peace have kissed each other.

Truth is sprung out of the earth: and justice hath looked down from heaven.

For the Lord shall give goodness: and our earth shall yield her fruit.

Justice shall walk before Him: and shall set His steps in the way.

Glory be to the Father, etc.

Ps. 85.

INCLINE Thine ear, O Lord, and hear me: for I am needy and poor.

Preserve my soul, for I am holy: O my God, save Thy servant, that trusteth in Thee.

Have mercy upon me, O Lord: for unto Thee have I cried all the day. Give joy to the soul of Thy servant, for unto Thee, O Lord, have I lifted up my soul.

For Thou, O Lord, art sweet and mild: and plenteous in mercy unto all that call upon Thee.

Give ear, O Lord, unto my prayer: and attend to the voice of my petition.

I have called upon Thee in the day of my trouble: for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord; and there is none that can do works like unto Thy works.

All the nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name.

For Thou art great, and dost wondrous things: Thou art God alone.

Lead me, O Lord, in Thy way, and I will walk in Thy truth: let my heart rejoice that it may fear Thy name.

I will praise Thee, O Lord my God, with my whole heart: and I will glorify Thy name for ever.

For great is Thy mercy toward me: and Thou hast delivered my soul out of the lower hell.

O God, the wicked are risen up against me: and the assembly of the mighty have sought after my soul: and they have not set Thee before their eyes.

And Thou, O Lord, art a God full of compassion and merciful: long-suffering, and of much mercy and true.

O look upon me, and have mercy on me: give Thy strength unto Thy servant, and save the son of Thine handmaid.

Show me a token for good: that they who hate me may see, and be confounded: because Thou, O Lord, hast helped me, and hast comforted me.

Glory be to the Father, etc.

Ps. 115.

I BELIEVED, and therefore did I speak: but I was humbled exceedingly. I said in mine excess: All men are liars.

What shall I render unto the Lord: for all the things that He hath rendered unto me?

I will take the chalice of salvation: and call upon the name of the Lord.

I will pay my vows unto the Lord, in the presence of all His people: precious in the sight of the Lord is the death of His saints.

O Lord, I am Thy servant: I am Thy servant, and the son of Thine handmaid.

Thou hast broken my bonds in sunder; I will offer unto Thee the sacrifice of praise, and will call upon the name of the Lord.

I will pay my vows unto the Lord in the sight of all His people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Glory be to the Father, etc.

Ps. 129.

OUT of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

For with Thee there is merciful forgiveness: and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning-watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Glory be to the Father, etc.

Antiphon.

REMEMBER not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins: Spare us, good Lord, spare Thy people whom Thou hast redeemed with Thy Precious Blood, and be not angry with us forever.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father. ℣. And lead us not into temptation. ℟. But deliver us from evil. ℣. I said: O Lord, be Thou merciful unto me. ℟. Heal my soul, for I have sinned against Thee. ℣. Turn to us, O Lord, for a little space. ℟. And be entreated in favor of Thy servants. ℣. Let Thy mercy, O Lord, be upon us. ℟. As we have hoped in Thee. ℣. Let Thy priests be clothed with justice. ℟. And let Thy saints rejoice. ℣. From my hidden sins cleanse me, O Lord. ℟. And from those of others spare Thy servants. ℣. O Lord, hear my prayer. ℟. And let my cry come unto Thee.

Let us pray

MOST merciful God, incline Thine ears to our prayers, and with the grace of the Holy Ghost enlighten our hearts, that we may worthily take part in Thy service, and love Thee with an everlasting love.

O GOD, before Whom all hearts are open, to Whom all desires are known, and from Whom no secret is hidden: purify the thoughts of our hearts by the inpouring of the Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name.

INFLAME, O Lord, our reins and our heart with the fire of the Holy Ghost, that we may serve Thee with a chaste body and please Thee with a clean heart.

LORD, we beseech Thee, that the Paraclete Who proceedeth from Thee may enlighten our minds and lead us into all truth, even as Thy Son hath promised unto us.

SEND down upon us, we implore Thee, O Lord, the Holy Ghost in His might, that He may cleanse us from all evil and defend us from all adversities.

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Ghost, grant that, by the gift of the same Spirit, we may always be truly wise and ever rejoice in His holy consolations.

VISIT and cleanse our consciences, we beseech Thee, O Lord, that when Thy Son, Our Lord Jesus Christ, shall come, He may find within us a dwelling-place made ready for Him; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

For the recital of the following prayer of St. Thomas Aquinas an indulgence of 3 years is granted, and a Plenary indulgence under the usual conditions may be gained if it is said daily for an entire month.

The prayers of St. Ambrose for each day of the week, the prayer to the Blessed Virgin and the prayer to St. Joseph (following the prayer of St. Thomas Aquinas) are each subject to an indulgence of 3 years whenever recited. S. C. Indulg., Dec. 20, 1884, Feb. 17, 1883 and Feb. 4, 1877; S. Pen. Ap., Oct. 3, 1936.

Prayer of St. Thomas Aquinas

ALMIGHTY, everlasting God, look down in mercy upon me, Thy servant, who now again draw near to the most holy sacrament of Thine only-begotten Son, Our Lord Jesus Christ. I approach as one who is sick, to the physician of life; as one unclean, to the fountain of mercy; as one blind, to the light of eternal brightness; as one poor

and needy, to the Lord of heaven and earth. I implore Thee, therefore, out of the abundance of Thy boundless mercy, that Thou wouldst vouchsafe to heal my sickness, to wash away my defilement, to give sight to my eyes, to enrich my poverty, and to clothe my nakedness; that I may receive the bread of angels, the King of kings, the Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention, as may tend to the salvation of my soul.

Grant to me, I beseech Thee, not only to receive the sacrament of the body and blood of the Lord, but to profit by its substance and virtue. O God most merciful, grant me the grace to receive the body of Thine only-begotten Son, Jesus Christ, Our Lord, which He took of the Virgin Mary, in such wise, that I may be found worthy to be incorporated into His mystical body, and for evermore to be numbered among His members.

O Father, most loving, I am about to welcome into my heart Thine own beloved Son, hidden under His sacramental veil: may it, in Thy great goodness, be mine, in the end, for all eternity face to face to gaze upon Him:

Who with Thee liveth and reigneth, in the unity of the Holy Ghost, God, world without end. Amen.

Prayers of St. Ambrose

O GRACIOUS Lord Jesus Christ, though I, who am a sinner, in nowise presume on any merits of my own, and put all my trust in Thy goodness and mercy, yet do I fear and tremble in drawing near to the Table on which is spread Thy banquet of all delights. Many a sin has sullied me in body and in soul because I did not restrain my thoughts nor guard my lips: nevertheless it is to Thee, O God of majesty and love, that I turn in my extremity, for Thou art the fount of mercy; to Thee, as quickly as I may, I speed: for Thou alone canst heal me; I take refuge under Thy protection. I dare not face Thee as my judge, but I cleave to Thee as my saviour. Thy mercy is above all Thy works.

Though I fear, because of my sins, yet I trust in Thee on account of Thy mercy. Turn, then, those pitiful eyes of Thine upon me, O Jesus Christ, our everlasting king and Lord, Who art God and man, and Who for man wast crucified. Have mercy upon me, full of misery and of sin though I be, upon me, whose only hope is in Thee, because of Thy loving-kindness.

Hail! Thou saving victim, offered up for me and for all mankind upon the gibbet of the cross!

Hail! thou glorious and most Precious Blood, that flowest from the wounds of Jesus Christ, my crucified Lord; to wash away the sins of all the world!

Forget not, O Lord, that I am one of those whom Thou hast created, and with Thine own blood hast redeemed.

I repent me of my sins: I will strive to amend my ways.

O most merciful Father, put far from me all my iniquities and all my offences; so that, by Thee made whole in body and in soul, I may be accounted worthy to approach the Holy of holies.

Grant, in fine, that the holy foretaste of Thy body and blood, which thou vouchsafest to me, a poor sinner, may be a pledge of the full remission of my sins and of the washing away for evermore of all my guilt.

From my mind may it chase away every sinful thought: in my will may it foster all holy desires: may it spur me on to the doing of works well-pleasing to Thee; and may it be to me, of body and of soul, a very sure protection and defence against the craft of all my enemies. Amen.

Sunday

O GREAT High Priest, our true Pontiff, Jesus Christ, Who didst offer Thyself to God the Father a pure and spotless victim upon the altar of the cross for us miserable sinners, and didst give us Thy flesh to be our meat and Thy blood to be our drink, and didst ordain this mystery in the might of Thy holy spirit, saying: "Do this for the commemoration of Me:" I pray Thee, by the same Thy blood, the great price of our salvation; I pray Thee, by that wonderful and unspeakable love wherewith Thou didst deign so to love us, Thy unworthy creatures, as to wash us from our sins in Thine own blood: teach me, by Thy holy spirit, to approach so great a mystery with such reverence and devotion as are meet and right. Make me, by Thy grace, always so to believe and understand, to conceive and firmly to hold, to think and to speak, of this same deep mystery, as shall please Thee and be good for my soul.

Let Thy good spirit enter my heart, and there without the sound of words speak all truth. For Thy mysteries are exceeding deep and covered with a sacred veil. For Thy great mercy's sake, grant me to approach Thy holy mysteries with a clean heart and a pure mind. Free my heart from all wrong and sinful, from all vain and hurtful thoughts. Guard me round about with the loving and watchful care of Thy holy angels: and before their most sure defence may the enemies of all good, flee in confusion. For the sake of this dread mystery and by the ministering hand of the holy angel of the sacrifice, do Thou, O Lord, preserve me and all Thy servants from that obstinacy of spirit wherein lies pride and vain-glory, envy and blasphemy, uncleanness and wrong-doing, doubt and mistrust. Let them be confounded that persecute us. Let them perish that are bent upon our ruin.

Monday

KING of virgins and lover of chastity and innocence, extinguish in my frame, by the dew of Thy heavenly grace, all flames of unlawful passion, that I may thus for evermore abide before Thee in innocency of body and of soul. Mortify in my members the sting of the flesh, and repress in me every dangerous emotion. Together with all other virtues (each Thine own gift and, in sooth, well-pleasing to Thee), clothe me with true and abiding purity, that, unsullied in body and clean in heart, I may this day offer unto Thee the sacrifice of praise.

Yet, how measurelessly deep should not be the contrition of heart, how unceasing the flow of tears, how exceeding the reverence and holy fear, how pure the body, how blameless the soul, of him who offers up a sacrifice that is of heaven and not of earth! Verily, in it, O Christ, is Thy flesh eaten of men; verily, in it do they drink of Thy blood. In it is the lowliness of earth lifted up, to be made one with the majesty of heaven. Thy holy angels, O God, stand indeed round about Thine altar; but it is Thou Thyself Who here, in wondrous and unutterable wise, art at once both priest and victim.

Tuesday

WHO can worthily be present at this sacrifice unless Thou, O God, makest him worthy? I know, O Lord, yea, truly do I know, and this do confess to Thy loving-kindness, that I am unworthy to approach so great a mystery, by reason of my numberless sins and negligences; but I know, and truly with all my heart do I believe, and with my mouth confess, that Thou canst make me worthy—Thou Who alone canst make that clean which was born unclean—Thou Who alone canst make sinners to be just and holy. By this Thine almighty power I beseech Thee, O my God, to grant that I, a sinner, may assist at this sacrifice with holy fear, with purity of heart, with tears of contrition, with spiritual gladness and heavenly joy. May my soul feel the sweetness of Thy blessed presence, and be comforted by the thought that round about me Thy holy angels keep untiring watch.

Wednesday

MINDFUL, O Lord, of Thy worshipful passion, I approach Thine altar, sinner though I am, to join in offering unto Thee that sacrifice which Thou hast instituted and commanded to be offered in remembrance of Thee for our well-being. Receive it, I beseech Thee, O God most high, for Thy holy Church, and for the people whom Thou hast purchased with Thine own blood. In Thy mercy look down

with pity upon us all. Be pleased, O Lord, to have regard unto the sorrows of nations, the troubles of the poor, the groanings of those in bondage, the desolation of orphans, the weariness of wayfarers, the helplessness of the sick, the struggles of the dying, the failing strength of the aged, the trials and ambitious hopes of young men, the high desires of maidens, and the grief of widows.

Thursday

THOU, O Lord, hast mercy upon all, and hatest nothing that Thou hast made. Remember how frail our nature is, and that Thou art our Father and our God. Be not angry with us for ever, and shut not up Thy tender mercies in displeasure. It is not with any hope in any righteousness of our own that we lay our prayers before Thee, but with filial trust in the multitude of Thy tender mercies. Take away from us, O Lord, our iniquities, and mercifully kindle in us the fire of Thy holy spirit. Take away from us our hearts of stone and fashion within us hearts of flesh, hearts to love Thee, to long for Thee, to delight in Thee, to be submissive to Thee—hearts whose only happiness shall be in Thee. We beseech Thee, O Lord, to look down with favor upon Thy people while they pay their vows to Thy most holy name; and that the desire of none may be in vain, and the petitions of none unfulfilled, do Thou inspire our prayers, that they may be such as Thou delightest to hear and answer.

Friday

O LORD, Who art our all-holy Father, we plead to Thee especially on behalf of the souls of the faithful departed. May this great sacrament of Thy love be to them health and salvation, refreshment and joy. My Lord and my God, may it be their happiness this very day to be admitted to Thy heavenly banquet. May they for evermore feast on Thee, the living bread that came down from heaven, and gave life to the world; may they partake with us of Thy holy and blessed flesh—the flesh of the Lamb without spot, Who taketh away the sins of the world—the very flesh which, being conceived of the Holy Ghost, Thou, in the hallowed womb of the Blessed Virgin Mary, didst make Thine own; may they drink of that loving stream which the soldier's spear drew out of Thy sacred side, that they may be thereby strengthened and quickened, rested and comforted, and may sing with joy Thy praise and glory.

Vouchsafe, O Lord, in Thy mercy, to impart to the bread, which is about to be offered unto Thee, the fulness of Thy blessing and the consecration of Thy Godhead. Let there come down thereon the invisible and ineffable majesty of

Thine holy spirit, as of old time He came down upon the sacrifices of our fathers. May His might change our oblation into Thy body and blood, and teach me, unworthy communicant that I am, to participate in the celebration of these sacred mysteries with purity of heart, with tearful devotion, with reverence and with awe. Do Thou, O heavenly Father, graciously receive the sacrifice we offer for the salvation of Thy children, the living and the dead, through Jesus Christ, Thine only Son Our Lord.

Saturday

I ENTREAT Thee, O Lord, by this most holy mystery of Thy body and blood—our daily meat and drink in Thy Church—whereby we come to have part in the one most high Godhead; do Thou endow me with Thy holy virtues, that, therewith adorned, I may with a good conscience approach Thine altar, and that this heavenly sacrament may thus be unto me salvation and life; for Thou hast said with Thine own holy and blessed mouth: *"The bread which I will give is My flesh, for the life of the world. I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever."* O bread of sweetness, cure the palate of my heart that I may taste and see how sweet is Thy love. Heal all my ills, that henceforth I may find sweetness in nothing out of Thee. O most pure and most delicious bread that art able to satisfy the taste of every man; day by day Thou comfortest us, nor dost Thou ever fail us. May my heart ever be nourished by Thee and may the sweet savor of Thee penetrate the innermost depth of my being. The angels feed on Thee to their full content: suffer man, on his journey through this vale of tears, to feed on Thee to the best of his ability, lest, unrefreshed by this one Viaticum, he faint by the way.

O Thou holy bread, Thou living bread, Thou pure bread, that, coming down from heaven, dost give life to the world, enter into my heart and wash away every stain both of flesh and of spirit. Choose my heart for Thy dwelling-place; heal me and cleanse me within and without; be Thou my sure defence; be Thou to me an abiding help for soul and body; scatter the crafty enemies that lie in wait to ruin me; may they flee from the dread presence of Thy majesty. As for me, safeguarded by Thee in soul and in body, may I never swerve from the right road, but surely reach Thy kingdom, where—not in dim mysteries, as in this dark world of ours, but—face to face we shall look upon Thee. There wilt Thou satisfy me with Thyself and fill me with such sweetness that I shall neither hunger nor

thirst for evermore: Who with God the Father and the Holy Ghost livest and reignest world without end. Amen.

Prayer to the Blessed Virgin

O most blessed Virgin Mary, mother most loving and most merciful, I, a miserable and unworthy sinner come before thee, with the heartfelt prayer, that of thy loving-kindness thou wouldst vouchsafe graciously to be near me and all who throughout the whole Church are to receive the body and blood of thy Son this day, even as thou wert near thy most dear Son as He hung bleeding on the cross, that, aided by thy gracious help, we may worthily offer up a pure and acceptable sacrifice in the sight of the holy and undivided Trinity. Amen.

Prayer to St. Joseph

Happy wast thou, O blessed Joseph, to whom it was given not only to see and to hear that God whom many kings desired to see, and saw not, to hear, and heard not; but also to bear Him in thine arms, to embrace Him, to clothe Him, and to guard and defend Him.

℣. Pray for us, O blessed Joseph. ℟. That we may be made worthy of the promises of Christ.

Let us pray

O God, Who hast given unto us a royal priesthood, vouchsafe, we beseech Thee, that as blessed Joseph was found worthy to touch with his hands, and to bear in his arms, Thine only-begotten Son, born of the Virgin Mary, so may we be made fit, by cleanness of heart and blamelessness of life, to minister at Thy holy altar; may we this day with reverent devotion partake of the sacred body and blood of Thine only-begotten Son, and may we in the world to come be accounted worthy of receiving an everlasting reward; through the same Christ our Lord. Amen.

Thanksgiving

Indulgence of five years, for saying the following Antiphon, Canticle, Psalm, Versicles, and Prayers. Plenary under usual conditions if recited daily for an entire month. S. Pen. Ap., Oct. 3, 1936.

Antiphon.

Let us now sing the hymn of the three children which the saints sang of old time in the fiery furnace, giving praise to the Lord.

The Benedicite

All ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye angels of the Lord, bless the Lord: bless the Lord, O ye heavens.

O all ye waters that are above the heavens, bless the Lord: bless the Lord, O all ye powers of the Lord.

O ye sun and moon, bless the Lord: bless the Lord, O ye stars of heaven.

O all ye showers and dew, bless ye the Lord: bless the Lord, O all ye spirits of God.

O ye fire and heat, bless the Lord: bless the Lord, O ye winter and summer.

O ye dews and hoarfrost, bless the Lord; bless the Lord, O ye frost and cold.

O ye ice and snow, bless the Lord: bless the Lord, O ye nights and days.

O ye light and darkness, bless the Lord; bless the Lord, O ye lightnings and clouds.

O let the earth bless the Lord; let it praise and exalt Him above all for ever.

O ye mountains and hills, bless the Lord: bless the Lord, O all ye things that spring up in the earth.

O ye fountains, bless the Lord: bless the Lord, O ye seas and rivers.

O ye whales, and all that move in the water, bless the Lord: bless the Lord, O all ye fowls of the air.

O all ye beasts and cattle, bless the Lord: bless the Lord, O ye sons of men.

O let Israel bless the Lord; let them praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord; bless the Lord, O ye servants of the Lord.

O ye spirits and souls of the just, bless the Lord: bless the Lord, O ye holy and humble of heart.

O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt Him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: worthy to be praised and glorified, and exalted above all for ever.

Ps. 150.

PRAISE ye the Lord in His holy places: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to the multitude of His greatness.

Praise Him with sound of trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him on high sounding cymbals: praise Him on cymbals of joy: let every spirit praise the Lord.

Glory be to the Father, etc.

The Antiphon *is repeated.*

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father.

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. May all Thy works praise Thee, O Lord.
℟. And may Thy saints for ever bless Thee.
℣. The saints shall rejoice in glory.
℟. They shall sing for joy upon their beds of rest.
℣. Not unto us, O Lord, not unto us.
℟. But unto Thy name give glory.
℣. O Lord, hear my prayer.
℟. And let my cry come unto Thee.

Let us pray

O GOD, Who didst enable the three holy youths to pass unscathed through the fiery furnace: grant that we Thy children may not be consumed by the flames of vice.

Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance: that every prayer and work of ours may begin always from Thee and through Thee be happily ended.

Grant unto us, we beseech Thee, O Lord, the grace to quench within ourselves the fire of evil desires; even as Thou didst endow blessed Lawrence with strength to triumph over the flames that tortured him. Through Christ our Lord. Amen.

Prayer of St. Thomas Aquinas

I GIVE thanks to Thee, O Lord, most holy, Father almighty, eternal God, that Thou hast vouchsafed, for no merit of mine own, but out of Thy pure mercy, to appease the hunger of my soul with the precious body and blood of Thy Son, Our Lord Jesus Christ.

Humbly I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and salvation. Let it be to me the armor of faith and the shield of good will. May it root out from my heart all vice; may it utterly subdue my evil passions and all my unruly desires. May it perfect me in charity and patience; in humility and obedience; and in all other virtues. May it be my sure defence against the snares laid for me by my enemies, visible and invisible. May it restrain and quiet all my evil impulses, and make me ever cleave to Thee Who art the one true God. May I

owe to it a happy ending of my life. And do Thou, O heavenly Father, vouchsafe one day to call me, a sinner, to that ineffable banquet, where Thou, together with Thy Son and the Holy Ghost, art to Thy saints true and unfailing light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting happiness.

Through the same Christ our Lord. Amen.

Indulgence 3 years; Plenary, under usual conditions, if recited daily for one entire month. S. Pen. Ap., Nov. 22, 1934.

Prayer of St. Bonaventure

O SWEETEST Lord Jesus Christ, I implore Thee, pierce the very marrow of my soul with the delightful, health-giving dart of Thy love, with true, tranquil, holy, apostolic charity, so that my whole soul may ever languish and faint for love of Thee and for desire of Thee alone.

May it long and pine for Thy courts; may it ever desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Who art the bread of angels, the comforting nourishment of all holy souls, our daily and most delectable bread, our supersubstantial bread, in which is found every sweet delight. May my heart ever hunger for Thee, on whom the angels lovingly gaze; may it feed on Thee; and may the innermost depths of my being be filled with the sweetness which comes from having tasted Thee. May my soul ever thirst for Thee, Who art the source of life, the fount of wisdom and knowledge, the brightness of everlasting light, the flood of all true happiness, the riches of the house of God.

May I at all times think of Thee; may I ever seek Thee and ever find Thee; may I always follow thee and reach Thee; may Thy holy name be in my heart and on my lips; and to Thy praise and glory may every work of mine be done.

Humble and discreet, loving and happy, ever ready and cheerful in Thy service, may I persevere, by Thy grace, even unto the end.

Be Thou alone and evermore my hope; be Thou all my trust; be Thou my wealth, my delight, my joy, my consolation, my rest, my endless peace. Be Thou to me as a goodly taste, as a pleasant perfume, as a soothing sweetness. Be Thou my food and my refreshment; my refuge and my help; my wisdom; my portion, mine own possession and my treasure. In Thee, O Lord, may my mind and my heart remain fixed and firm, and rooted immovably for evermore. Amen.

Indulgence 3 years—S. C. Indulg., Dec. 20, 1884; S. Pen. Ap., Nov. 16, 1917 and Oct. 3, 1936.

Adoro Te Devote

Hymn of St. Thomas Aquinas

O GODHEAD hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.
Sight, touch, and taste in Thee are each deceived;
The ear alone most safely is believed:
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.

God only on the cross lay hid from view;
But here lies hid at once the manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Thy wounds, as Thomas saw, I do not see:
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more;
In Thee my hope, in Thee my love to store.

O Thou memorial of Our Lord's own dying!
O living bread, to mortals life supplying!
Make Thou my soul henceforth on Thee to live:
Ever a taste of heavenly sweetness give.

O loving Pelican! O Jesu Lord!
Unclean I am, but clean I am in Thy blood
Of which a single drop, for sinners spilt,
Can purge the entire world from all its guilt.
Jesu! Whom for the present veil'd I see,
What I so thirst for, oh, vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

Indulgence 3 years; Plenary, under usual conditions if recited for an entire month, S. C. Indulg., June 15, 1895; S. Pen. Ap., March 12, 1936.

Offering and Prayer of St. Ignatius Loyola (*"Suscipe"*)

TAKE, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am and all that I possess: I surrender it all to Thee that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.

Indulgence 3 years; Plenary, under usual conditions if recited daily for an entire month, S. C. Indulg., May 26, 1883; S. Pen. Ap., Dec. 4, 1932.

Anima Christi

Soul of Christ, be my sanctification.
Body of Christ, be my salvation.
Blood of Christ, fill all my veins.
Water of Christ's side, wash out my stains.
Passion of Christ, my comfort be.
O good Jesu, listen to me.
In Thy wounds I fain would hide,
Ne'er to be parted from Thy side.
Guard me should the foe assail me.
Call me when my life shall fail me.
Bid me come to Thee above,
With Thy saints to sing Thy love
World without end. Amen.

Indulgence 300 days; 7 years if said after Holy Communion; Plenary, if recited daily for one entire month. S. C. Indulg., Jan. 9, 1854.

Indulgence 10 years, if this prayer is piously recited before an image or picture of Christ crucified. Plenary, if said after having confessed and received holy communion, and adding a prayer for the intentions of the Holy Father.—S. C. Indulg., July 31, 1858; S. Pen. Ap., Feb. 2, 1934.

Prayer to Jesus Crucified

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, and calling to mind the words which David Thy prophet said of Thee, my Jesus: "They have pierced My hands and My feet; they have numbered all My bones" (*Ps. xxi. 17, 18*).



Our Father, Hail Mary, Glory, for the intentions of the Pope.

Another Form of Devotions for Holy Communion

Before Communion

An Act of Faith and Adoration

My Lord Jesus Christ, I believe that Thou art truly present in the Blessed Sacrament. I believe that in holy communion I shall receive Thy sacred body and Thy Precious Blood. My faith in Thy real presence in the Holy

Eucharist is firmly founded on Thy word, O eternal Truth. My Saviour and my God, with the angels who surround Thy altar-throne, I bow down in humble adoration before Thy majesty.

An Act of Hope

JESUS, my God, Who in this wonderful sacrament hast left us a memorial of Thy passion and a pledge of future glory, I hope in Thee because Thou art infinitely good, almighty, and faithful to Thy promises. Through the merits of Thy Precious Blood I hope to obtain the pardon of my sins, the grace of final perseverance, and the everlasting happiness of heaven.

"In the shadow of Thy wings will I hope, until iniquity pass away." (Ps. 56, 2.)

"Let Thy mercy come upon me, O Lord; Thy salvation, according to Thy word." (Ps. 118, 41.)

An Act of Love and Desire

O MY Jesus, I love Thee because Thou art infinitely good. Thou knowest well that I love Thee, but I do not love Thee enough. Oh, make me to love Thee more! O Love which burnest always and never failest, my God, Thou Who art charity itself, come, and kindle in my heart that divine fire which consumes the saints and transforms them into Thee. Eucharistic Heart of my Jesus, Whose blood is the life of my soul, may it be no longer I that live, but do Thou alone live in me.

An Act of Contrition

MY LORD and my God, I detest all the sins of my life. I am truly sorry that I have offended Thee, because Thou art infinitely good. I firmly resolve, by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin. "Have mercy on me, O God, according to Thy great mercy." (Ps. 50, 3.) "A contrite and humble heart, O God, Thou dost not despise." (Ps. 51, 19.)

An Act of Humility

O LORD of glory, O God of infinite sanctity, who am I that Thou shouldst deign to come to me!" "The heavens are not pure in Thy sight," and wilt Thou dwell in my heart? "Lord, I am not worthy that Thou shouldst enter under my roof." The consciousness of my unworthiness would prompt me to exclaim, "Depart from me, O Lord, for I am a sinner," but Thy pressing invitation to approach Thy holy table encourages me, and dispels all my fears. "Here I am, for Thou didst call me." Come, then, O Jesus, take possession of a heart that wishes to belong

to Thee. "Create in me a clean heart, O God, and renew a right spirit within me." (Ps. 50, 12.) "Have mercy on me, O God, and according to the multitude of Thy tender mercies blot out my iniquity." (Ps. 50, 3.)

Domine Non Sum Dignus

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

MAY the body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

After Communion

Welcome

Acts of Faith, Adoration, Hope, Love, Consecration, Reparation and Thanksgiving

"NOW, therefore, your King is here, Whom you have chosen and desired." (1 Kings 12.)

JESUS! Jesus! Jesus!

Thou hast come to me in the Sacrament of Thy love. Thou hast been pleased to make my poor heart Thy sanctuary.

Welcome, Jesus, welcome! Thou art the God of my heart, and the God that is my portion for ever. I praise Thee and bless Thee for Thy goodness and mercy. "Let all Thy works, O Lord, praise Thee; and let Thy saints bless Thee." (Ps. 144, 10.)

Faith and Adoration

RECEIVE, O Lord, my most profound homage in union with that of the angels and the saints. I bow down before Thee, and with all the powers of my soul I adore Thee. Thou art Christ, the Son of the living God.

"I see not with mine eyes Thy wounds, as Thomas saw,
Yet own Thee for my God with equal love and awe;
Oh, grant me, that my faith may ever firmer be,
That all my hope and love may still repose in Thee."

—*Annus Sanctus.*

JESUS, light of the world, I believe in Thee, because Thou art truth itself, but do Thou increase and invigorate my faith that it may be productive of great things to Thy glory. Grant that I may do all things to please Thee.

"Quid hoc ad æternitatem?" All day long, in every varying circumstance, may my watchword be: *"How does this look in the light of eternity?"*

THOU Who of old didst love Thy hand to lay
On the dull, vacant eyes that craved for light,
Behold I come to Thee, and, crying, pray:
O Christ, O Son of David, give me sight!"
"A faith scarce clouded by the mists of earth,
A faith that pierceth heaven I ask of Thee,
Faith to prize all things by their lasting worth:
Thou canst, Thou wilt—O Lord, that I may see!"

—*Before the Most Holy, by Mother Mary Loyola.*

"'SHOW, O Lord, Thy ways to me, and teach me Thy paths.' (Ps. 24, 4.) No one knows better than I how blind and weak I am, but I wish to know, I wish to see, what Thou desirest of me, and I will try with all my heart, regardless of all obstacles, to accomplish it."—*Ibid.*

May the holy faith which ever illumines my mind shine forth in all my actions before the world to the glory of Thy name.

Hope

JESUS, I hope in Thee, I put all my trust in Thee, because Thou art full of compassion and mercy. "Thou art my Father; my God, and the support of my salvation." (Ps. 88, 27.)

"To Thee, O Lord, have I lifted up my soul: In Thee, O God, I put my trust." (Ps. 24, 1, 2.)

Strengthen my hope, O Lord, and vouchsafe in Thy mercy that, fighting and conquering self on earth, I may one day rejoice triumphantly with Thee in heaven.

O JESUS, lying here concealed before mine eye,
I pray Thou grant me that for which I ceaseless sigh,
To see the vision clear of Thine unveiled face,
Blest with the glories bright that fill Thy dwelling-place."

—*Annus Sanctus.*

Love

JESUS, I love Thee, because Thou art infinitely good. I love Thee because Thou hast redeemed me by Thy Precious Blood; I love Thee and thank Thee because Thou hast given Thyself to me in the Sacrament of Thy love.

Oh, grant that I may love Thee ever more and more. Thou art the Lamb of God, the Lamb without spot, that takest away the sins of the world. Take away from me whatever is hurtful to me and displeasing to Thee, and give me what Thou knowest to be pleasing to Thee and profitable to me.

May the sweet flame of Thy love consume my soul, so that I may die to the world for love of Thee, Who hast vouchsafed to die upon the cross for love of me.

MY GOD, my only good, Thou art all mine: Grant that I may be all Thine.

Consecration

MY LOVING Jesus, out of the grateful love I bear Thee, and to make reparation for my unfaithfulness to grace, I give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I purpose never to sin again. Dear Lord, I could never vie with Thee in generosity, but I love Thee; deign to accept my poor heart, and, though it is worth nothing, yet it may become something by Thy grace. Since it loves Thee, do Thou make it good and take it into Thy custody.

Prayer

O LORD Jesus, do Thou henceforth alone live within me. May the tongue whereon Thou hast rested never move to utter words other than such as would proceed from Thy meek and humble Heart. May the thoughts of my heart be in unison with Thine. May that mind which is in Thee be likewise in me. May I be consumed with the same desires; may I be one heart, one soul with Thee, O Jesus, Whom I bear within me. And let this union of my heart with Thine shed its influence over my whole life and conduct at all times and in all events, that so I may be able to draw other hearts to love Thee, and to devote themselves to Thy interests. This is the desire, O my Jesus, with which Thou dost inspire me— that Thy sweet name may be hallowed, that Thy kingdom may come, and extend, and triumph over all hearts and nations, and that Thy will, which is ever one with Thy Father's, may be perfectly accomplished. Amen, Amen.

—*The Voice of the Sacred Heart.*

Oblation[1]

O SOVEREIGN and true leader, O Christ, my king, I kneel before Thee here like a vassal in the old feudal times to take my oath of fealty. I place my joined hands within Thy wounded hands and promise Thee inviolable loyalty. I dedicate to Thee all the powers of my soul, all the senses of my body, all the affections of my heart.

TAKE, O Lord, all my liberty. Receive my memory, my understanding, and my whole will. All that I am, all that I have, Thou hast given me, and I restore it all to Thee, to be disposed of according to Thy good pleasure. Give me only Thy love and Thy grace; with these I am rich enough, and I desire nothing more.

Thanksgiving

"I WILL extol Thee, O God, my king, and I will bless Thy name forever; yea, forever and ever." (Ps. 144, 1.)

[1] Oblation and Thanksgiving, adapted from Confession and Communion, by Mother Mary Loyola.

O ye angels, archangels, thrones and dominations, principalities and powers, virtues of heaven, cherubim and seraphim, adore our God for me; thank Him, and love Him with me. Patriarchs and prophets, apostles, all ye martyrs of Christ, holy confessors, virgins of the Lord, and all ye saints, adore Him, thank Him, love Him with me.

MOTHER of God, adore thy Son for me, thank Him, and love Him, for me.

Oh, give thanks to the Lord because He is good, because His mercy endureth forever.

Eternal Father, look upon the face of Thy Christ. Through Him and with Him and in Him be to Thee in the unity of the Holy Spirit all honor and glory.

Anima Christi

SOUL of Christ, be my sanctification.
Body of Christ, be my salvation.
Blood of Christ, fill all my veins.
Water of Christ's side, wash out my stains.
Passion of Christ, my comfort be.
O good Jesu, listen to me.
In Thy wounds I fain would hide,
Ne'er to be parted from Thy side.
Guard me should the foe assail me.
Call me when my life shall fail me.
Bid me come to Thee above,
With Thy saints to sing Thy love
World without end. Amen.

—*Cardinal Newman's translation.*

Indulgences: 300 days, each time. Seven years, if said after communion. Plenary, once a month.—Pius IX, Jan. 9, 1854.

Ejaculations

EUCHARISTIC Heart of Jesus,
have mercy on us!

Indulgence: 300 days, each time.—Pius X, Dec. 26, 1907.

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

Indulgence: 300 days, each time.—Pius X, Nov. 6, 1906.

Now say the prayer to Jesus Crucified, page 1814.

Litanies

Litany of the Name of Jesus

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven,[1]
God the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of eternal light,
Jesus, king of glory,
Jesus, sun of justice,
Jesus, son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, mighty God,
Jesus, father of the world to come,
Jesus, angel of great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, author of life,
Jesus, example of virtues,
Jesus, zealous lover of souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,
Jesus, joy of angels,
Jesus, king of patriarchs,
Jesus, master of apostles,
Jesus, teacher of evangelists,
Jesus, strength of martyrs,
Jesus, light of confessors,
Jesus, purity of virgins,
Jesus, crown of all saints,
Be merciful, spare us, O Jesus.
Be merciful, graciously hear us, O Jesus.
From all evil,[2]
From all sin,
From Thy wrath,
From the snares of the devil,
From the spirit of fornication,
From everlasting death,
From the neglect of Thy inspirations,
Through the mystery of Thy holy incarnation,
Through Thy nativity,
Through Thine infancy,
Through Thy most divine life,
Through Thy labors,
Through Thine agony and passion,
Through Thy cross and dereliction,
Through Thy sufferings,
Through Thy death and burial,
Through Thy resurrection,

[1] Have mercy on us.

[2] Jesus, deliver us.

Through Thine Ascension,
Through Thy institution of the most holy Eucharist,
Through Thy joys,
Through Thy glory,

Lamb of God, Who takest away the sins of the world, spare us, O Jesus.
Lamb of God, etc., graciously hear us, O Jesus.
Lamb of God, etc.. have mercy on us, O Jesus.
Jesus, hear us. Jesus, graciously hear us.

Let us pray

O LORD, Jesus Christ, Who hast said: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; grant, we beseech Thee, to us who ask the gift of Thy most divine love, that we may ever love Thee with all our hearts, and in all our words and actions, and never cease praising Thee.

Give us, O Lord, a perpetual fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Who livest and reignest, world without end. Amen.

Indulgence of seven years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Jan. 2, 1933.

Litany of the Sacred Heart of Jesus

LORD have mercy on us. Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us,
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Heart of Jesus, Son of the Eternal Father,[1]
Heart of Jesus, formed in the womb of the Virgin Mother by the Holy Ghost,
Heart of Jesus, united substantially with the Word of God,
Heart of Jesus, of infinite majesty,
Heart of Jesus, holy temple of God,
Heart of Jesus, tabernacle of the Most High.
Heart of Jesus, house of God and gate of heaven,
Heart of Jesus, glowing furnace of charity,
Heart of Jesus, vessel of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, king and center of all hearts,

[1] Have mercy on us.

Heart of Jesus, in whom are all the treasures of wisdom and knowledge,
Heart of Jesus, in whom dwelleth all the fullness of the divinity,
Heart of Jesus, in whom the Father is well pleased,
Heart of Jesus, of whose fullness we have all received,
Heart of Jesus, desire of the eternal hills,
Heart of Jesus, patient and rich in mercy,
Heart of Jesus, rich to all who invoke Thee,
Heart of Jesus, fount of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobrium,
Heart of Jesus, bruised for our offenses,
Heart of Jesus, made obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for our sin,
Heart of Jesus, salvation of those who hope in Thee,
Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, delight of all saints,

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, etc., graciously hear us, O Lord.

Lamb of God, etc., have mercy on us.

℣. Jesus, meek and humble of Heart,

℟. Make our hearts like to Thine.

Let us pray

ALMIGHTY and everlasting God, graciously regard the Heart of Thy well-beloved Son and the acts of praise and satisfaction which He renders Thee on behalf of us sinners; and through their merit, grant pardon to us who implore Thy mercy, in the name of Thy Son Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen.

Indulgence, 7 years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Mar. 10, 1933.

Litany of the Blessed Virgin Mary

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary,[1]
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,
Mystical Rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen assumed into Heaven,
Queen of the most holy Rosary,
Queen of peace.
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, have mercy on us.
Christ, hear us. Christ, graciously hear us.

℣. Pray for us, O holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Let us pray

GRANT unto us, Thy servants, we beseech Thee, O Lord God, at all times, to enjoy health of soul and health of body; and by the glorious intercession of blessed Mary, ever a virgin, when freed from the sorrows of this present life, to enter into that joy which hath no end. Through Christ our Lord. Amen.

Indulgence seven years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Mar. 28, 1933.

[1] Pray for us.

The Memorare

REMEMBER, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.

Indulgence 3 years; Plenary, under usual conditions if recited daily for one entire month.—S. C. Indulg., Aug. 5, 1851; S. Ap. Pen., Nov. 21, 1936.

Sub Tuum Praesidium

WE FLY to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Indulgence 5 years; Plenary, under usual conditions if recited daily for one entire month.—S. C. Indulg., April 5, 1876; S. Ap. Pen., Dec. 12, 1935.

Dedication to the Blessed Virgin Mary

MY QUEEN! my Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as thy property and possession.

Indulgence 500 days; Plenary, under usual conditions if recited daily for one entire month.—S. C. Indulg., Aug. 5, 1851; S. Ap. Pen., Nov. 21, 1926.

Ejaculations

Sweet Heart of Mary, be my salvation!

Indulgence 300 days; Plenary, under usual conditions, if recited daily for one entire month.—S. C. Indulg., Sept. 30, 1852.

My Mother, preserve me this day from mortal sin.

Indulgence 300 days.—Benedict XV., Jan. 13, 1917.

Mother of love, of sorrow, and of mercy, pray for us.

Indulgence 300 days.—S. C. Indulg., May 30, 1908.

Holy Mary, deliver us from the pains of hell.

Indulgence 300 days.—Holy Office, Jan. 22, 1914; S. Ap. Pen., March 28, 1933.

My Mother, my trust.

Indulgence 300 days.—Benedict XV., Jan. 3, 1917.

Mary, Virgin Mother of God, pray to Jesus for me.

Indulgence 300 days. Plenary, under usual conditions, if recited daily for one entire month.—S. Ap. Pen., April 7, 1921 and March 28, 1933.

In thy Conception, O Virgin Mary, thou wast immaculate; pray for us to the Father, whose Son Jesus Christ conceived of the Holy Ghost thou didst bring forth.

Indulgence 300 days.—S. C. Indulg., Nov. 21, 1793; S. Ap. Pen., April 24, 1933.

To thee, O Virgin Mother, who wast never defiled with the slightest stain of original or actual sin, I commend and entrust the purity of my heart.

Indulgence 300 days.—S. C. Prop. of the Faith, Nov. 26, 1854; S. Ap. Pen., May 9, 1932.

O Mary, conceived without sin, pray for us who have recourse to thee.

Indulgence 300 days. Plenary, under usual conditions, if recited daily for one entire month.—S. C. Indulg., March 15, 1884; S. Ap. Pen., April 15, 1932.

Litany of St. Joseph

Lord, have mercy on us. Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,[1]
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary,[2]
St. Joseph,
Illustrious scion of David,
Light of patriarchs,
Spouse of the Mother of God,
Chaste guardian of the Virgin,
Foster-father of the Son of God,
Diligent protector of Christ,
Head of the Holy Family,
Joseph most just,
Joseph most chaste,
Joseph most prudent,
Joseph most strong,
Joseph most obedient,
Joseph most faithful,
Mirror of patience,
Lover of poverty,
Model of artisans,
Glory to home life,
Guardian of virgins,
Pillar of families,
Solace of the afflicted,
Hope of the sick,
Patron of the dying,
Terror of demons,
Protector of Holy Church.
Lamb of God, etc.

℣. He made him the Lord of His household.
℟. And prince over all His possessions.

Let us pray

O God, Who in Thy ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother; grant, we beseech Thee, that we may have for our advocate in heaven him whom we venerate as our protector on earth: Who livest and reignest world without end. Amen.

Indulgence of 5 years; Plenary, under usual conditions, if recited daily for an entire month.—S. Pen. Ap., Mar. 21, 1935.

St. Joseph, reputed father of Our Lord Jesus Christ and true spouse of Mary, ever Virgin, pray for us.

Indulgence 300 days, once a day.—Leo XIII, May 15, 1891.

[1] Have mercy on us.
[2] Pray for us.

Prayer to St. Joseph, Patron of the Universal Church

O MOST powerful patriarch, St. Joseph, patron of that universal Church which has always invoked thee in anxieties and tribulations; from the lofty seat of thy glory lovingly regard the Catholic world. Let it move thy paternal heart to see the mystical spouse of Christ and His vicar weakened by sorrow and persecuted by powerful enemies. We beseech thee, by the most bitter suffering thou didst experience on earth, to wipe away in mercy the tears of the revered pontiff, to defend and liberate him, and to intercede with the Giver of peace and charity, that every hostile power being overcome and every error being destroyed, the whole Church may serve the God of all blessings in perfect liberty. Amen.

Litany of the Saints

Same as for the Forty Hours' Devotion, *page 1536.* (*Indulgence, 5 years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., July 10, 1935.*)

Prayer for the Church and for the Civil Authorities

(*Composed by Archbishop Carroll*)

WE PRAY Thee, O almighty and eternal God! Who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being spread through the whole world, may continue with unchanging faith in the confession of Thy name.

We pray Thee, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop, *N.N.*, the vicar of Our Lord Jesus Christ, in the government of His Church; our own bishop, *N.N.*, (or, *if he be not consecrated,* our bishop-elect); all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice! through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist with Thy holy spirit of counsel and fortitude the President of the United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our

rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessing of equal liberty.

We pray for his Excellency, the Governor of this State, for the members of the Assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare, that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to Thy unbounded mercy all our brethren and fellow-citizens throughout the United States, that they may be blessed in the knowledge and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world can not give; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray to Thee, O Lord of mercy, to remember the souls of Thy servants departed who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relatives, and friends; of those who, when living, were members of this congregation, and particularly of such as are lately deceased; of all benefactors who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, Our Lord and Saviour. Amen.

Act of Consecration to the Sacred Heart of Jesus

Issued on October 17, 1925 by His Holiness Pope Pius XI, for the annual consecration of the human race to the Sacred Heart on the feast of Our Lord Jesus Christ, King, the last Sunday of October.

MOST sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself to-day to Thy most Sacred Heart. Many, indeed, have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and re-

fuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race, once thy chosen people. Of old they called down upon themselves the blood of the Saviour; may it now descend upon them a laver of redemption and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to it be glory and honor forever. Amen.

Indulgences: 5 years; Plenary, once a month if recited daily, under the usual conditions. On the feast of Christ the King, same indulgences, under same conditions, for all who take part in this Act of Dedication.—Pius XI, July 16, 1926; Feb. 15, 1927.

Sacred Heart of Jesus, Thy Kingdom come!

Indulgence: 300 days, each time.—Pius X, July 6, 1906.

Sacred Heart of Jesus, I trust in Thee.

Indulgences: 300 days, each time. Plenary once a month, under the usual conditions, for all who recite it daily during the month.—Pius X, May 27, 1905.

Act of Reparation to the Sacred Heart of Jesus

Published with the Encyclical Miserentissimus Redemptor, May 8, 1928, by His Holiness Pope Pius XI, and ordered to be solemnly recited each year on the feast of the Sacred Heart. Indulgence five years; Plenary under usual conditions, if recited daily for an entire month. S. Pen. Ap., March 18, 1932.

O SWEET Jesus, Whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thy altar eager to repair by a special act of homage the cruel indifference and injuries to which Thy loving Heart is everywhere subject.

Mindful alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Thy pardon and declare our readiness to atone by voluntary expiation not only for our own personal offences, but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the vows of their baptism, have cast off the sweet yoke of Thy law.

We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offences against Christian modesty in unbecoming dress and behavior, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violation of Sundays and holy-days, and the shocking blasphemies uttered against Thee and Thy saints. We wish also to make amends for the insults to which Thy Vicar on earth and Thy priests are subjected,

for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of Thy divine love; and lastly for the public crimes of nations who resist the rights and the teaching authority of the Church which Thou hast founded.

Would, O divine Jesus, we were able to wash away such abominations with our blood. We now offer, in reparation for these violations of Thy divine honor, the satisfaction Thou didst once make to Thy eternal Father on the cross and which Thou dost continue to renew daily on our altars; we offer it in union with the acts of atonement of Thy Virgin Mother and all the saints and of the pious faithful on earth; and we sincerely promise to make recompense, as far as we can, with the help of Thy grace, for all neglect of Thy great love and for the sins we and others have committed in the past. Henceforth we will live a life of unwavering faith, of purity of conduct, of perfect observance of the precepts of the Gospel and especially that of charity. We promise to the best of our power to prevent others from offending Thee and to bring as many as possible to follow Thee.

O loving Jesus, through the intercession of the Blessed Virgin Mary our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to Thee, so that we may all one day come to that happy home, where Thou with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

The Mysteries of the Holy Rosary

The Fruit of Each Mystery

Indulgences: I. To those as often as they recite a third part of the Rosary five years and five times forty days (S. C. Indulg. Aug. 20, 1899). II. If one recite at least a third part of the Rosary together with others, publicly or privately ten years and ten times forty days once a day. A Plenary indulgence on the last Sunday of each month if one has performed this exercise on at least three days of each preceding week during the month and has confessed, received Holy Communion, and visited some church or public oratory (S. C. Indulg. Aug. 20, 1899). III. To those who during October recite a third part of the Rosary privately or publicly: Seven years and seven times forty days on each day. Plenary indulgence if they have performed this exercise on the Feast of the Blessed Virgin Mary of the Rosary and during the entire octave thereof and if they have also confessed, received Holy Communion at any time during the octave and visited any church or public oratory: Plenary indulgence if they have performed the same exercise for ten days after the octave of the Holy Rosary, and have confessed, received Holy Communion and visited any church or public oratory. (S. C. Indulg. Aug. 29, 1899). IV. To those who recite a third part of the Rosary before the Most Holy Eucharist publicly exposed or even reserved in the tabernacle as often as they do so; Plenary indulgence if they

have also confessed and approached the Holy Table (Brief, Sept. 4, 1927). Note: If by reason of manual labor or other just cause one is prevented from holding the Rosary beads in the hands, the indulgences may be gained provided one has the beads about him. (S. Ap. Penit. Nov. 9, 1933).

Joyful Mysteries—Spirit of Holy Joy

1. Annunciation ....Humility.
2. Visitation.................Fraternal charity.
3. Nativity ....Spirit of poverty.
4. Presentation ....Obedience; purity.
5. Jesus with the Doctors....Love of Jesus and devotedness to the duties of our state of life.

Sorrowful Mysteries—Spirit of Compassion, Contrition and Reparation

1. Agony ....Fervor in prayer.
2. Scourging ....Penance, and especially mortification of the senses.
3. Crowning with Thorns....Moral courage.
4. Carriage of the Cross.....Patience.
5. Crucifixion ....Self-sacrifice for God and for our neighbor; forgiveness of injuries.

Glorious Mysteries—Spirit of Adoration and Faith

1. Resurrection ....Faith.
2. Ascension ....Hope.
3. Descent of the Holy Ghost.Love and zeal for souls.
4. Assumption ....Filial devotion to Mary.
5. Coronation of the Blessed Virgin Mary ....Perseverance.

Stations of the Cross

I. A plenary indulgence each time.

II. Additional plenary indulgence if one receives Holy Communion the same day; or if after making Stations ten times, one receives within a month.

III. Ten years and ten quarantines for each Station, when for a reasonable cause one cannot complete the series.

These indulgences are extended also to the sick, travelers at sea, prisoners, those living where there is no Catholic church, and all others who, for some acceptable reason, are unable to make the Stations, provided that, with contrition of heart and sincere devotion, they recite twenty times the Our Father, the Hail Mary, and the Glory be (that is, once for each Station, five times in honor of the Five Wounds of our Lord, and once for the intentions of our Holy Father the Pope) and that they hold in their hands a crucifix blessed by one who has the faculty to do so. Those who for good reason cannot recite the above prayers for the gaining of the plenary indulgence, can gain a partial indulgence of ten years and ten times forty days for each time they recite the Our Father, the Hail Mary, and the Glory be.

If anyone because of illness cannot do more than kiss, or gaze devoutly upon a crucifix blessed for this purpose and

held by a priest or other person, and recite some short prayer or ejaculation in honor of the passion and death of our Lord; and even if such a one is unable to recite any prayer, the plenary indulgence can be gained.

(S. Ap. Penit. Mar. 25, 1931; Oct. 20, 1931).

FIRST STATION

Jesus is Condemned to Death

℣. We adore Thee, O Christ, and we bless Thee.

℟. Because by Thy holy cross Thou hast redeemed the world!

(Say the above ℣. and ℟. before every station.)

THE Roman governor, Pontius Pilate, pronounced the sentence of death upon Thee, O Jesus. Be Thou a gracious Judge to me when my last hour comes, and do not sentence me to eternal death.

Say after every station:

Our Father, etc.; Hail Mary, etc.

℣. Lord Jesus, crucified:

℟. Have mercy on us!

℣. May the souls of the faithful departed through the mercy of God rest in peace.

℟. Amen.

SECOND STATION

Jesus Carries His Cross

MY JESUS, Thou patiently acceptest the cross upon Thy torn and wounded shoulders. Give me the grace to bear patiently the heavy burdens of this life. Strengthen and comfort me in all my sorrows and sufferings. Our Father; Hail Mary; etc.

THIRD STATION

Jesus Falls the First Time Beneath the Cross

DEAR Lord, Thou hast fallen to the ground under Thy cross. The weight of my sins has pressed Thee down. I detest them with my whole heart. Give me the grace to see sin as the worst of evils, to hate it and to flee from it. Our Father; Hail Mary; etc.

FOURTH STATION

Jesus Meets His Afflicted Mother

BOWED beneath the cross, bleeding and torn, now Thou meetest Thy grief-stricken Mother, O beloved Jesus. I too, will look upon Thy bitter pains and death with a stricken heart. I beg Thy sorrowful Mother to pray for me in life and in death. Our Father; Hail Mary; etc.

FIFTH STATION

Simon of Cyrene Helps Jesus to Carry the Cross

SIMON bore with Thee, my Redeemer, part of the weight of Thy heavy cross. I also, will walk with Thee on this

Way of the Cross, and accept suffering in union with the divine will, that thus I may be truly Thy child. Our Father; Hail Mary; etc.

SIXTH STATION

Veronica Wipes the Face of Jesus

VERONICA pitied Thee, O sweetest Jesus, and with a cloth wiped away the blood and sweat that stained Thy face. Thou didst stamp upon the cloth the likeness of Thy wounded face. Print deep in my soul the memory of Thy bitter pains, that I may never offend Thee. My Jesus, I love Thee. Our Father; Hail Mary; etc.

SEVENTH STATION

Jesus Falls the Second Time

O JESUS, a second time Thou hast fallen beneath the cross! My sins, my bad habits, have made it heavy to Thee. Let me not fall back into them. Help me to amend my life. Our Father; Hail Mary; etc.

EIGHTH STATION

The Daughters of Jerusalem Weep over Jesus

DEAREST Lord, Thou speakest to the weeping women who pitied Thee, saying: "Weep not over me, but weep for yourselves and for your children." Thou seest the coming destruction of Jerusalem. I will heed Thy warning, and weep for my sins, that they may not destroy me. My Jesus, mercy! Our Father; Hail Mary; etc.

NINTH STATION

Jesus Falls the Third Time

O DEAREST Jesus, utterly exhausted, Thou fallest under the cross the third time. The hardness and impenitence of men have crashed Thee to the ground. Grant that I may always cooperate with grace, and readily follow pious instructions. Thy will be done. Our Father; Hail Mary; etc.

TENTH STATION

Jesus is Stripped of His Garments

THOU wert stripped of Thy garments, O Thou Most Holy One, to atone for our sins of impurity. I firmly resolve to keep my heart clothed in purity, all my thoughts and actions chaste. Our Father; Hail Mary; etc.

ELEVENTH STATION

Jesus is Nailed to the Cross

MY JESUS, they nailed Thee upon the cross. How great was that agony, and Thou didst bear it for me! All my life I will thank Thee for it. I will remember Thy pain when sinful desires attack me. Our Father; Hail Mary; etc.

TWELFTH STATION

Jesus Dies on the Cross

BELOVED Jesus, Thou wert raised upon the cross and didst die upon it. May Thy death bring me to eternal life. I believe in Thee, I hope in Thee, I love Thee above all things. Our Father; Hail Mary; etc.

THIRTEENTH STATION

Jesus is Taken Down from the Cross

THOU wert taken down from the cross, my Redeemer, and laid upon Thy Mother's breast. In holy communion I receive Thee within my breast. Give me the grace always to receive Thee worthily. Grant that through the intercession of Thy Sorrowful Mother, I may live a holy life and die a happy death. Our Father; Hail Mary; etc.

FOURTEENTH STATION

Jesus is Laid in the Sepulcher

AFTER Thy death, O my blessed Lord, Thy body was placed within the tomb. But Thou didst rise again the third day. I implore Thee, by Thy resurrection, make me rise glorious with Thee at the Last Day to be forever united with Thee in heaven, to love Thee and to bless Thee with the angels and the saints throughout eternity. Our Father; Hail Mary; etc.

Concluding Prayer

NOW, O good Jesus, I thank Thee for all the graces which Thou hast given me in making this Way of the Cross. Let not Thy bitter agony and death be fruitless in my soul, but may they make me wholly Thine. Amen.

Our Father; Hail Mary; Glory be, etc., for the intention of the Holy Father.

Benediction of the Blessed Sacrament

Prayers at Benediction

I

O JESUS, Who art about to give Thy benediction to me, and to all who are here present, I humbly beseech Thee that it may impart to each and all of us the special graces we need. Yet more than this I ask. Let Thy blessing go forth far and wide. Let it be felt in the souls of the afflicted who can not come here to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let poor sinners feel its influence, arousing them to come to Thee. Grant to me, O Lord, and to all here present,

a strong personal love of Thee, a lively horror of sin, a higher esteem of grace, great zeal for Thy honor and glory, for the interests of Thy sacred Heart, for our own sanctification, and for the salvation of souls. Amen.

O Salutaris Hostia

O SAVING Victim opening wide
The gate of heav'n to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.
To Thy great name be endless praise,
Immortal Godhead, One in Three;
Oh, grant us endless length of days.
In our true native land with Thee. Amen.

O SALUTARIS Hostia,
Quæ cœli pandis ostium.
Bella premumt hostilia;
Da robur fer auxilium.
Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino,
Nobis donet in patria. Amen.

Indulgence of five years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., June 4, 1934.

Tantum Ergo Sacramentum

Down in adoration falling,
Lo! the sacred host we hail!
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty. Amen.

℣. Thou didst give them bread from heaven. ℟. Containing in itself all sweetness.

TANTUM ergo sacramentum,
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque,
Laus et jubilatio;
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.

℣. Panem de cœlo præstitisti eis. ℟. Omne delectamentum in se habentem.

Prayer

DEUS, qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis. Amen.

O GOD, Who in this wonderful sacrament, hast left us a memorial of Thy passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption. Who livest. Amen.

The celebrant blesses the people, silently making over them the sign of the cross with the monstrance in which the sacred host is enshrined.

Adoremus in Aeternum

ADOREMUS in æternum Sanctissimum Sacramentum.

LET us adore for ever the Most Holy Sacrament.

Laudate

LAUDATE Dominum omnes gentes; laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Adoremus in Æternum Sanctissimum Sacramentum.

PRAISE the Lord, all ye nations: praise Him, all ye people.

Because His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let us adore for ever the Most Holy Sacrament.

An Act of Reparation for Profane Language

BLESSED be God.
Blessed be His holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be His most Sacred Heart.
Blessed be Jesus in the Most Holy Sacrament of the altar.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary, virgin and mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in His angels and in His saints.

Te Deum Laudamus

WE PRAISE Thee, O God; we acknowledge Thee to be the Lord.	TE DEUM laudamus: te Dominum confitemur.
Thee, the Father everlasting, all the earth doth worship.	Te æternum Patrem, omnis terra veneratur.
To Thee all the angels, to Thee the heavens, and all the powers,	Tibi omnes angeli, tibi cœli, et universæ potestates:
To Thee the cherubim and seraphim cry out unceasingly:	Tibi cherubim et seraphim, incessabili voce proclamant:
Holy, holy, holy, Lord God of hosts.	Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.
Full are the heavens and the earth of the majesty of Thy glory.	Pleni sunt cœli et terra, majestatis gloriæ tuæ.
Thee, the glorious choir of the apostles,	Te gloriosus apostolorum chorus.
Thee, the admirable company of the prophets,	Te prophetarum laudabilis numerus.
Thee, the white-robed army of the martyrs doth praise.	Te martyrum candidatus laudat exercitus.
Thee, the holy Church throughout the world doth confess,	Te per orbem terrarum sancta confitetur Ecclesia.
The Father of infinite majesty.	Patrem immensæ majestatis.
Thine adorable, true, and only Son.	Venerandum tuum verum et unicum Filium.
And the Holy Ghost the Paraclete.	Sanctum quoque Paraclitum Spiritum.
Thou, O Christ, art the King of glory.	Tu Rex gloriæ, Christe.
Thou art the everlasting Son of the Father.	Tu Patris sempiternus es Filius.
Thou, having taken upon Thee to deliver man, didst not disdain the Virgin's womb.	Tu ad liberandum suscepturus hominem non horruisti Virginis uterum.
Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.	Tu, devicto mortis aculeo, aperuisti credentibus regna cœlorum.
Thou sittest at the right hand of God, in the glory of the Father.	Tu ad dexteram Dei sedes, in gloria Patris.
Thou, we believe, art the Judge to come.	Judex crederis esse venturis.

All kneel while the following verse is being sung.

Te vergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.

We beseech Thee, therefore, to help Thy servants whom Thou hast redeemed with Thy precious blood.

Æterna fac cum sanctis tuis, in gloria numerari.

Make them to be numbered with Thy saints in glory everlasting.

Salvum fac populum tuum Domine, et benedic hæreditati tuæ.

O Lord, save Thy people, and bless Thine inheritance.

Et rege eos: et extolle illos usque in æternum.

And govern them, and exalt them for ever.

Per singulos dies benedicimus te.

Day by day, we bless Thee.

Et laudamus nomen tuum in sæculum, et in sæculum sæculi.

And we praise Thy name for ever; yea, for ever and for ever.

Dignare Domine die isto sine peccato nos custodire.

Vouchsafe, O Lord, this day, to keep us without sin.

Miserere nostri, Domine, miserere nostri.

Have mercy on us, Lord; have mercy on us.

Fiat misericordia tua Domine super nos, quemadmodum speravimus in te.

Let Thy mercy, O Lord, be upon us; as we have hoped in Thee.

In te Domine speravi: non confundar in æternum.

In Thee, O Lord, have I hoped: let me never be confounded.

On occasions of solemn thanksgiving the following prayers are added:

℣. Benedictus es Domine Deus patrum nostrorum.

℣. Blessed art Thou, O Lord, the God of our fathers.

℟. Et laudabilis, et gloriosus in sæcula.

℟. And worthy to be praised, and glorified for ever.

℣. Benedicamus Patrem, et Filium, cum Sancto Spiritu.

℣. Let us bless the Father, and the Son, with the Holy Ghost.

℟. Laudemus, et superexaltemus eum in sæcula.

℟. Let us praise and magnify Him for ever.

℣. Benedictus es Domine in firmamento cœli.

℣. Blessed art Thou, O Lord, in the firmament of heaven.

℟. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

℟. And worthy to be praised, and glorified, and exalted for ever.

℣. Benedic anima mea Domino.

℣. Bless the Lord, O my soul.

℟. Et noli oblivisci omnes retributiones ejus.

℟. And forget not all His benefits.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Let us pray

O GOD, Whose mercies are without number, and the treasure of Whose goodness is infinite; we render thanks to Thy most precious majesty for the gifts Thou hast bestowed upon us: evermore beseeching Thy clemency that as Thou grantest the petitions of those who seek Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit: grant that by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation.

O God, Who sufferest none that hope in Thee to be overmuch afflicted, but dost lend a gracious ear unto their prayers; we render Thee thanks for having heard our supplications and promises; and we most humbly beseech Thee, that we may evermore be protected from all adversities. Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, world without end. Amen.

DEUS, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus: piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Deus, qui neminem in te sperantem nimium affligi permittis, sed pium precibus præstas auditum: pro postulationibus nostris, votisque susceptis gratias agimus; te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

"REGI autem sæculorum immortali, invisibili, soli Deo, honor et gloria in sæcula sæculorum. Amen."

"NOW to the king of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen" *(1 Tim. 1, 17).*

Table of Movable Feasts

Year of Our Lord	Septuagesima Sunday	Ash Wednesday	Easter Sunday	Ascension Thursday	Pentecost Sunday	Corpus Christi	First Sunday of Advent	Sundays after Pent.
1948	25 Jan.	11 Feb.	28 Mar.	6 May	16 May	27 May	28 Nov.	27
1949	13 Feb.	2 Mar.	17 Apr.	26 May	5 June	16 June	27 Nov.	24
1950	5 Feb.	22 Feb.	9 Apr.	18 May	28 May	8 June	3 Dec.	26
1951	21 Jan.	7 Feb.	25 Mar.	3 May	13 May	24 May	2 Dec.	28
1952	10 Feb.	27 Feb.	13 Apr.	22 May	1 June	12 June	30 Nov.	25
1953	1 Feb.	18 Feb.	5 Apr.	14 May	24 May	4 June	29 Nov.	26
1954	14 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.	24
1955	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.	25
1956	29 Jan.	15 Feb.	1 Apr.	10 May	20 May	31 May	2 Dec.	27
1957	17 Feb.	6 Mar.	21 Apr.	30 May	9 June	20 June	1 Dec.	24
1958	2 Feb.	19 Feb.	6 Apr.	15 May	25 May	5 June	30 Nov.	26
1959	25 Jan.	11 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.	27
1960	14 Feb.	2 Mar.	17 Apr.	26 May	5 June	16 June	27 Nov.	24
1961	29 Jan.	15 Feb.	2 Apr.	11 May	21 May	1 June	3 Dec.	27
1962	18 Feb.	7 Mar.	22 Apr.	31 May	10 June	21 June	2 Dec.	24
1963	10 Feb.	27 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.	25
1964	26 Jan.	12 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.	27
1965	14 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.	24
1966	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.	25
1967	22 Jan.	8 Feb.	26 Mar.	4 May	14 May	25 May	3 Dec.	28
1968	11 Feb.	28 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.	25
1969	2 Feb.	19 Feb.	6 Apr.	15 May	25 May	5 June	30 Nov.	26
1970	25 Jan.	11 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.	27
1971	7 Feb.	24 Feb.	11 Apr.	20 May	30 May	10 June	28 Nov.	25
1972	30 Jan.	16 Feb.	2 Apr.	11 May	21 May	1 June	3 Dec.	27
1973	18 Feb.	7 Mar.	22 Apr.	31 May	10 June	21 June	2 Dec.	24
1974	10 Feb.	27 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.	25
1975	26 Jan.	12 Feb.	30 Mar.	8 May	18 May	29 May	30 Nov.	27
1976	15 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.	24
1977	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.	25
1978	22 Jan.	8 Feb.	26 Mar.	4 May	14 May	25 May	3 Dec.	28

Holy Days of Obligation

On which the Faithful are Bound to Hear Mass and to Abstain from servile work

I. HOLY DAYS OF OBLIGATION IN THE UNITED STATES

All Sundays of the year.
Jan. 1. The Circumcision.
Ascension Day.
Aug. 15. The Assumption.
Nov. 1. All Saints.
Dec. 8. The Immaculate Conception.
Dec. 25. Christmas Day.

II. HOLY DAYS OF OBLIGATION IN CANADA

All Sundays of the year.
Jan. 1. The Circumcision
Jan. 6. The Epiphany
Ascension Day.
Nov. 1. All Saints.
Dec. 8. The Immaculate Conception.
Dec. 25. Christmas Day.

The Church Law of Abstinence and Fast[1]

1. The Law of Abstinence forbids the use of flesh meat and the juice thereof (soup, etc.). Eggs, cheese, butter and seasonings of food are permitted. The Law of Fasting forbids more than one full meal a day, but does not forbid a small amount of food in the morning and in the evening.

2. All Catholics seven years old and over are obliged to abstain. All Catholics from the completion of their twenty-first to the beginning of their sixtieth year, unless lawfully excused, are bound to fast.

3. Abstinence is prescribed every Friday, unless a holyday falls thereon. Fasting and abstinence are prescribed in the United States on the Fridays of Lent, Holy Saturday forenoon (on all other days of Lent except Sundays fasting is prescribed and meat is allowed once a day) the Ember days, viz: the Wednesday, Friday and Saturday following the first Sunday of Lent, Pentecost or Whitsunday, the 14th of September, and the third Sunday of Advent; the vigils of Pentecost, All Saints', Immaculate Conception and Christmas. There is no fast or abstinence if a vigil falls on a Sunday. Whenever meat is permitted, fish may be taken at the same meal. A dispensation is granted to the laboring classes and their families on all days of fast and abstinence except Fridays, Ash Wednesday, Wednesday in Holy Week, Holy Saturday forenoon and the vigil of Christmas. When any member of such a family lawfully uses this privilege all the other members may avail themselves of it also; but those who fast may not eat meat more than once a day.

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[1]In general the Faithful should pay close attention to the Lenten regulations read out each year so as to learn the modifications made for their particular diocese.

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